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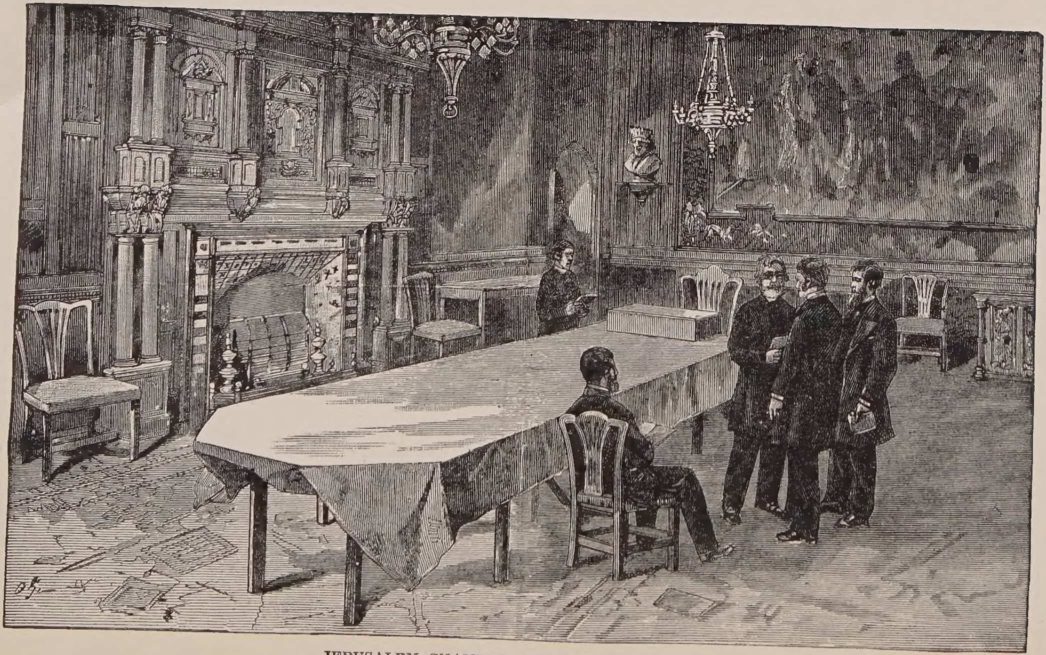

JERUSALEM CHAMBER, WESTMINSTER ABBEY.

A COMPANION

TO

THE GREEK TESTAMENT

AND

THE ENGLISH VERSION

BY

PHILIP SCHAFF, D.D.
PRESIDENT OF THE AMERICAN COMMITTEE ON REVISION

WITH FACSIMILE ILLUSTRATIONS OF
MSS. AND STANDARD EDITIONS OF THE NEW TESTAMENT

FOURTH EDITION, REVISED

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BOOKS BY
PHILIP SCHAFF

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TO THE

MEMBERS OF THE AMERICAN REVISION COMMITTEE

IN REMEMBRANCE OF TEN YEARS OF HARMONIOUS CO-OPERATION

Dedicated

BY THE AUTHOR

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PREFACE.

A Manual of Textual Criticism of the Greek Testament and its application to the English Version is a desideratum of our literature, and meets a demand which has been greatly stimulated and widely extended by the appearance of the new Revision.

This book has grown out of my studies in connection with the Revision Committee, and was prepared at the request of several fellow-Revisers and friends whose learning and judgment I highly esteem. It embodies the substance (thoroughly revised) of my Introduction to the American edition of Westcott and Hort's Greek Testament, and several additional chapters, besides important contributions from Bishop Lee, Professor Abbot, Dr. Hall, and Professor Warfield, which are acknowledged in the proper place. The last chapter contains a brief history and explanatory vindication of the joint work of the two Revision Companies, and fairly expresses, I believe, their general views on all essential points, with a preference for the American renderings where they differ from the English. An official report of the American Committee will appear after the revision of the Old Testament is completed.

I feel under special obligation to Dr. Ezra Abbot, of Cambridge, who has kindly aided me in correcting the proofs as they passed through the press, and suggested numerous improvements. In the department of textual criticism and microscopic accuracy, this modest and conscientious scholar is *facile princeps* in America, with scarcely a superior in Europe. Every member of the American Revision Committee will readily assent to this cordial tribute.

The publishers deserve my thanks for their liberality in incurring the great expense of fac-simile illustrations of manuscripts and standard editions of the Greek Testament. Some of the former and all of the latter are entirely new, and add much to the interest of the book.

The extraordinary increase of biblical study, even among laymen, since the Revision of 1881, is one of the most encouraging signs of the times, and of true progress. The New Testament is the greatest literary treasure of Christendom, and worthy of all the labor and study that can be bestowed upon it to make it clearer and dearer to the mind and heart of men.

I dedicate this book to my brother-Revisers as a memorial of the many happy days we spent together, from month to month and from year to year, in the noble work of improving the English version of the Word of God.

PHILIP SCHAFF.

NEW YORK, *August*, 1883

PREFACE TO THE SECOND EDITION.

THE call for a new edition of this Manual of Textual Criticism has made it my duty to give it a careful revision. The chief improvements are the corrected lists of MSS. (pp. 94, 101, 102, 133, 134), the additions to the literature (pp. 379, 524, etc.), and a number of changes in Appendixes I., III., and IV.

It is a pleasure to express my thanks for letters of approval and encouragement from many of the most competent judges.[1] Those from English Revisers were especially

---

[1] I received such letters from nearly all the English Revisers, and a number of Continental scholars—as Drs. von Gebhardt, then of Göttingen; Dorner, Dillmann, and Weiss, of Berlin; Gregory, of Leipzig, Grimm, of Jena; Bertheau, of Hamburg; Reuss and Holtzmann, of Strassburg; Schürer, of Giessen, Doedes, of Utrecht; Godet, of Neuchatel, etc. The following remarkable letter from the octogenarian, Dr. Reuss, who possesses the largest collection of Greek Testaments, and furnished the basis for Dr. Hall's list (Append. I.), will be read with interest.

"*Hochgeehrter Herr Professor:* "STRASSBURG, 21 *Febr.*, 1884.

"Ich werde so eben in höchst angenehmer Weise überrascht durch das schöne Geschenk welches Sie mir bestimmt haben, und wofür ich Sie bitte, meinen verbindlichsten Dank entgegenzunehmen. Ich sage Ihnen nicht, dass ich es mit Vergnügen lesen *werde*, denn ich *habe* es bereits ganz gelesen, und zwar in einem Exemplar, das ich der Güte des Herrn Dr. Isaac Hall in Philadelphia verdanke. Und ich sage Ihnen, dass, trotzdem mir vieles in Ihrem Buche, wie natürlich, längst bekannt ist, es für mich einen reichen Schatz neuer Belehrung enthält theils in den Mittheilungen über die vorhandene englische Literatur, die uns Continental-Europäern ja fast ganz unbekannt bleibt, theils namentlich durch die gründliche Darstellung alles dessen was sich auf die Revision der engl. Bibel-Uebergratifying, as I could not avoid discussing the delicate relations of the two Committees and the merits of the Ameri-

---

setzung bezieht, wovon mir bisher nur ein etwas schwaches Echo durch die HH. Hort u. Westcott zugekommen ist. Es ist überhaupt für uns deutsche Gelehrte beschämend zu sehen, wie man jenseits des Kanals und des Oceans so genau und verständnissvoll mit der deutschen Bibel-Literatur bekannt ist, während wir selbst kaum den zwanzigsten Theil (vielleicht noch weniger) nur der Büchertitel kennen, die dort in diesem Fache erscheinen, geschweige dass sie uns zu Handen kämen. Aber es hat Ihr Werk, so wie das kürzlich erschienene bibliographische von Herrn Hall, das ich ebenfalls seiner Güte verdanke, einen sehr deprimirenden Eindruck auf mich gemacht. Sie wissen, dass ich mich des Besitzes einer bedeutenden Sammlung griechischer N. T. erfreue, und dass ich auch ein bischen stolz darauf bin und gross damit gethan habe. Nun die beiden Werke, das Hall'sche und das Ihrige, haben mich in dieser Hinsicht Bescheidenheit gelehrt, und nicht nur dieses, sondern auch muthlos gemacht, denn wenn ich auch die Kosten nicht scheute, würde mir doch jetzt in meinem 80sten Jahre die Zeit mangeln, meine Lücken (die ungeahnten!) auszufüllen. Ich habe desswegen Herrn Hall den Vorschlag gemacht, von meiner 'Bibliotheca N. T. Gr.' eine englische, durch ihn vervollständigte, Ausgabe zu veranstalten und ihm dazu meinerseits Supplemente angeboten, da meine Sammlung seit 1872 sich bedeutend vermehrt hat.

"Was nun Ihr Geschenk betrifft so versteht es sich von selbst, dass ich Ihr Exemplar, mit Ihrer Handschrift, behalte, und mit dem früher erhaltenen einen Collegen glücklich mache.

"Ich schliesse, unter wiederholtem Danke, mit meinen aufrichtigsten Wünschen für Ihre fernere gesegnete Wirksamkeit; die Hoffnung, Sie noch einmal an den Ufern des Rheins zu sehn, welche ja auch Ihre Heimat sind, darf ich wohl nicht hegen. Immerhin darf ich Sie versichern, dass die sich immer mehr kundgebende Vermählung deutscher und englischer Wissenschaft, an welcher Sie namentlich in so bedeutender Weise Theil genommen haben, mir seit lange eine erfreuliche Erscheinung ist, eine um so anspruchslosere meinerseits, da ich dabei eine ganz passive Rolle spiele, und nur die Ehre dabei habe, kein Verdienst. Vor kurzem ist nun auch meine Geschichte des Kanons durch einen Prediger in Glasgow übersetzt worden; ob er damit Anklang gefunden, weiss ich nicht.

"Genehmigen Sie, verehrtester Herr Professor, die Versicherung der unwandelbaren Hochachtung und Ergebenheit womit ich verharre

"Ihr dankbarer, Ed. Reuss."

can preferences.[1] I do not even except that venerable member of the Old Testament Company, who, in a scholarly and courteous printed letter addressed to me, pronounces the Revision of the New Testament a practical failure, because it departs too much from the old version, and sacrifices its poetic beauty and archaic flavor to pedantic fidelity.[2] But

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Dr. W. Grimm (the author of the *Clavis Novi Test.*, and one of the Revisers of Luther's Bible) brings the book in contact with the new German revision, and writes:

"JENA, 30 *Dec.*, 1883.

"*Hochgeehrtester Herr College:*

"Das Jahr 1883 ist im Scheiden begriffen. Ich darf aber dessen letzte Stunde nicht herankommen lassen, ohne Ihnen meinen allerherzlichsten Dank zu sagen für Ihr ausgezeichnetes Werk *A Companion to the Greek Testament and the English Version*, mit welchem Sie mich zu beehren und zu erfreuen die Güte gehabt haben. Dasselbe wird einen Ehrenplatz in meiner Bibliothek einnehmen.

"Die sogenannte 'Probebibel' oder der mit Aenderungen der Revisions-Commission versehene Abdruck der lutherischen Uebersetzung ist vor Kurzem erschienen und wahrscheinlich auch Ihnen zu Gesicht gekommen. Er soll dem theologischen Publicum Anlass geben zu Ausstellungen und zu Vorschlägen von weiteren Verbesserungen. Die Urtheile werden, wie diess in der Natur der Sache liegt, wohl sehr weit auseinander gehen." . . .

[1] I may be permitted to quote as a specimen an extract from a letter of the late THOMAS CHENERY, editor of the *Times*, and a member of the Old Testament Company. He wrote me, from "Printing House Square," London, Oct. 8, 1883: "Allow me to thank you most sincerely for the copy of your most valuable book. . . . I rejoice that the defence of the principle of revision, and of the actual results attained by the New Testament Company, has been so thoroughly and successfully made." . . .

[2] *A Letter to the Reverend Philip Schaff, D.D., President of the American Committee on Revision, by Frederick Field, M.A., LL.D., Honorary Fellow of Trinity College, Cambridge.* Oxford, 1883 (15 pages). Dr. Field had previously published a criticism of the Revised New Testament in his *Otium Norvicense.* He attributes the failure chiefly to the self-chosen isolation of the Revisers from public opinion. They formed a corporation in which a few leading men, *οἱ δοκοῦντες στῦλοι εἶναι*, controlled the debate, and so the Revisers "lost the touch."

I still believe that the foundation will stand, while granting (as I intimated before, on p. 477) that the Revision may need a final editing by the Committee, with proper regard to the criticism of competent scholars and the conservative feelings of Christian people. The opposition has spent its force and fury without being able to point out any serious error. The Revised Old Testament, which was finished in December, 1884, will be published in a few weeks (May 21, 1885), and produce a favorable reaction. It includes few changes of the Hebrew text, and carefully retains the old idiom.

The churches will now be able to form a just estimate of the whole work, and to decide whether it shall take the place of the old Version.

The Revision movement must succeed. So much time and labor cannot have been spent in vain. It is not confined to the English-speaking churches, but extends over the whole Protestant world. The German commission has been at work for twenty years in revising Luther's Version, and has published, tentatively, the *Probebibel*, so called (Halle, 1883), which is submitted to public examination before its final adoption. It is as severely criticised as the English Revision, but for the opposite reason. It is more cautiously, but far less thoroughly, done. The same German scholars who disregard the authority of the *textus receptus* closely adhere in this popular work to the text of the second edition of Erasmus which was used by Luther, and depart from it only in a few places (Acts xii. 25; Heb. x. 34; 1 John ii. 23; Rev. xi. 2). Even the spurious passage of the three witnesses in 1 John v. 7 is retained, though in small type and in brackets, with the note that it was wanting in Luther's editions! This timid conservatism cannot satisfy the just demands of scholarship. Luther's Version holds the same front rank among German classics as King James's Version among English classics; but while the former is the product of one towering genius, the latter is the result of three generations of scholars, and far more accurate. The English Revision must retain the supremacy for faithfulness to the original, without sacrificing the charm of freedom, beauty, and force of the Authorized Version.

I cannot close this Preface without a tribute of friendship to the memory of one who strongly urged me to write this *Companion*, who carefully read the proof-sheets of the first edition as they passed through the press, and whose last work on earth, in spite of weakness and pain, was to bring down to the latest date his own classified lists of uncial and cursive MSS. (pp. 101 and 133). Dr. EZRA ABBOT died peacefully, as he had lived, March 21, 1884, sixty-four years of age. His name Ezra is significant. He was beyond dispute the first textual critic of the Greek Testament in America; while in thoroughness and minuteness of knowledge he hardly had a superior in the world. His conscientious accuracy was proverbial. His bibliographical information, as shown in *The Literature of the Doctrine of a Future Life*, and his numerous additions to Smith's *Dictionary of the Bible*, was astonishing. His revision of Hudson's *Critical Greek and English Concordance of the New Testament* is most useful for reference. His book on the *Authorship of the Fourth Gospel* is the best vindication of the Johannean origin within the limits of external evidence. His services in the American Revision Committee, which he attended most regularly from beginning to end, were invaluable. He took the deepest interest with pen and purse in Dr. Gregory's *Prolegomena* to Tischendorf's Greek Testament, and followed them page for page, but did not live to see them published. The crowning traits of his pure and noble character were his modesty and generosity. He was always ready to give others the benefit of his own investigations. If only the work was done and the truth promoted, no matter by whom, he was satisfied and rejoiced. His loss to Biblical scholarship seems irreparable. His name will be associated with that small but select company of scholars who have devoted their lives to the restoration of the pure text of the Book of books.

THE AUTHOR.

NEW YORK, *April* 10, 1885.

PREFACE TO THE THIRD EDITION.

I AM thankful for another opportunity of revising and improving this book, which has been introduced in several institutions as a manual of instruction on the Language and Text of the Greek Testament, and its English Version and Revision.

Within the last few years several new editions of the Greek Testament (see pp. 1 and 524) and other important works have appeared, such as Dr. Thayer's *Greek-English Lexicon*, Dr. Warfield's *Introduction to the Textual Criticism of the N. T.*, and the voluminous *Critique Textuelle* of Abbé Martin.[1] The Second Part of Dr. Gregory's *Prolegomena* to Tischendorf may soon be expected.

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[1] As I have no room on p. 84 for the full title of this extraordinary work, I shall give it here (from a copy in the Astor Library). Abbé J. P. P. MARTIN (professeur à l'école supérieure de théologie de Paris): *Introduction à la Critique textuelle du Nouveau Testament, Partie théorique. Leçons professées à l'École supérieure de théologie de Paris*, 1882–'83. Paris, 1883 (712 pages, 4to). The other five volumes are published under the same general title, but as *Partie pratique*, and are numbered separately. Tom. I. (II.), publ. 1884 (327 pp.), contains an account of the uncial Codd. ℵ, A, B, C, D, and Origen as a textual witness; tom. II. 1884 (554 pp.), is devoted to the disputed section of Mark xvi. 9-20, which he defends with as much learning and ingenuity as Dean Burgon; tom. III. 1885 (512 pp.), to Luke xxii. 43, 44; xxiii. 34; a Supplement, 1884 (204 pp.), to a description of New Test. MSS. in the libraries of Paris; tom. IV. 1886 (549 pp.), to the interpolations in John v. 3, 4, and vii. 53-viii. 11, both of which he sustains; tom. V. 1886 (248 pp.), to the spurious passage on the three witnesses, 1 John v. 7, which he thinks Catholics are at liberty to

I have brought down the literature to the latest date, and made other improvements (especially on pages 1, 2, 3, 80, 83, 84, 101, 102, 138, 147, 151, 167, 208, 379, 391, 396, 397, 417, 524, 609).

In the third Appendix (pp. 571 sqq.) I had to record the death of several Revisers, among them Archbishop Trench, whose funeral I attended in Westminster Abbey (April 2, 1886), Professor Short, of Columbia College, New York, and Bishop Lee, of Delaware, the senior of his brethren in the Protestant Episcopal Church, and one of

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accept, to question, or to reject. The whole work is photo-lithographed, enriched with numerous photo-lithographic fac-similes, and full of rare learning. If the Practical Part is to discuss all the other disputed readings, it will require many more volumes. A limited number of copies was struck off, and the *Partie théorique* is exhausted. The same author has published: *Quatre Manuscrits du Nouveau Testament auxquels on peut en ajouter un cinquième* (*Extrait de la Revue des Sciences Ecclésiastiques*). Amiens and Paris (quai Voltaire, 25), 1886 (62 pp., with fac-similes). He traces the four cursive MSS., 13, 69, 124, and 346, which belong to the family of the oldest uncials (as shown by W. H. Ferrar and T. K. Abbott, of Dublin, 1877), and perhaps also MS. 348 (in the Ambrosian library of Milan), to a Greek Church in Calabria or Sicily, chiefly because the synaxarion or catalogue of church lessons of the cursive MS. 13 contains the names of several Calabrian and Sicilian saints not known elsewhere (pp. 14, 16).

Abbé Martin is an advocate of the traditional (Latin) text of the Roman Church, he depreciates the oldest MSS. (ℵ, A, B, C, D) as texts "fabricated" from Origen and other Greek fathers, and gives the highest authority to the lectionaries, although he knows them to be incomplete and full of liturgical additions and changes! His extraordinary learning is controlled by dogmatic prepossessions and strange eccentricities, which shake confidence in his conclusions. Some years ago (in *Des Versions Syriennes*) he amused the learned world by the hoax (accepted by Dr. Scrivener, in the third ed. of his *Introduction*, pp. 323, 325, 328, 331, in sober earnest) that the (older) Curetonian Syriac Version was a corruption of the (younger) Peshitto made in the sixth century with the aid of a Greek MS, resembling Codex Bezæ!

the most faithful members of the New Testament Company. The number of Revisers is fast diminishing, but their work will survive.

The library, records, and documents of the American Revision Committee have been donated to the American Bible Society, and are kept in a separate book-case in the Bible House, New York, for future use.

THE AUTHOR.

UNION THEOLOGICAL SEMINARY,
NEW YORK, *Nov.*, 1887.

POSTSCRIPT. — In "The Independent," New York, Aug. 25, 1887, Dr. Caspar René Gregory, of Leipzig, gives an account of the discovery of a number of important palimpsest leaves by Abbé Pierre Batiffol, the Parisian priest who examined at Berat the purple manuscript Φ (Codex Beratinus) at the instance of his teacher, Abbé Louis Duchesne, and during the last winter made a special study of the Basilian MSS. in the Vatican Library. The new MS. is the Codex Vaticanus Græcus 2061, on parchment containing upon 316 leaves the sermons of Gregory Nazianzen written by Basil, a priest, in the 10th or 11th century, and beneath them on twenty-one leaves in three columns considerable fragments of the New Testament, which Dr. Gregory is inclined to assign to the age of Constantine the Great as parts of one of the fifty copies prepared by Eusebius, at the command of the emperor, for the churches of Constantinople. This would make them, as far as they go, of equal authority with the Sinaitic and Vatican MSS. Batiffol expects to publish these palimpsest leaves about three or four years hence. They contain the following passages: Acts xxvi. 4–xxvii. 10; xxviii. 2-31; James iv. 14-v. 20; 2 Peter ii. [2?]-iii. 15; 1 John iv. 6-v. 21; 2 John 1-13; 3 John 1-15; Rom. xiii. 4-xv. 9; 1 Cor. iv. [4?]-vi. 16 xii. 23-xiv. 21 xv. 3–xvi. 1; 2 Cor. iv. 7-vi. 8 vii. 15–x. 6–Eph. v. [5?]-vi. [22?]; Phil. i. 1–ii. 9; Col. i. 20–iv. 6; 1 Thess i. 1, 2; 1 Tim. v. 6–vi. 45; 2 Tim. i. 1–ii. 25; Tit. iii. 13–15; Philem. 1–25 Heb. xi. 32–xiii. 4.

PREFACE TO THE FOURTH EDITION.

SINCE the publication of the third edition of this volume (1888), the following noteworthy works on the textual history of the Greek Testament have appeared:

1. A photographic fac-simile edition, of 100 copies, of the New Testament of the CODEX VATICANUS (No. 1209), at Rome, 1889, which confirms the general accuracy of the more convenient quasi-fac-simile edition previously published (1881). See pp. 117 sq. I bought a copy from the photographer, Danesi, in Rome, May, 1890.

2. The Second Part of Dr. GREGORY'S PROLEGOMENA to Dr. Tischendorf's eighth critical edition of the Greek Testament, Leipsic, 1890 (pp. 441–800), which greatly enlarges the number and increases our knowledge of the cursive MSS., together with a supplement of additional uncial fragments. See pp. 101 sq., 135 sq. The Third and last Part has not yet appeared.

3. *A Full Account and Collation of the Greek Cursive Codex Evangelium* 604, together with fac-similes and several critical Appendices, by HERMAN C. HOSKIER, London (David Nutt), 1890.

4. A fifth edition of HAMMOND'S *Outlines of Textual Criticism of the New Testament*, Oxford (Clar-

endon Press), 1890 (pp. 155). In Appendix B, Hammond discusses some disputed readings — 1 John v. 7, 8; John v. 3, 4; vii. 53–viii. 11; 1 Tim. iii. 16; Mark xvi. 9–20 — against the received text and in favor of the uncial text.

5. Three scholarly and useful Appendices of Dr. WILLIAM SANDAY of Oxford to a revised edition of Lloyd's Greek Testament, Oxford (Clarendon Press), 1889. The first appendix gives a collation of the Westcott-Hort text with that of Stephanus of 1550 (pp. 1–92); the second, a selection of the most noteworthy readings (pp. 93–181); the third, certain readings of the Memphitic, Armenian, and Æthiopic versions (pp. 182–199).

6. Dr. BERNHARD WEISS (Prof. in Berlin): *Die Johannes-Apokalypse. Textkritische Untersuchungen und Textherstellung*, Leipsic, 1891 (225 pp.), in "Texte und Untersuchungen zur Gesch. der altchristl. Literatur v. O. v. Gebhardt und Ad. Harnack," Bd. vii. Heft 1.

This is a most elaborate and painstaking attempt to restore the original text of the Apocalypse from the five remaining uncial MSS., namely, the Sinaitic (א), of the fourth; the Alexandrian (A) and Ephraemi (C), of the fifth; the Porfirianus Chiovensis (P) and the Vaticanus Romanus 2066 ($B^{\text{apoc.}}$, or $Q^{\text{Tregellesii}}$), both of the eighth or ninth century. The famous Vatican Codex (B) is here missing, as it extends only to Heb. ix. 14.

These five MSS. present nearly 1650 variations in the 400 verses of the Apocalypse. Cod. A shows about 210, C (a defective palimpsest) 110, א over

515 variations. Dr. Weiss records, classifies, and discusses these textual variations with minute care and exhaustive fulness. At the close he gives the amended text with critical notes which amount almost to a commentary. He follows chiefly the Alexandrian MS., which, upon the whole, is the best for the Apocalypse. He agrees substantially with Westcott and Hort, who follow that MS. still more closely, while Tischendorf favored too much the Sinaitic MS., which he was himself so fortunate as to discover. But the agreement of Weiss with Westcott and Hort is not so great in the Apocalypse as in the Gospels, where they have a more reliable common basis in the Vatican MS. Dr. Weiss has been confirmed by the textual investigation in his conviction of the unity of the Apocalypse against the recent hypothesis which would make it a Jewish production worked over and supplemented by a Christian hand. This is an important result.

In this fourth edition I have made several other additions to the literature, and brought it down to date. I am indebted for the correction of a few slight errors on pp. 37, 133, and 140 to my friend Dr. Oscar von Gebhardt (a most competent judge), in his appreciative notice of the third edition in Harnack and Schürer's "Theologische Literaturzeitung," March 8, 1890.

In the Third Appendix, I have had to record the death of several members of the Revision Companies: Dr. F. W. Gotch, Prof. William Wright, Bishop Lightfoot, and Dr. F. H. A. Scrivener, of the English Revisers; Dr. Woolsey, Dr. Thos. J. Conant, and Dr. Howard Crosby, of the American Revisers.

Of the American New Testament Company only six members remain among the living. But the two Companies have kept up their organization for the purpose of preparing an American standard edition of the Revised Version, which is to be published as soon as the term of their agreement with the University Presses of England shall have come to an end.

It is hoped that the authorized American edition of the New Testament will appear in 1894 or 1895, with the American Appendix incorporated in the text, and with chapter headings, parallel passages, and other auxiliaries necessary for popular use. A new Appendix, stating the precise relation of the American and English texts, will be added.

PHILIP SCHAFF.

NEW YORK, ***November*****, 1891.**

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CHAPTER FIRST.

THE LANGUAGE OF THE NEW TESTAMENT.

Literature.

I. Critical Editions of the Greek Testament.

I. By Lachmann (1842–50, 2 vols.); Tischendorf (ed. octava critica major, 1864–72, 2 vols., with a vol. of Prolegomena by *Gregory* and *Abbot*, P. I., 1884); Tregelles (1857–79); Westcott and Hort (1881, with a separate vol. of *Introduction* and *Appendix*, Cambridge, and New York, Harpers' ed., from English plates, with Schaff's Introduction; revised Engl. ed. of the text, 1885; revised Amer. ed. 1889); Palmer (the text of the Revisers, 1881); Weymouth (*The Resultant Greek Testament*, 1886, the agreed text of critical editors, with variations); Scrivener (the text of Stephanus, 1550, with other readings, 1887); O. de Gebhardt (*N. T. Gr. ex ultima Tischendorfii recensione*, 1887).

Lachmann laid the foundation for the ancient uncial (instead of the mediæval cursive) text; Tischendorf and Tregelles enlarged and sifted the critical apparatus; Westcott and Hort restored the cleanest text from the oldest attainable sources. All substantially agree in principles and results.

II. Bilingual editions: *Novum Testamentum Græce et Germanice*, by Oscar von Gebhardt. Lips. 1881; second ed. 1884. (Tischendorf's last text with the readings of Tregelles, Westcott and Hort, and the revised version of Luther.)

The Greek-English New Testament, being Westcott and Hort's Greek Text and the Revised English Version of 1881. New York (Harper and Brothers), 1882; revised ed. 1889. The Oxford *Parallel New Testament* gives the Greek text of the Revisers with the Authorized and Revised Version, 1882. The Cambridge ed. of *P. N. T.* gives the Textus Receptus with the readings of the Revisers and the Authorized and Revised Version, 1882.

II. Grammars of the Greek Testament.

G. B. Winer (Professor in Leipsic, d. 1858): *Grammar of New-Testament Greek* (*Grammatik des neutest. Sprachgebrauchs*), Leipsic, 1822; 6th ed. 1855; 7th ed. by G. Lünemann, 1867. American "revised and authorized" translation from the seventh edition, by Prof. J. H. Thayer (of Andover Theological Seminary, now of Harvard University, Mass.), Andover, 1869, etc. (728 pages). English translation by Rev. W. F. Moulton (Principal of The Leys School, Cambridge), with valuable additions and full indexes, Edinb. 1870; 2d ed. 1877 (848 pages).

Winer's work is a masterpiece of classical and Biblical learning. It marked an epoch in New-Test. philology by checking the unbridled license of rationalistic exegesis, and applying the principles and results of classical philology to the Greek of the New Test.

Alexander Buttmann: *Grammatik des neutest. Sprachgebrauchs*, Berlin, 1859.—*A Grammar of the New-Testament Greek*, translated by J. H. Thayer. Andover, 1873 (474 pages). Several editions.

Thomas Sheldon Green: *A Treatise on the Grammar of the New Testament.* London, 1842; *New* ed. 1862 (244 pages).

Samuel G. Green: *Handbook to the Grammar of the Greek Testament; together with a Complete Vocabulary, and an Examination of the Chief New-Testament Synonyms.* London (publ. by the Religious Tract Society), 1870; 4th revised ed. 1885. The Grammar contains 422 pages, the Vocabulary 180 pages. Intended for students who have not studied the classical Greek, and well adapted for the purpose.

W. H. Simcox: *Grammar of New Testament Greek.* (Announced, London, 1887.)

III. Dictionaries.

C. L. W. Grimm (Professor in Jena): *Lexicon Græco-Latinum in Libros Novi Testamenti. Ed. 2da emendata et aucta.* Lipsiæ, 1879. Based upon the *Clavis Novi Testamenti Philologica* of Chr. G. Wilke (d. 1856). Third ed. with reference to the readings of Westcott and Hort, 1887.

Hermann Cremer: *Biblisch-theologisches Wörterbuch der neutest. Gräcität.* Gotha, 1866; 2d ed. improved, 1872; 3d ed. 1883; 4th ed. 1886; 5th ed. 1887. English translation of the 2d ed. under the title *Biblico-Theological Lexicon of New Testament Greek*, by William Urwick. Edinb. 1872; 2d ed. 1878; 3d ed. 1886, with additions from the third German ed.

Edward Robinson (Professor in the Union Theological Seminary, New York, d. 1863): *A Greek and English Lexicon of the New Testament.* Revised ed. New York (Harpers), 1850. At first a translation of *Wahl's Clavis* (1825), then an independent work (1836). Very good, but in need of a thorough revision (in course of preparation, 1887).

J. H. THAYER: *A Greek-English Lexicon of the New Testament*, etc. New York and Edinburgh, 1886. A translation of Grimm's second ed. with many valuable additions. The best in the English language.

IV. CONCORDANCES.

CAR. HERM. BRUDER: *Ταμεῖον τῶν τῆς καινῆς διαϑήκης λέξεων, sive Concordantiæ omnium vocum N. T. Græci*, ed. ster. Lips. 1842; 3d ed. 1867, 4th ed. 1887. Indispensable. Based on the work of ERASMUS SCHMID (also spelled SCHMIDT in his preface, Prof. at Wittenberg, d. 1636), first published at Wittenberg, 1638, and again with a new preface by Ern. Salom. Cyprian, Gotha and Leips. 1717.

GEORGE V. WIGRAM: *The Englishman's Greek Concordance of the New Testament*, London (James Walton), 1844; 8th ed., with a Concordance of various readings, 1883. The Greek words are given in alphabetical order with the Eng. Version (King James's). Reprinted, N. Y. (Harpers), 1848.

CHARLES F. HUDSON: *A Critical Greek and English Concordance of the New Testament*, revised and completed by EZRA ABBOT. Boston, 1870; 7th ed. Boston and London, 1882. Very useful, but requiring adaptation to the Revision of 1881.

V. SPECIAL TREATISES.

DOMINICUS DIODATI (a lawyer in Naples): *Exercitatio de Christo Graece loquente.* Neapoli, 1767; republished by *Dr. Dobbin* (Prof. of Trinity College, Dublin), London, 1843.

G. BERN. DE ROSSI (professor of Oriental languages in Parma): *Della lingua propria di Cristo e degli Ebrei nazionali della Palestina.* Parma, 1772. Against Diodati.

HEIN. F. PFANNKUCHE (d. 1833): *On the Prevalence of the Aramæan Language in Palestine in the Age of Christ and the Apostles* (in Eichhorn's "Allg. Bibliothek," viii. 365–480), 1797. Based on De Rossi, and translated from the German by *Dr. E. Robinson*, with introductory art., in the "Biblical Repository" (Andover, Mass.), vol. i. 309–363 (1831). Still valuable.

JOH. LEONH. HUG (R. Cath., d. 1846): *Zustand der Landessprache in Palästina als Matthäus sein Evangelium schrieb*, in his *Einleitung in die Schriften des N. T.*, ii. 30–56; 3d ed. Stuttgart, 1826 (a 4th ed. appeared 1847). Translated by *Dr. E. Robinson* in "Biblical Repository," Andover, 1831, i. 530–551. He agrees with Hug in maintaining that the Greek and Aramæan languages were both current in Palestine at the time of Christ and the Apostles.

Alexander Roberts: *Discussions on the Gospels.* London, 1863 *Greek the Language of Christ and the Apostles.* 1888. Renews the opinion of Diodati.

William Henry Guillemard: *Hebraisms in the Greek Testament.* Cambridge, 1879. This contains the text of the Gospel of Matthew (which appeared first in 1875 as the beginning of a Hebraistic edition of the Greek Test.) and extracts from the other books.

Edwin Hatch (d. 1889): *Essays in Biblical Greek.* Oxford, 1889.

See also **James Hadley**, art. *Language of the New Test.*, in Hackett and Abbot's ed. of Smith's "Dict. of the Bible," ii. 1590. **B. F. Westcott**, art. *Hellenist*, *ibid.* ii. 1039; art. *New Test.*, *ibid.* iii. 2139. **Ed. Reuss**, art. *Hellenistisches Idiom*, in Herzog's "Real-Encyklop.," v. 741 (new ed. 1879). **Fr. Delitzsch**, *Ueber die palästinische Volkssprache*, in "Daheim" for 1874, No. 27. **Bleek**, *Einl. i. d. N. Test.*, 4th ed. by Mangold, 1886 (p. 77 sqq.).

THREE ELECT LANGUAGES.

ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

יֵשׁוּעַ הַנָּצְרִי מֶלֶךְ הַיְּהוּדִים

JESUS NAZARENUS REX JUDÆORUM.

There are three elect nations of antiquity—the Jews, the Greeks, and the Romans; three elect cities—Jerusalem, Athens, and Rome; and three elect languages—the Hebrew, the Greek, and the Latin. These three agencies worked together for the introduction of the Christian religion and for the spread of Christian civilization. The threefold inscription on the Cross, which is recorded with slight variations by all evangelists,[1] proclaimed, in the name of the representative of the Roman empire, the universal destination of the Gospel. What was written in bitter irony proved to be a true oracle of heathenism; as Caiaphas, the high-priest, uttered an involuntary prophecy in the name of hostile Judaism when he said of Jesus: "It is expedient that one man should die for the people, and that the whole nation perish not."[1]

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[1] John xix. 19 and the parallel passages.

"In that inscription of Pilate," says an able historian,[2] "there seems to be an unconscious prophecy of the future destiny of the world. From that Cross, and through the channel of the Hebrew, Greek, and Latin languages, have radiated all the influences which have made modern civilization the precious inheritance it is. That Cross was set up at the point of confluence of those three great civilizations of antiquity which have ever since profoundly affected the life, public and private, of the people of Western Europe. The Hebraic monotheistic conception of the Deity, the Greek universal reason, and the Roman power, and especially its language, have been the great secondary means of the propagation in that portion of the world of Christian civilization. In the West, Roman law, Roman Christianity, and Roman power went together into the most remote regions, and won their triumphs on the same fields and by the use of the same Latin language. By means of this Latin language Roman civilization was presented to the minds of the barbarians as including many things outside the domain of force, and conquered them, when force failed, by appeals to their reason and their hearts. It was the Latin language in the service of the Church, and in the administration of the law of the empire, which taught the barbarians in what the true power and glory of Rome and the perpetuity of her system consisted; and thus was made an important step in their preparation for the reception of that civilization of which the Roman language was the vehicle, as the Roman organization was the motive force."

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[1] John xi. 50, 51.

[2] Dr. Charles J. Stillé (late Provost of the University of Pennsylvania), in *Studies on Mediæval History* (Philadelphia, 1882), p. 39.

The Hebrew is the language of religion, the Greek the language of culture, the Latin the language of law and empire. The oldest revelations of God to one nation are recorded in Hebrew; but the last revelation to all nations is recorded in Greek, to be reproduced in the course of time in all the languages of the earth.

SPREAD OF THE GREEK LANGUAGE.

There is a remarkable providence in the general spread of this rich and noble tongue throughout the civilized world before the advent of our Saviour: first by the conquests of Alexander, the greatest of Greeks, and afterwards by Julius Cæsar, the greatest of Romans—both of them unconscious forerunners of Christ.

The Greek was spoken in Greece, in the islands of the Ægean Sea, in Asia Minor, in Egypt, Syria, Sicily, and Southern Italy.

It was at the same time the medium of international intercourse in the whole Roman empire, which stretched from the Libyan Desert to the banks of the Rhine, and from the river Euphrates to the Straits of Gibraltar, and embraced the civilized world, with a population of about one hundred and twenty millions of souls. It was the language of government, law, diplomacy, literature, and trade. It occupied the position and exerted the influence of the Latin in the Middle Ages, of the French in the eighteenth century, and of the English in the nineteenth. In Paul's language the term "Hellen," or Greek, is synonymous with "the civilized world," as distinct from the barbarians, and with "Gentiles," as distinct from the Jews.[1]

Even in the capital of the Roman empire the Greek was the favorite language at the imperial court among literary men, artists, lovers, and tradesmen. The Greeks and Greek-speaking Orientals were the most intelligent and most enterprising people among the middle classes. The Latin classics were but successful imitators of Greek poets, historians, philosophers, and orators. Paul, a Roman citizen, wrote his Epistle to the Romans in Greek, and the names of the converts mentioned in the sixteenth chapter are mostly Greek. The early bishops and divines of Rome were Greeks by descent or education, or both. Pope Cornelius addressed the churches in the Hellenic language in the middle of the third century. The Apostles' Creed, even in the Roman form, was originally composed in Greek. The Roman liturgy (ascribed to Clement of Rome) was Greek. The inscriptions in the oldest catacombs, and the epitaphs of the popes down to the middle of the third century, are Greek. The early fathers of the Western Church—Clemens Romanus, Hermas, Gajus, Irenæus, Hippolytus — wrote in Greek. The old Latin version of the Bible was not made for Italy (although improperly called "Itala"), but for the provinces, especially for North Africa. It was not till the close of the second century that Christian theology assumed a Latin dress in the writings of the African Minutius Felix and Tertullian, and even Tertullian hesitated a while whether he should not rather write in Greek.[1]

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[1] Rom. i. 14, Ἕλληνες *καὶ βάρβαροι*; ver. 16, *Ἰουδαῖος καὶ* Ἕλλην.

THE JEWS AND THE GREEK LANGUAGE.

The Jews of the Dispersion were all more or less familiar with Greek, and hence called *Hellenists*, in distinction from the "Hebrews" in Palestine and from the "Hellenes," or native Greeks.[2] They were very numerous in all the cities of the empire, especially in Alexandria, Antioch, and Rome, and enjoyed, since the time of Julius Cæsar, who favored them as a wise and liberal statesman, special protection for the exercise of their religion. In Rome itself they numbered from twenty to thirty thousand souls, had seven synagogues and three cemeteries (with Greek and a few Latin .inscriptions). They were mostly descendants of slaves and captives of Pompey, Cassius, and Antony. They occupied a special quarter (the Fourteenth Region) beyond the Tiber. They were the same people then as they are now in all countries: they carried on their little trades in old clothes, broken glass, sulphur matches; they observed their peculiar customs; they emerged occasionally from poverty and filth to wealth and honor, as bankers, physicians, and astrologers; and they attracted the mingled wonder, contempt, and ridicule of the Roman historians and satirists. But while heathen Rome only survives in the memory of history and the shapeless ruins of her temples, theatres, and triumphal arches, that despised race still lives: a burning bush which is never consumed, an imperishable monument of a history of thousands of years—a history of divine revelations and blessings, of human disobedience and ingratitude, of honor and disgrace, of happiness and misery, of cruel persecution and martyrdom; a race without country, scattered among enemies, yet unalterable in its creed, alone in its recollections and hopes, miraculously preserved for some important action in the concluding chapter of the history of Christianity.

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[1] On the use of the Greek language in imperial Rome, see Friedländer, *Sittengesch. Roms*, i. 142, 481 (4th ed.); Caspari, *Quellen zur Gesch. des Taufsymbols* (with reference to the Roman Creed), iii. 267–466; Lightfoot, *Com. on Philippians*, p. 20; De Rossi, *Roma Sotteran.* ii. 27 sqq. (on the Catacomb of St. Callistus); Renan, *Marc-Aurèle*, p. 454 sqq. Renan says that even after the Latin language prevailed Greek letters were often employed, and that the only Latin Church in the middle of the second century was the Church of North Africa. On the origin of the Latin Bible, see the editions and discussions of Vercellone, Rönsch, Reusch, E. Ranke, and especially Ziegler, *Die lat. Bibelübersetzungen vor Hieronymus*, München, 1879.

[2] Ἑλληνιστής, Acts vi. 1; xi. 20, etc., must not be confounded with Ἕλλην, comp. Acts xiv. 1; xviii. 4; Rom. i. 14, 16; ii. 9, 10; Gal. iii. 28, etc. It is from ἑλληνίζω, *to Hellenize, i. e.* to speak the Greek language and to imitate Greek manners; as we use the term "to Romanize" of those who lean to the Roman Church.

As the Hellenists spoke Greek, we need not wonder that not only the Epistle to the Romans, but even the Epistle to the Hebrews and the Epistle of James "to the twelve tribes which are of the Dispersion," were written in that language.

Even in Palestine and among the strict Hebrews who preferred their native Aramaic, the Greek language was extensively known and spoken, especially on the western sea-coast, in Galilee, and Decapolis. Gaza, Askalon, Cæsarea Stratonis, Gadara, Hippos, Scythopolis (Bethshan), Sebaste, Cæsarea Philippi (Paneas) were Greek cities in which the Greek was spoken exclusively or predominantly. The northern part of Galilee, owing to its mixed population, was called Galilee of the Gentiles (Isa. ix. 1; Matt. iv. 15). Palestine was, to a large extent, a bilingual country, like some of the Swiss cantons, Alsace, Lorraine, Belgium, Holland, Posen, Wales, Eastern Canada, the German counties of Pennsylvania, and other border regions in modern times. Many Jews had Greek names, as the seven deacons of the congregation at Jerusalem.[1]

This city was the stronghold of the Jewish faith and language, of prejudice and bigotry,[2] but could not resist altogether the influence of the age. The Herodian family had foreign tastes and habits. Jerusalem had over four hundred synagogues, and was inhabited and visited by Jews and proselytes

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[1] Acts vi. 5: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. They may have been Hellenists, and elected in deference to the complaints of the Grecian Jews, but they resided in Jerusalem.

[2] This religious bigotry denounced all foreign learning as dangerous. Rabbi Eliezer said: "He who teaches his son Greek is like one who eats pork."

'from every nation under heaven."[1] The number of Jews present at the Passover, according to Josephus, sometimes exceeded two millions.[2] The Greek translation of the Old Testament was as much used as the Hebrew or Aramaic original. The Jewish Apocrypha were written in Greek (though some of them first in Hebrew). The two principal Jewish scholars of the first century, Philo and Josephus, wrote their works in Greek.[3]

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[1] Acts ii. 5. The Jerusalem Talmud gives four hundred and eighty as the number of synagogues. See Lightfoot on Acts vi. 9.

[2] Josephus mentions even three millions as being present in Jerusalem under Cestius Gallus at the Passover, A.D. 65 (*Bell. Jud.* ii. 14, 3). He also states (vi. 9, 3) that the number of paschal lambs slain at this Passover, as reported to Nero, was 256,500, which, allowing no more than ten persons to each lamb, would give us 2,565,000 as the number of persons present. He gives the number 2,700,200, which comes nearer his former statement, and includes all others who could not partake of the sacrifice.

[3] Josephus, who was born and educated in Jerusalem, wrote his history of the *Jewish War* first in Hebrew, "for the barbarians in the interior;" afterwards in Greek, for "those under Roman dominion" (*Bell. Jud.* procem. 1). He concludes his *Antiquities* (xx. 11, § 2) with the following passage, which is characteristic of his vanity, and shows the proud contempt of the Jews for foreign languages at that time: "Now, after having completed the work, I venture to say that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to do it, could so accurately (*ἀκριβῶς*) deliver this history to the Greeks. For those of my own nation freely acknowledge that I far exceed them in learning belonging to Jews; I have also taken a great deal of pains to acquire the learning of the Greeks, and understand the elements of the Greek language, although, on account of the habitual use of the paternal tongue, I cannot pronounce Greek with sufficient accuracy (*ἀκρίβειαν*). For with us those are not encouraged who learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because this sort of accomplishment is regarded as common, not only to all sorts of freemen, but to as many of the servants as are inclined to learn them. But we give those only the testimony of being wise men

From these facts, as well as from the numerous Greek names of persons and places, Greek coins and inscriptions, we may safely infer that during the first two centuries of our era the higher classes in Palestine, especially in Samaria (Sebaste), were quite familiar with the Greek language, and that the people generally had a partial knowledge of it sufficient for practical intercourse and commerce.[1]

CHRIST AND THE GREEK LANGUAGE.

There are two extreme views on the language used by our Lord. The one is that he spoke only the Hebrew vernacular;[2] the other, that he spoke Greek only, or more than Hebrew.[3] The natural view, which accords best with the facts already stated, is that he used both languages—the vernacular Aramaic in ordinary intercourse with his disciples and the Jewish people, the Greek occasionally when dealing with strangers and Gentiles.[4]

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who are fully acquainted with our laws, and are able to explain the sacred books."

[1] For a thorough discussion of this subject, with references to Josephus, Cicero, Seneca, Pliny, Strabo, Appian, Diodorus, and other authorities, see Hug, *Einleit. in die Schr. des N. Test.* (3d ed. 1826), ii. 30-60, translated by Robinson, "Bibl. Repository," Andover, 1831, p. 530–551. Schürer, in his *Neutestamentl. Zeitgesch.*, p. 376–385, comes to the same conclusion.

[2] So De Rossi (who wrote against Diodati), Pfannkuche, Mill, Michaelis, Marsh, Kuinöl, and others.

[3] So Isaac Vossius, Diodati, Alex. Roberts, S. G. Green. The last states (*Grammar of the Gr. Test.* p. 168): "It was the Greek of the Septuagint, in all probability, our Lord and his apostles *generally* spoke. The dialect of Galilee was not a corrupt Hebrew, but a provincial Greek."

[4] So Hug, Binterim, Wiseman (*Horæ Syriacæ*, Rom. 1828, i. 69 sqq.), Credner, Bleek, Reuss, Thiersch, Robinson (*l. c.* p. 316), Westcott, Hadley,

Christ was born in Judæa, but grew up in Nazareth, and spent thirty years of his private life and the greater part of his public ministry in Galilee. All his apostles—with the exception of the traitor —were Galilæans, and could be known by their pronunciation. "Thy speech bewrayeth thee," said the servants of the high-priest in Jerusalem to Peter when he denied his connection with "Jesus the Galilæan."[1] The woman of Samaria recognized our Lord by his speech and dress as a Jew, and the proud rulers contemptuously called him a Galilæan.[2] As he became like us in all things, sin only excepted, we have no reason to exempt him from those innocent limitations which are inseparable from race and nationality. He spoke, therefore, in all probability the vernacular Aramaic, or Syro-Chaldaic, with the provincialisms and the pronunciation of Galilee.[3]

Delitzsch. See the older literature on the subject in Hase, *Leben Jesu*, p. 72 (5th ed.), and Reuss, *Gesch. der heil. Schr. N. Test.* i. 30 (5th ed.).

[1] Matt. xxvi. 73, *ἡ λαλιά σου δῆλόν σε ποιεῖ*; Mark xiv. 70; Luke xxii. 59. See Wetstein, *in loc.*, for examples of various provincial dialects of Hebrew or Aramaic. The Galilæans (like the Samaritans) confounded the gutturals א, ע, ח, and used ח for שׁ. The Babylonian Talmud says that they paid no attention to the correctness of speech. The word for thunder, *ragesh*, in Boanerges (Mark iii. 17), and *Rabbûni* (Mark x. 51; John xx. 16) for *Rabbôni*, or *Ribboni*, are said to be Galilæan provincialisms. See Grimm, *s. v.*, and Keim, *Gesch. Jesu von Naz.* iii. 560 note.

[2] John iv. 9; vii. 52; Luke xxiii. 6.

[3] Prof. Delitzsch, who is excellent authority on the languages of the Bible and Jewish usages at the time of Christ, says, in an essay in the "Daheim" (as quoted by Böhl, *Die Alttest. Citate im N. T.* p. 543): "*Der Herr hatte auch schlechthin nur ihm eigenthümliche Worte und Wendungen, wie wenn er besonders feierliche Aussprüche mit amen, amêna* (*bei Johannes: Wahrlich, wahrlich, ich sage*) *zu beginnen pflegte, wesshalb er in der Apokalypse als der treue und wahrhaftige Zeuge, 'der Amen' genannt*

The Evangelists have preserved a few examples of the speech of our Lord, and these isolated sounds from his lips still re-echo in all languages. He raised the daughter of Jairus with the words: *Talitha cumi* ("Damsel, arise").[1] He opened the ears of the deaf man with *Ephphatha* ("Be opened").[2] He exclaimed on the Cross, in the language of the 22d Psalm: *Eli, Eli, lama sabachthani?* ("My God, my God, why hast Thou forsaken me?").[3] He addressed Paul on the way to Damascus in the Hebrew tongue, which reached the quick of his sensibilities: "*Shaûl, Shaûl,*

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wird (iii. 14). *Aber ihrer Grundlage nach war seine Sprache die seines Volkes und Landes. Das Christenthum ist ein galiläisches Gewächs. Schon die Namen, die wir führen, verrathen es; der Name Thomas ist griechisch-aramäisch, der Name Simon ist eigenthümlich palästinisch-aramäisch, und der Name Magdalena stammt aus Magdala in der schönen Landschaft am galiläischen Meere. Ja, wir alle reden, auch ohne es zu wissen, in aramäischen, in palästinischen Worten. Wenn wir Jesus als Messias bekennen, wenn wir des Herrn Mahl das neutestamentliche Passa nennen, wenn wir zu Gott mit dem kindlichen Abba beten, so sind dies die aramäischen Worte* MESCHÎCHA, PASCHA, ABBA, *und wenn wir den Namen Jesu aussprechen und mit dem Mariaruf* RABBUNI *ihm zu Füssen fallen, so sind dies palästinisch-galiläische Formen. Mit dem Friedensgrusse* SCHELÂMA LECHÔN! *begrüsste auch noch der Auferstandene seine Jünger, und mit einem Zurufe in dieser Sprache:* SCHAÛL, SCHAÛL, LEMÂ REDÁFT JATHÎ? (*Saul, Saul, warum verfolgst Du mich?*) *brachte der Erhöhete den Saulus vor Damask zur Besinnung* (*Apg.* xxvi. 14). *Wie Saulus Worte hörte, ohne eine Gestalt zu sehen, so müssen auch wir zufrieden sein, uns den Klang und der Art seiner Rede näher gebracht zu haben—Er selbst bleibt über die Möglichkeit der Beschauung erhaben; nicht nur seine Herrlichkeitsgestalt, auch schon seine Knechtsgestalt blendet uns, dass wir die Augen abwenden müssen, nämlich die Ihn sinnlich fixiren wollenden Augen—wir werden Ihn einst sehen von Angesicht, aber diesseits lässt Er sich nur erschauen mit Augen des Glaubens.*"

[1] Mark v. 41 (Ταλειϑά κούμ in Westcott and Hort).

[2] Mark vii. 34. Ἐφφαϑά is a Greek corrupt transliteration of *Ethphathah,* the Syriac imperative Ethpael.

[3] Matt. xxvii. 46. Mark (xv. 34) gives the Aramaic form, *Eloi, Eloi*

why persecutest thou me?"[1] In the sacred heart-domain of religion the mother-tongue is always more effective than any acquired speech. Paul himself, when he wished to gain a more favorable hearing from the excited populace at Jerusalem, appealed to them in their native Hebrew.[2]

At the same time we cannot suppose that Jesus was ignorant of a language which was familiar to the educated classes even in the interior of Palestine, and in which his own disciples, the unlearned fishermen of Galilee, preached and wrote. And, if he understood Greek, he must have spoken it on all proper occasions, as when he conversed with foreigners, with the Syro-Phœnician woman,[3] with the heathen centurion,[4] with the Greeks who called on him shortly before his passion,[5] and especially at the tribunal of Pontius Pilate and King Herod. No interpreter is mentioned, and a Roman governor liable to be recalled at any time was not likely to acquire the knowledge of a difficult provincial language when he could get along with Greek.[6]

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[1] Acts xxvi. 14, Σαούλ, Σαούλ. In all other passages the Greek form Σαῦλος is given; see ix. 1, etc.

[2] Acts xxi. 40; xxii. 2. Josephus did the same in the name of Titus, as his interpreter, during the siege. Comp. *Bell. Jud.* v. 9, § 2; vi. 2, § 1, 5; vi. 6, § 2. From these examples it appears that the common people either knew no Greek, or at all events not as well as Aramaic.

[3] Who is called *γυνὴ Ἑλληνίς*, Mark vii. 26.

[4] Matt. viii. 5.

[5] John xii. 20. They are called "Hellenes" (Ἕλληνες), not Hellenists (Ἑλληνισται) or Grecian Jews, and were probably proselytes of the gate, or heathens leaning to the Jewish religion.

[6] The provincial governors gave judgment in Latin or Greek. Cicero, Crassus, and Mucianus used Greek in Greece and Asia. The Greek was

THE APOSTLES AND THE GREEK LANGUAGE.

As to the apostles, they grew up with a knowledge of both languages, although, of course, the Hebrew was more natural to them. Whatever may have been the pentecostal gift of tongues, they needed no miraculous endowment with a knowledge of Greek.[1] They acquired and used it like other people of their age and nation. They learned the Hebrew at home and in the synagogue; the Greek on the street and from living intercourse with Gentiles. They had no book knowledge of Greek, and cared only for its practical use. As Galilæans, they were brought into frequent contact with heathen neighbors. Matthew, from his former occupation as a tax-gatherer, would naturally be a *homo bilinguis*. Paul was of Hebrew parentage, and brought up in Jerusalem at the feet of Gamaliel, so that he could call himself "a Hebrew of the Hebrews;" yet he was not only a master of the Greek language as applied to Christian truths, but had also, perhaps from his early youth, as a native of Tarsus, which was famous for Greek schools, some knowledge of secular Greek literature, as his quotations from three poets show.[2]

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the court-language of the proconsuls of Asia and Syria. The procurators of Palestine would not make an exception. See Hug, *l. c.*

[1] Eusebius, who as bishop (and probably a native) of Cæsarea, was well acquainted with Palestine, declares (*Dem. Evang.* lib. iii.) that the apostles, before the resurrection of Christ, knew only their vernacular Syriac language. But this was merely his private opinion, and he himself wrote all his books in Greek.

[2] Aratus, Acts xvii. 28; Menander, 1 Cor. xv. 35; and Epimenides, Tit. i. 12. See my *Church History*, revised ed. (1882), i. 285 sqq.

The most conclusive proof of the familiarity of the apostles and evangelists with Greek is the fact that they composed the Gospels and Epistles in that language, and that they quote the Old Testament usually from the current Greek version.

THE GREEK AND THE ENGLISH.

Thus the language of a little peninsula, by its beauty and elasticity, vigor and grace, the wealth of its literature, and the providential course of events, had become at the time of Christ the language of the civilized world, and conquered even the conquering Romans. The noblest mission of this noblest of tongues was accomplished when it became the organ of the everlasting gospel of the Saviour of mankind. This fact secures to the Greek for all time to come a superiority over all the languages of the earth, and the first claim on the attention of the biblical scholar.

Next to the Greek, no language has a nobler and grander mission for the extension of Christianity and Christian civilization than the English. It has already spread much farther than the Greek or Latin ever did. From its island home in the Northern Sea it has gone forth to lands and continents unknown to the apostles, fathers, and reformers. It carries with it the energy and enterprise of the Saxon race, the treasures of the richest literature, the love of home and freedom, and a profound reverence for the Bible. It is predestinated and adapted by its composition and history to become more and more the cosmopolitan language of modern times.

"Among all the modern languages," says a distinguished German philologist, "none has, by giving up and confounding all the laws of sound, and by cutting off nearly all the inflections, acquired greater strength and vigor than the English. Its fulness of free middle sounds, which cannot be taught, but only learned, is the cause of an essential force of expression such as perhaps never stood at the command of any other language of men. Its entire, highly intellectual, and wonderfully happy structure and development are the result of a surprisingly intimate marriage of the two noblest languages in modern Europe—the Germanic and the Romance; the former, as is well known, supplying in far larger proportion the material groundwork, the latter the intellectual conceptions. As to wealth, intellectuality, and closeness of structure, none of all the living languages can be compared with it. In truth the English language, which by no mere accident has produced and upborne the greatest and most commanding poet of modern times as distinguished from the ancient classics—I can, of course, only mean Shakespeare—may with full propriety be called a *world-language;* and, like the English people, it seems destined hereafter to prevail even more extensively than at present in all the ends of the earth."[1]

The English language is now the chief organ for the spread of the Word of God. This has been strikingly illustrated in the year 1881 by the extraordinary success of the Revised Version of the New Testament, prepared by two co-operative committees, in England and the United States. More than a million of copies were ordered from the British University presses before the day of publication (May 17, 1881), and more than twenty reprints of different sizes and prices appeared in the United States before the close of the year, so that within a few months nearly three millions of copies were sold. This fact stands alone in the history of literature, and furnishes the best proof that the old book which we call the New Testament is more popular and powerful than ever, no matter what infidels may say to the contrary. Among the two freest and most progressive nations of the earth the Bible is revered as the guardian angel of public and private virtue, the pillar of freedom and civilization, the sacred ark of every household, the written conscience of every soul.

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[1] Jacob Grimm, *Ueber den Ursprung der Sprache* (Berlin, 1852), p. 50. Comp. Schaff, *The English Language* (Nashville, 1887).

THE MACEDONIAN DIALECT.

The Greek language has come down to us, like the old Teutonic language, in a number of dialects and sub-dialects. The literature is chiefly deposited in four: 1. The Æolic dialect, known from inscriptions and grammarians, and from remains of Alcæus, Sappho, and Erinna. 2. The Doric, rough but vigorous, immortalized by the odes of Pindar and the idyls of Theocritus. 3. The Ionic, soft and elastic, in which Homer sang the Iliad and Odyssey, and Herodotus told his history. 4. The Attic dialect differs little from the Ionic, unites energy and dignity with grace and melody, and is represented by the largest literature, the tragedies of Æschylus, Sophocles, Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical dialogues of Plato, and the orations of Demosthenes.[1]

The Attic dialect, owing to its literary wealth and the military conquests of Alexander the Great, the pupil of Aristotle, came to be the common spoken and written language not only in Greece proper, but over the Macedonian provinces of Syria and Egypt. By its diffusion it lost much of its peculiar stamp, and absorbed a number of foreign words and inflections, especially from the Orient. But what it lost in purity it gained in popularity. It was emancipated from the trammels of nationality and intellectual aristocracy, and became cosmopolitan. It grew less artistic, but more useful.

In this modified form, the Attic Greek received the name of the Macedonian or Alexandrian, and also the Common or Hellenic language (*ἡ κοινὴ διάλεκτος* or *Ἑλληνικὴ διάλεκτος*). It was used by Aristotle, who connects the classic Attic with the Hellenic, Polybius, Plutarch, Diodorus Siculus, Dio Cassius, Dionysius of Halicarnassus, Ælian, Herodian, Arrian, and Lucian.

Examples of new words: *ἀγαθουργεῖν*, *αἰχμαλωτίζειν*, *ἀντίλυτρον*, *ἀποκαραδοκεῖν*, *ἐλλογεῖν*, *εὐκαιρεῖν*, *δικαιοκρισία*, *νυχθήμερον*, *ὀλιγό-*

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[1] On the Greek dialects, compare the large work of Ahrens, *De Græcæ Linguæ Dialectis* (1839, 1843, 2 vols.); Merry, *Specimens of Greek Dialects* (Oxford, 1875); the well-known grammars of Prof. G. Curtius of Leipzig, and Kühner; and Gustav Meyer, *Griech. Grammatik* (Leipzig, 1880), the introduction and the literature there indicated. Also Wilkins, in "Encycl. Brit." xi. 131–135.

πιστος, οἰκοδεσπότης, πεποίϑησις. From Egypt: *πάπυρος, πυραμίς, βάϊον*. From Persia: *ἄγγαρος, γάζα, μάγοι, παράδεισος, τιάρα*. From the Latin: *κῆνσος, κουστωδία, λεγιών*. From the Semitic: *ἀρραβών, ζιζάνιον, ῥαββεί*. The Alexandrians had also a special orthography; they exchanged letters—as *αι* and *ει*, *ε* and *η*, *γ* and *κ*—and they retained the *μ* before *ψ* and *φϑ* (as in *λήμψομαι*). See Moulton's *Winer*, p. 53. These peculiarities are found in the best MSS. of the LXX. and Greek Testament, and have been introduced into the text by Lachmann and the recent critical editors.

Professor Immer (*Hermeneutics of the N. T.* p. 125) gives the following description of the distinctive characteristics of the Macedonian Greek: "Besides the Atticisms, Ionicisms, Doricisms, and Æolicisms, the *διάλεκτος κοινή* shows still the following peculiarities: (*a.*) Words that occur seldom or only in poetical discourse in the old Greek now become more common, and pass over into plain prose, as, *e. g.*, *μεσονύκτιον, ϑεοστυγής, βρέχω*, to moisten, *ἔσϑω* for *ἐσϑίω*, and others. (*b.*) Words in use receive another form, as *ἀνάϑεμα* for *ἀνάϑημα*, *γενέσια* for *γενέϑλια*, *ἐκπαλαί* for *παλαί*, *χϑές* for *ἐχϑές*, *ἱκεσία* for *ἱκετεία*, *μισϑαποδοσία* for *μισϑοδοσία*, *μονόφϑαλμος* for *ἑτερόφϑαλμος*, *νουϑεσία* for *νουϑέτησις*, *ὀπτασία* for *ὄψις*, *ἡ ὁρκομοσία* for *τὰ ὁρκ.*, *ὁ πλησίον* for *ὁ πέλας*, *ποταπός* for *ποδαπός*, etc. Especially frequent become verbal forms in *-ίζω*, in *-ω* pure instead of in *-μι* (*e. g.* *ὀμνύω* instead of *ὄμνυμι*), formed from the perfect, as *στήκω*, substantives in *-μα*. (*c.*) Words entirely new, mostly words formed through composition, make their appearance, as *ἀντίλυτρον, ἀλεκτοροφωνία, ἀποκεφαλίζω, ἀγαϑοποιέω, αἰχμαλωτεύω, νυχϑήμερον, σιτομέτριον*, *et al.* (*d.*) Words long familiar and current receive new meanings, as *ἀνακλίνειν* and *ἀναπίπτειν*, to recline at table; *ἀποκριϑῆναι*, to answer; *ἀποτάσσεσϑαι*, to take leave; *δαίμων* or *δαιμόνιον*, evil spirit; *εὐχαριστεῖν*, to thank; *ξύλον*, tree; *παρακαλεῖν*, to pray; *στέγειν*, to endure, to bear up; *φϑάνειν*, to come, to arrive; *χρηματίζειν*, to be called; *ψωμίζειν*, to eat, to nourish, *et al.* In a grammatical point of view the following may be observed: (*a.*) Inflections of nouns and verbs occur which at an earlier period were either entirely unknown or peculiar to a single dialect; *e. g.* the Doricism *ἀφέωνται* for *ἀφεῖνται*, the Æolic optative ending in *-εια*, the ending of the second person of the present and future passive and middle in *-ει* instead of in *-ῃ*, etc. (*b.*) Infrequency of the use of the dual, as, *e. g.*, *δύσι* instead of *δυοῖν*. (*c.*) Infrequency of the employment of the optative (in the Johannean writings it does not occur at all). (*d.*) The construing of certain verbs with other cases, especially with the accusative, as *ἐπιϑυμεῖν τι* instead of *τινός*, *φοβεῖσϑαι ἀπό* instead of *ὑπό* and accusative, *et al.* (*e.*) The weakening of ἵνα in the formulæ ϑέλω ἵνα, λέγω ἵνα, ἄξιος ἵνα, and many others. (*f.*) Use of the subjunctive instead of the optative after preterites, etc. A still greater degradation of the language finds place in the construction of ἵνα with the indicative, and not with the future only, but even with the present indicative, of σύν with the genitive, the confounding of the cases and tenses, etc. The latter peculiarities do not occur, however, in authors of *Greek* nationality, nor in *educated* authors." (The translation is by Albert H. Newman, Andover, 1877.)

THE HELLENISTIC DIALECT.

The Hellenic dialect assumed a strongly *Hebraizing* character among the Grecian Jews or *Hellenists*, and as spoken by them it is called the *Hellenistic* dialect. It was especially current in Alexandria, where all nationalities mingled and adopted the Greek as their medium of commercial and social intercourse. This city, soon after its foundation by Alexander the Great (B.C. 332), became the chief seat of learning next to Athens, and the birthplace of the language of the New Testament. Immense libraries were collected under the Ptolemies, and every important work of dying Egyptian and Oriental learning was translated into Greek.

The literature of the Hellenistic dialect is all of Jewish origin, and intimately connected with religion. It embraces the Septuagint and the Jewish Apocrypha, which are incorporated in the Septuagint, and passed from it into the Latin Vulgate. Philo (B.C. 20 to A.D. 40) and Josephus (A.D. 38-103), who were well acquainted with Greek literature, aimed at a pure style, which would commend their theological and historical writings to scholars of classical taste; but, after all, they could not conceal the Hebrew spirit and coloring. The Hellenistic writings express Jewish ideas in Greek words, and carried the religion of the East to the nations of the West.

THE SEPTUAGINT.

The *Septuagint* version of the *Old Testament Scriptures* was gradually made by Jewish scholars in Alexandria during the reign of Ptolemy II., B.C. 285–247, and has survived the ravages of the Moslem conquerors. It laid the foundation for the Hellenistic idiom. It made the Greek the vehicle of Hebrew thought. It became the accepted Bible of the Jews of the dispersion, spread the influence of their religion among the Gentiles, and prepared the way for the introduction of Christianity. Thus an "altar was erected to Jehovah" not only "in the midst of the land of Egypt," as the prophet foretold,[1] but all over the Roman empire.

The Septuagint is the basis of the Christian Greek. It is a remarkable fact, not yet sufficiently explained, that the great majority of the direct citations of the Old Testament in the New, which amount to about 280,[2] are taken from the Septuagint, or at all events agree better with it than with the Hebrew original.

Compare on this subject, David McCalman Turpie, *The Old Testament in the New* (Lond. 1868); Ed. Böhl, *Die A. T. lichen Citate im N. T.* (Wien,

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[1] Isa. xix. 19, 20, 25.

[2] James Scott (*Principles of New Testament Quotation*, Edinb. 1875, p. 17 sq.) says: "The whole number of repeated citations amounts to 290. Seventeen only of the twenty-seven books of the New Testament contain quotations from the Old. The single citations may be estimated at 226, and their whole number by repetition at 284."

1878), and his *Forschungen nach einer Volksbibel zur Zeit Jesu und deren Zusammenhang mit der Septuaginta-Uebersetzung* (ibid. 1873); C. H. Toy, *Quotations in the New Testament* (New York, 1884). Turpie states the result of his examination (p. 266 sqq.) in five tables as follows:

A. 53 quotations agree with the original Hebrew *and* with the Septuagint (*correctly* rendered).

B. 10 quotations agree with the Hebrew *against* the Septuagint (which is here *incorrect*).

C. 76 quotations differ from the Hebrew *and* from the Septuagint (which has *correctly* rendered the passages).

D. 37 quotations differ from the Hebrew and agree with the Septuagint.

E. 99 quotations differ both from the Hebrew and the Septuagint, which also differ from each other.

Böhl does not sum up his results, but goes carefully over the same number of passages, giving the New Testament quotation, the Hebrew original, and the Septuagint Version, with learned notes. He advances the novel theory that Christ and the apostles quoted from a popular Aramaic Bible (*Volksbibel*) which he thinks was in common use at that time in Palestine, and which was substantially the Septuagint Version, or based on it: "*Die Septuaginta Uebersetzung ist die palästinensische Bibel oder die Bibel im Vulgärdialect geworden, und daher schreibt sich die Benutzung der LXX. im Neuen Testament.*" But there is no trace of an Aramaic Targum before the time of Christ, nor of a Targum authorized by the Sanhedrin; and if it was based on the Septuagint, why did the apostles use a translation of a translation? The question still remains, why did they not quote from the Hebrew original, and how are the departures of the Septuagint from the Hebrew to be accounted for? It seems probable that they quoted mostly from memory, and that they were more familiar with the Septuagint than the Hebrew. The whole subject requires further investigation, and a new critical edition of the Septuagint on the basis of the Sinaitic and Vatican MSS. and all other sources combined. Important contributions are furnished by E. Nestle, *Veteris Testamenti Græci Codices Vaticanus et Sinaiticus cum textu recepto collati* (Lips. 1880; 2d ed. 1886), and P. de Lagarde, *Libri V. T. Græce* (Pt. I. Göttingen, 1883).

Jesus himself quotes from the Septuagint, according to the evangelists.[1] The apostles do it in their discourses,[1] and in their epistles.[2] Even Paul, who was educated at Jerusalem and thoroughly versed in rabbinical lore, usually agrees with the Septuagint, except when he freely quotes from memory, or adapts the text to his argument.[3]

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[1] Comp. Matt. iv. 4, 7, 10; ix. 13; xv. 9; xxi. 16, 42; Mark vii. 6; x. 7; xii. 10, 11; Luke iii. 4–6; iv. 18, 19; xxii. 37. Luke's quotations are

THE APOSTOLIC GREEK.

We are now prepared to assign to the New Testament idiom its peculiar position. It belongs to the Hellenistic dialect, as distinct from the classical Greek, and it shares with the Septuagint its sacred and Hebraizing character, as distinct from the secular Hellenic literature; but it differs from all previous dialects by its spirit and contents. It is the Greek used for the first time for a new religion. In this respect it stands alone, and belongs to but one period, the period of the first proclamation and intro-

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all from the Septuagint with the exception of one, vii. 27. The same is the case substantially with Mark, with the exception of i. 2, which is from the Hebrew, and embodies his reflection. Matthew departs from the Septuagint and quotes from the Hebrew when he introduces a prophetic passage with his formula ἵνα πληρωθῇ, as i. 23; ii. 6, 15, 18; iv. 15; viii. 17; xii. 18-21; xiii. 35; xxi. 5. This remarkable difference has been pointed out by Bleek (*Beiträge zur Evangelienkritik*, 1846, p. 57), and is confirmed by Holtzmann (*Die Synoptischen Evangelien*, 1863, p. 259).

[1] Acts i. 20; ii. 17–21, 25-28, 34, 35; iii. 22, 25; iv. 25, 26; vii. 42–50; xv. 15–18; xxviii. 26, 27.

[2] James ii. 23; iv. 6; 1 Pet. i. 16; ii. 6, 22; iii. 10–12; iv. 18; v. 5.

[3] Gal. iii. 13; Rom. ii. 24; iii. 4, 10–18; iv. 3; ix. 27–29; x. 11, 21; xi. 9, 10, 26, 27; 1 Cor. i. 19; vi. 16; Eph. v. 31; vi. 2. Specimens of corrections of the Sept. according to the Hebrew: 1 Cor. iii. 19; xiv. 21; xv. 54, 55; Rom. ix. 17; Eph. iv. 8. Comp. Weiss, *Theol. des N. T.* 3d ed. p. 275; Kautzsch, *De Veteris Test. locis a Paulo ap. allegatis* (Lips. 1869). Kautzsch maintains that Paul never intentionally departs from the Septuagint, although he seems to have in view sometimes both the Hebrew and the Greek. Weiss allows a more frequent use of the Hebrew.

duction of Christianity. It is of itself a strong argument for the genuineness of the New Testament.

The Greek of the Apostolic fathers, the Apologists, and the ecclesiastical writers of the third and fourth centuries generally, differs considerably from that of the New Testament: it has much less of the Hebrew element, and gathered during the theological controversies a number of new technical terms, or infused new meaning into old words.[1]

The New Testament idiom consists of three elements, which we may compare with the three elements of man—the *σῶμα, ψυχή*, and *νοῦς* or *πνεῦμα.* It has a *Greek body*, animated by a *Hebrew soul*, and inspired and ruled by a *Christian spirit.* It grew naturally out of the situation and mission of the Apostolic Church, and was, and is still, admirably suited for its purposes. It is more cosmopolitan than any other Greek dialect. The New Testament in classical Greek might have been understood and appreciated by the learned few, but not by the masses of Jews and Gentiles. And the same applies to translations. King James's and Luther's versions reach the hearts and understandings of the common people as no classical diction of Milton or Goethe could do.

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[1] Especially in the Nicene age. Such terms are *οὐσία, ὑπόστασις, πρόσωπον* (as applied to the persons of the Trinity), *ὁμοούσιος, ὁμοιούσιος, ἑτεροούσιος* (of the Son of God in his relation to the Father), *ἐνσάρκωσις, ἐνανθρώπησις, ἰδιότης, ἀγεννησία, γεννησία, ἐκπόρευσις, πέμψις* (of the Holy Spirit), *θεοτόκος* (of the Virgin Mary), *ἕνωσις ὑποστατική, κοινωνία ἰδιωμάτων, περιχώρησις* (of the inner trinitarian relations), *ἀνυποστασία* or *ἐνυποστασία* (the impersonality of the human nature of Christ), etc. For ecclesiastical Greek, see Suicer, *Thesaurus Ecclesiasticus e Patribus Græcis*, Amst. 2d ed. 1728, 2 vols. fol.; C. du Fresne (du Cange), *Glossarium ad Scriptores Mediæ et Infimæ Græcitatis*, Lugd. 1688, 2 tom. fol.; and E. A. Sophocles, *Greek Lex. of the Roman and Byzantine Periods.* Boston, 1870; now in course of revision by Dr. Thayer (1887)

During the seventeenth century there was much useless controversy between the "Purists," who defended the classical character of the New Testament Greek, and the "Hebraists," who pointed out its Hebraisms. Both parties ignored the necessity and beauty of its composite character for its cosmopolitan mission.[1]

HEBRAISMS IN THE NEW TESTAMENT.

The Hebrew element is the connecting link between the Mosaic and the Christian dispensation. It pervades all the apostolic writings, but not in the same degree. It is strongest in Matthew, Mark, the first two chapters of Luke, and in the Apocalypse. The hymns of the Virgin Mary (*Magnificat*), of Zacharias (*Benedictus*), and of Simeon (*Nunc Dimittis*) are entirely Hebrew in spirit and tone, and can be literally rendered so as to read like Hebrew psalms. But on the whole Luke and the author of the Epistle to the Hebrews Hebraize least of all. Not a few Hebrew words—as *Amen*, *Eden*, *Messiah*, *Manna*, *Hallelujah*, *Sabbath*—have passed into modern languages, and remain as perpetual memorials of the earliest revelations of God. The Hebraisms are not grammatical blunders or blemishes, but necessary supplements of the defects of the secular Greek.

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[1] See the literature on this controversy in Reuss, p. 37. He says: "*Das neutestamentliche Idiom ist nicht aus einer rohen Sprachenmischung hervorgegangen, sondern stellt sich uns dar als der erste Schritt des im Osten aufgegangenen Lichtes zur Bewältigung und Durchdringung der abendländischen Gesittung.*" Comp. also Tregelles, in Horne's *Introd.* iv. 21–23· and Bleek-Mangold's *Einl. i. d. N. Test.* p. 78 (4th ed. 1886)

They represent new ideas which require new words. They impart to the apostolic writings the charm of the antiqueness and elevated simplicity of the Old Testament.

With the exception of a few pure or old Hebrew words (*Amen*, *Hallelujah*, *Hosanna*, *Sabbath*, which were borrowed from the temple service, and are found in the Septuagint), the Hebraisms of the New Testament belong to the later Hebrew or Aramaic (Syro-Chaldaic) dialect which, after the return from the Babylonian exile, had gradually superseded the older as the living language of the people.[1] The Hebrew still continued to be the sacred language (לְשׁוֹן הַקֹּדֶשׁ), and the Scripture lessons were read from the Hebrew text, but were followed by Aramaic translations (Targumim) and sermons (Midrashim).[2]

I. Hebrew words for which the classical Greek has no equivalent. I do not claim completeness for this and the following lists, but they embrace the most important words.

ἀβαδδών = אֲבַדּוֹן (*destruction*), pr. name of the angel prince of the infernal regions, Rev. ix. 11.

ἀββᾶ = אַבָּא (Heb. אָב), *father*, Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.

ἀκελδαμά (W. and H., ἀκελδαμάχ) = חֲקַל דְּמָא, *field of blood*, Acts i. 19.

ἀλληλουιά = הַלְלוּ־יָהּ, *hallelujah*, *praise ye Jehovah* (Heb.), Rev. xix. 1, 3, 4, 6. Comp. Ps. civ. 35.

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[1] The word ἑβραϊστί, *hebraice*, is used for *chaldaice*, John v. 2; xix. 13, 17, 20; Acts ix. 11; xvi. 16; Rev. ix. 11; xvi. 16; and also in Josephus.

[2] The Talmud is written partly in Hebrew (the Mishna), partly in Aramaic (the Gemara), but mixed with exotic words from various languages—Greek, Latin, Coptic, Persian, Arabic—and disfigured by grammatical irregularities and barbarous spelling. See Brüll, *Fremdsprachliche Redensarten in den Talmuden und Midrashim* (Leipz. 1869).

ἀμήν = אָמֵן (Heb.), *truly, verily*, Matt. vi. 13 (?); Rom. i. 25; ix. 5; Rev. iii. 14, etc.

ἀρραβών = עֵרָבוֹן (Heb.), a *pledge, earnest* (a mercantile term of Phœnician origin), 2 Cor. i. 22; v. 5; Eph. i. 14.

βάτος = בַּת (Heb.), *bath* (a liquid measure of about 8½ gallons), Luke xvi. 5, 6.

βεελζεβούλ = בְּעַל זְבוּל (Aram.), *lord of dung* (*deus stercoris*), and *βεελζεβούβ* = בַּעַל זְבוּב (Heb.), *lord of flies*, the name of a god of the Philistines at Ekron. The former is a contemptuous Jewish by-name of this idol, and was applied also to the prince of demons, Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19.

βοανεργές = בְּנֵי רְגַז (רְגֶשׁ), *Sons of Thunder*, Mark iii. 17. A name given to the sons of Zebedee (comp. Luke ix. 54).

βύσσος = בּוּץ (Sept.), *fine linen*, Luke xvi. 19; Rev. xviii. 12. Also *βύσσινον*, Rev. xix. 8.

γαββαθᾶ = גַּבְּתָא (Gr. *λιθόστρωτον*), *back, ridge, pavement;* the place where Pilate gave sentence against Jesus, John xix. 13.

γέεννα = גֵּיא הִנֹּם, *the valley of Hinnom*, Josh. xv. 8; *Gehenna, hell*, Matt. v. 22; Mark ix. 43; Luke xii. 5, etc. Not to be confounded with *Hades* or *Sheol*, as is done in the A. V.

γολγοθά (al. *ᾶ*) = גָּלְגָּלְתָּא (Heb. גֻּלְגֹּלֶת), *skull* (*κρανίον, calva, calvaria*, whence our *Calvary*), the place of Christ's crucifixion, an elevation (not a hill), so called from its conical form (not from skulls), Matt. xxvii. 33; Mark xv. 22; John xix. 17.

ἑβραϊστί, Westcott and Hort *ἑβραϊστί* (from עֵבֶר), *Hebraice, in Hebrew* (Aramaic), John v. 2; xix. 13, 17, 20; Rev. ix. 11, xvi. 16.

ἐλωί ἐλωί (or *ἠλεί ἠλεί*, Heb. אֵלִי), *λεμὰ σαβαχθανεί*, *My God, my God, why hast thou forsaken me.* Quotation from Ps. xxii. 2. See Matt. xxvii. 46; Mark xv. 34. Mark gives the Syriac form, *ἐλωί ἐλωί*. In Matthew there are variations, but Westcott and Hort give *ἐλωί* in the text and *ἠλεί* in the margin.

ἐφφαθά (Aram. אֶתְפַּתַּח), *διανοίχθητι*, *be opened*, Mark vii. 34.

ζιζάνιον (Arab., Syr., Talm.), *bastard wheat, tares*, Matt. xiii. 25, etc.

κάμηλος = גָּמָל (Heb.), *camel*, Mark i. 6, Matt. iii. 4; xix. 24, etc. (Sept. Gen. xii. 16; xxiv. 10).

κιννάμωμον = קִנָּמוֹן (Heb.), *cinnamon* (an aromatic bark used for incense and perfume), Rev. xviii. 13.

ἰουδαΐζω (from יְהוּדָה, *Judah*), *to Judaize*, Gal. ii. 14; also *ἰουδαϊσμός*, i. 13; *ἰουδαϊκῶς*, ii. 14; *ἰουδαϊκός*, Tit. i. 14; *ἰουδαῖος*, Acts x. 18, etc.

κορβᾶν and *κορβανᾶς* = קָרְבָּן (Heb.), קוּרְבָּנָא (Aram.), an *offering, oblation*, Mark vii. 11; Matt. xxvii. 6.

κύμινον = כַּמֹּן (Heb.), *cummin* (Germ. *Kümmel*), a low herb of the fennel kind, which produces aromatic seeds.

λίβανος = לְבֹנָה (Heb. from the verb לָבַן, *to be white*), *frankincense*, Matt. ii. 11; Rev. xviii. 13.

μαμωνᾶς = מָאמוֹנָא, מָאמוֹן, *riches*, Matt. vi. 24; Luke vi. 9. Comp. the Heb. אֱמוּנָה, Isa. xxxiii. 6 (*θησαυροί*, LXX.); Ps. xxxvii. 3 (*πλοῦτος*). Augustin says: "*Lucrum* punice *mammon* dicitur."

μάννα (Heb. מָן, in the Sept. *τὸ μάν*), *manna*, the miraculous food of the Israelites in the wilderness, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17.

μαρὰν ἀθά = מָרַן אֱתָה, *the Lord cometh*, 1 Cor. xvi. 22.

μεσσίας = מְשִׁיחָא (Heb. מָשִׁיחַ), the *Anointed*, the *Messiah*, John i. 41 (42); iv. 25. In all other passages the Greek equivalent, *Χριστός* (from *χρίω*, *to anoint*), is used.

[*μωρέ* = מֹרֶה (Heb.), *rebel* (?), Matt. v. 22.][1]

πάσχα = פִּסְחָא (Heb. פֶּסַח), *passover*, Matt. xxvi. 17; John ii. 13; vi. 4; xviii. 39, etc. Used in three different senses: (1) the paschal lamb; (2) the paschal meal; (3) the paschal feast from the 14th to the 20th of Nisan. Mistranslated *Easter* in E. V., Acts xii. 4; correct in R. V.

ῥαββί or *ῥαββεί*, *ῥαββονί* or *ῥαββουνί* = רַבִּי (Heb. from רַב, *much, great*), רִבּוֹן, רַבָּן (Chald.), *my great one*, *my master*, *great master*, John xx. 6; Mark x. 51, etc. The salutation of Hebrew teachers or doctors (*διδάσκαλοι*). Comp. the French *Monsieur*, *Monseigneur*. *Rabboni* or *Rabbuni*, John xx. 16, is the Galilæan pronunciation for *Ribboni*.

ῥακά (or *ῥαχά*, Tischendorf) = רֵיקָא (Heb. רֵיק), *empty*, *worthless*, Matt. v. 22.

σαβαχθανί = שְׁבַקְתַּנִי (Chal.), *thou hast forsaken me*, Matt. xxii. 46.

σαβαώθ = צְבָאוֹת (Heb.), *hosts*, *armies* (*κύριος σαβαώθ*, יְהוָֹה צְבָאוֹת *Lord of Hosts*), Luke ii. 13; Rom. ix. 29; James v. 4.

σάββατον = שַׁבָּת (Heb.), *rest*, *day of rest*, Mark ii. 27, etc. Also the plural *σάββατα* (Mark i. 21, etc.); *σαββατισμός*, a *keeping of Sabbath*, *Sabbath rest* (Heb. iv. 9); *ἡ ἡμέρα τοῦ σαββάτου* (יוֹם הַשַּׁבָּת), the *Sabbath day* (John xix. 31; Luke iv. 16); *ὁδὸς σαββάτου*, a *Sabbath-*

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[1] This is usually considered as the vocative of the Greek *μωρός*, *fool*. The E. R. recognizes the Hebrew derivation in the margin. The Hebrew *morè* means *rebellious*, *heretical* (Numb. xx. 10); but the Syriac *morè* means *κύριος*, *dominus*. Dr. Fr. Field objects to the Hebrew derivation on the ground that Christ used the Syriac. *Otium Norvicense* (Oxf. 1881), p. 2. If the word is Greek we must put a Hebrew meaning into it, with reference to Ps. xiv. 1, where the atheist is called a fool (נָבָל, LXX. *ἄφρων*).

day's journey, i. e. 6 stadia or 750 Roman paces, equal to about two thirds of an English mile (Acts i. 12); and *προσάββατον*, *fore-Sabbath*, *Sabbath-eve* (Mark xv. 42).

σατᾶν, *σατανᾶς* = שָׂטָן (Heb.), *adversary*, *devil* (*διάβολος*, *ὁ πονηρός*), Matt. xvi. 23; Mark viii. 33; Luke xxii. 3; 2 Cor. xii. 7, etc.

σάπφειρος = סַפִּיר (Heb.), *sapphire* (a precious stone, next in value to the diamond), Rev. xxi. 19 (Sept. Ex. xxiv. 10; xxviii. 18).

σάτον = סָאתָא (Heb. סְאָה), a *seah* (a dry measure of about a peck and a half), Matt. xiii. 33.

σίκερα (*τό*, indecl.) = שֵׁכָר (Heb.), *sikera*, *strong drink*, Luke i. 15.

συκάμινος = שִׁקְמָה (Heb.), a *sycamine tree*, Luke xvii. 6 (Sept. 1 Kings x. 27, etc.).

ταλιθά, *κούμ* = טְלִיתָא קוּמִי, *maiden*, *arise*, Mark v. 41.

ὕσσωπος = אֵזוֹב (Heb.), *hyssop*, John xix. 29; Heb. ix. 29 (1 Kings v. 3, etc.).

χερουβίμ = כְּרוּבִים (Heb. plural from כְּרוּב), *cherubim*, Heb. ix. 5. Comp. the Greek *γρύψ*, *γρυπός*.

ὡσαννά = הוֹשִׁיעָה נָּא (Ps. cxviii. 25), *Hosanna*, *save now*—a word of joyful acclamation, Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13.

Proper names of persons are very numerous:

Κηφᾶς (Syr. כֵּיפָא, Greek *Πέτρος*), *Μαρία* (Aramaic for the Hebrew מִרְיָם), *Μάρθα* (*domina*), *Μάλχος* (מֶלֶךְ, King), *Χουζᾶ* (Luke viii. 3; see Westcott and Hort's text), *Ταβιθά* (Greek *Δορκάς*, Acts ix. 36, 40); *Ἰακώβ* or *Ἰάκωβος*, *Ἰησοῦς*, *Ἰωάννης*, *Μελχισεδέκ*, *Σαούλ* or *Σαῦλος*, and many others. Also the names compounded with בַּר, *son*, as Barabbas (son of a father, or son of a rabbi), Bartholomew, Barjesus, Barjonas, Bartimæus, Barsabas, Barnabas.

Hebrew names of several places, as,

Armageddon (mount of Megiddó, Rev. xvi. 16), Bethlehem (House of Bread), Bethany (House of Dates), Bethphage (House of Figs), Bethesda (House of Mercy), Bethsaida (Place of Fishing), Gethsemane (oil-press), Jerusalem (Dwelling of Peace), Siloam (שִׁלֹּחַ, translated *ἀπεσταλμένος*, John ix. 7, by Robinson, *an aqueduct*; by Grimm, *effusio*, *Wasserguss*), etc.

II. Hebraizing phrases and modes of construction:

ἀπὸ προσώπου, מִפְּנֵי or מִלִּפְנֵי, *from the face* or *presence of* any one, *from before*, *from*, Acts iii. 19; v. 41; vii. 45; 2 Thess. i. 9; Rev. vi. 16; xii. 14; xx. 11.

βασιλεύειν ἐπί (instead of gen. or dat.), מָלַךְ עַל, *to reign over*, Luke i. 33; xix. 14, 17; Matt. ii. 22, etc.

γεύεσϑαι ϑανάτου (Aram.), *to taste of death, to die*, Matt. xvi. 28; Mark ix. 1; John viii. 52, etc.

δύο δύο (*bini*, for ἀνὰ δύο or εἰς δύο), *pair-wise, by two and two*, Mark vi. 7.

εἰ (for οὐ), אִם, in forms of oath, as Mark viii. 12, εἰ δοϑήσεται σημεῖον, *no sign shall be given;* Heb. iv. 5, εἰ εἰσελεύσονται, *if they shall enter* into my rest (supply the apodosis, *then will I not live*, or *be Jehovah*), *i. e. they shall not enter.* Comp. Gen. xiv. 23; Deut. i. 35; and Thayer's *Winer*, p. 500 (Moulton's *Winer*, p. 627).

εἰς ἀπάντησιν, לִקְרַאת, for meeting (instead of inf. ἀπαντᾶν, *to meet*), Matt. xxv. 1, 6; Acts xxviii. 15.

εὐδοκεῖν ἔν τινι, חָפֵץ בְּ, *to be well pleased with, to take pleasure in some one*, Matt. iii. 17; xvii. 5; Mark i. 11; Luke iii. 22, etc.

λογίζειν εἰς (δικαιοσύνην), חָשַׁב לְ, *to reckon unto, to impute*, Rom. iv. 3, 22; Gal. iii. 6; James ii. 23. Comp. Gen. xv. 6 (Sept.).

ὁμολογεῖν ἔν τινι (comp. הוֹדָה עַל, Ps. xxxii. 5, slightly differing), *to make a confession on* or *respecting some one* (*in alicuius causa*), Matt. x. 32; Luke xii. 8.

οὐ . . . πᾶς, לֹא כֹּל, for οὐδείς, *not one, none*, Matt. xxiv. 22; Mark xiii. 20; Rom. iii. 20; Gal. ii. 16; Eph. v. 5, etc.

πρόσωπον πρὸς πρόσωπον, פָּנִים אֶל פָּנִים, *face to face* (nothing intervening), 1 Cor. xiii. 12. See Sept. Gen. xxxii. 31.

πρόσωπον λαμβάνειν, נָשָׂא פָּנִים, *to accept the person* of any one, *to favor, to be partial.* In the New Test. only in a bad sense, Luke xx. 21; Gal. ii. 6 (πρόσωπον ϑεὸς ἀνϑρώπου οὐ λαμβάνει).

πρασιαὶ πρασιαί (adverbially and distributively, *areolatim*, for ἀνὰ πρασιάς), *in ranks, plat-wise, by plats* (like beds in a garden), Mark vi. 40. So also συμπόσια συμπόσια, *by table parties, by companies*, in ver. 39.

Also ἀκολουϑεῖν ὀπίσω τινος, εἶναι εἴς τι, ὀμνύειν ἔν τινι, προσκυνεῖν ἐνώπιόν τινος, the frequent καὶ ἐγένετο (וַיְהִי), etc.

υἱός, with the genitive in the sense of belonging to, or exposed to, deserving of, as υἱὸς ϑανάτου (בֶּן מָוֶת), *son of death;* υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber, bridemen;* υἱοὶ τῆς βασιλείας, *sons of the kingdom;* υἱοὶ τοῦ πονηροῦ, *subjects* and *followers of Satan;* υἱὸς τῆς ἀπολείας, *son of perdition, i. e.* doomed to perdition (John xvii. 12); υἱοὶ τῆς ἀναστάσεως, *partakers of the resurrection* (Luke xx. 36), etc.

Foreign derivatives in imitation of the vernacular, as ἀναϑεματίζω (from ἀνάϑεμα, Heb. חֵרֶם, *devoted to God*, Lev. xxvii. 28, 29; but also *devoted to death, a thing accursed*, Josh. vi. 17; vii. 1, etc.), *to anathe-*

matize, to lay under a curse (Mark xiv. 71; Acts xxiii. 12, 14, 21); *ἐγκαινίζειν* (from *ἐγκαίνια*), *to initiate, to dedicate* (Heb. ix. 18; x. 20; in the Sept. for חָנַךְ, Deut. xx. 5); *σκανδαλίζειν* (כָּשַׁל, נִכְשַׁל, הִכְשִׁיל), *to make stumble, to lead to sin*, and the passive *σκανδαλίζεσθαι, to stumble, to be led astray* (Matt. v. 29; xiii. 21, etc., from *σκάνδαλον*, a *trap-stick*, a *snare*, a *stumbling-block*, in the Sept. for מוֹקֵשׁ); *σπλαγχνίζεσθαι* (from *σπλάγχνα*, רַחֲמִים, *bowels*), *to have compassion* (Matt. xx. 34, etc.).

The intensive adverbial use of the noun in the dative with the corresponding verb is counted among the Hebraisms (although it occurs occasionally among classical writers, even in Plato; see Thayer's *Winer*, p. 466), as *χαρᾷ χαίρει, he rejoiceth greatly* (John iii. 29), *ἐπιθυμίᾳ ἐπεθύμησα, I have earnestly desired* (Luke xxii. 15).

The particles *ἵνα* and *ὅταν* are constructed with the present and future indicative, Luke xi. 2; Gal. vi. 12 (?); Mark iii. 2. *ἵνα* in classical writers denotes the purpose or intention (*ἵνα τελικόν, in order that*); but in later Greek and in the New Test. sometimes simply the consequence or result (*ἵνα ἐκβατικόν, so that*). The ecbatic use has often been needlessly pressed, but as needlessly denied by Fritzsche and Meyer. See Moulton's *Winer*, p. 573 sqq., Thayer, 457 sqq., and Robinson and Grimm sub *ἵνα.*

III. Greek words with Hebrew meanings:

ἄγγελος (a messenger), in the sense of *angel.*

(*τὰ*) *ἅγια ἁγίων* (for the superlative, קֹדֶשׁ קָדָשִׁים), *the holy of holies*, or the inner sanctuary of the temple, Heb. ix. 3.

αἰὼν οὗτος and *αἰὼν μέλλων*, עוֹלָם הַזֶּה and עוֹלָם הַבָּא, for the two *ages* or *eras* (dispensations) *before* and *after the Messiah's advent*, modified in the New Test. *the present* and *the future world.* So also the expressions *ἔσχαται ἡμέραι, ἐσχάτη ὥρα, τὰ τέλη τῶν αἰώνων, συντέλεια τοῦ αἰῶνος*, refer to the last times of the *αἰὼν οὗτος*, in the New Test. to the interval between the first and second advent of Christ, more particularly the apostolic period, Matt. xiii. 39; xxviii. 20; Acts ii. 17; Heb. i. 1; James v. 3; 1 Cor. x. 11, etc.

αἷμα ἐκχέειν or *ἐκχύνειν* (שָׁפַךְ דָּם), *to kill*, Luke xi. 50; Rom. iii. 15.

ἄρτον φαγεῖν, to take food, to eat (אָכַל לֶחֶם), Mark iii. 20; Luke xiv. 1. Also *ἐσθίειν ἄρτον*, Matt. xv. 2.

ἀφιέναι ἁμαρτίας (or *ὀφειλήματα, παραπτώματα*, etc.), *to forgive sins*, etc., *to pardon*, Matt. vi. 12; ix. 6; Luke xi. 4, etc. Comp. the Heb. כִּפֶּר, Sept. Isa. xxii. 14; נָשָׂא, Gen. l. 17.

βαπτίζειν, βαπτισμός, βάπτισμα, in the wider sense of *ceremonial washings*, whether by pouring, or dipping, or immersion, Mark vii. 4; Heb. vi. 2; ix. 10. Comp. Sept. 2 Kings v. 14.

γλῶσσα, in the sense of *nation* (לָשׁוֹן), Rev. v. 9; vii. 9, etc.

δαιμονιζόμενος, *possessed by a demon* or *evil spirit.* Often in the Gospels.

δέειν and λύειν, *to bind* and *to loose*, in the rabbinical sense *to forbid* and *to permit*, Matt. xvi. 19; xviii. 18. Comp. John xx. 23, where the same idea is expressed literally by κρατεῖν and ἀφιέναι.

διάβολος (*accuser, slanderer*), for *Satan*, Matt. iv. 1; ix. 34, etc. Comp. Job i. 7, 12; Rev. xii. 9, 10.

δύναμις and δυνάμεις, in the sense of *miraculous powers* (נִפְלָאוֹת, Sept. Job xxxvii. 14), Matt. vii. 22, and very often. See Dictionaries.

ἔθνη, in the sense of *Gentiles, heathen* (גּוֹיִם), as distinct from the Jewish nation (λαός, עַם), Luke ii. 32, etc.

εὐλογέω, *to bless* (בֵּרֵךְ), Luke i. 64; Matt. v. 44, etc.

ἐκ κοιλίας μητρός, *from birth*, from infancy (מִבֶּטֶן אִמּוֹ), Gal. i. 15.

ζητεῖν τὸν θεόν, *to seek God, i.e.* to turn to him as a sincere worshipper, Acts xvii. 27; Rom. x. 20. Quoted from Isa. lxv. 1 (Sept.).

ζητεῖν ψυχήν, *to seek one's life, i. e.* to seek to kill him (בִּקֵּשׁ נֶפֶשׁ), Matt. ii. 10; Rom. xi. 3.

ἰδεῖν, *to see*, in the sense *to experience* (to suffer, or to enjoy, like רָאָה), Luke ii. 26; Heb. xi. 5.

ὁδός, *manner of life* (דֶּרֶךְ), Matt. xxi. 32; Rom. iii. 17; Acts xviii. 25; James v. 20.

ῥῆμα, in the sense of *thing* (as דָּבָר), Luke ii. 15; Acts v. 32.

σάρξ (בָּשָׂר), in the sense of *man* (*mortal*), or *human nature*, or *natural descent* (κατὰ σάρκα), or *frailty*, or *the corrupt, carnal nature*, in opposition to πνεῦμα. Very often, especially in Paul's Epistles. See Dictionaries.

σὰρξ καὶ αἷμα, for *men*, with the accessory idea of weakness and frailty, Matt. xvi. 17; Eph. vi. 12; Gal. i. 16.

σπέρμα, *seed*, in the sense of *offspring, posterity* (זֶרַע), Matt. xxii. 24, 25; Mark xii. 19–21; Luke i. 55; xx. 28; Rom. iv. 13, 18, etc.

συναγωγή, a Jewish synagogue (assembly), Luke viii. 41, etc.; a Christian congregation, James ii. 2; synagogue of Satan, Rev. ii. 9; iii. 9.

χριστός, *anointed*, in the sense of the *Messiah.*

IV. The Hebraizing style and construction shows itself in the simplicity of the syntax, the absence of long and artificial periods, the rarity of oblique and participial constructions, the monotony of form, emphatic repetition, and the succession of sentences by way of a constructive parallelism rather than by logical sequence. The Sermon on the Mount (especially the Beatitudes), the parables, and even Paul's Epistles have that correspondence of words and thoughts which is the characteristic feature and charm of Hebrew poetry.

We may add (with Westcott), that "calm emphasis, solemn repetition, grave simplicity, the gradual accumulation of truths, give to the language of the Holy Scripture a depth and permanence of effect found nowhere else. . . . The character of the style lies in its total effect, and not in separate elements; it is seen in the spirit which informs the entire text far more vividly than in the separate members."[1]

LATINISMS.

The Greek of the apostolic writings is Hebraizing, but not Romanizing. The Romans imposed their military rule, their polity, and their laws, but not their speech, upon the conquered nations. The greatest Roman orator admitted that the Latin was provincial, while the Greek was universal in the empire.[2] Yet a number of Latin terms — mostly military, political, and monetary, and for some articles of dress—have found their way into the common speech with the Roman conquest. They are most frequent in Mark's Gospel, which was written in Rome and for Romans.

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[1] In Smith's *Bible Dict.* iii. 2141 (Hackett and Abbot's ed.). Comp. Westcott's *Introd. to the Gospels*, pp. 241–252.

[2] Cicero (*Pro Arch.* 10): "*Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur.*"

ἀσσάριον, *as*, a Roman copper coin, worth three English farthings, or 1½ cent (one tenth of a denarius), Matt. x. 29; Luke xii. 6. Probably the neuter form of the old Latin *assarius*, as δηνάριον is of *denarius*.

δηνάριον, *denarius*, a Roman silver coin of the value of ten asses (as the name indicates), and afterwards of sixteen asses (the *as* being reduced), equivalent to the Attic drachma, or about sixteen cents. In the New Test. it stands for a large sum, a day's wages; hence the translation *penny*, which creates the opposite impression, should have been changed by the Revisers into *denarius*, or *denāry*, or *shilling*, Matt. xviii. 28; xx. 2, 9, 10, 13; xxii. 19; Mark vi. 37; John vi. 7; xii. 5; Rev. vi. 6, etc.

κεντυρίων, *centurio* (originally a commander of a hundred foot-soldiers, ἑκατόνταρχος), Mark xv. 39, 44, 45.

κῆνσος, *census* (Greek, ἀπογραφή); in the New Test. *tribute*, *poll-tax*, Matt. xvii. 25; xxii. 17; Mark xii. 14 (δοῦναι κῆνσον καίσαρι).

κοδράντης, *quadrans* (from *quatuor*), a small copper coin, the fourth part of an *as*, a farthing (*i. e.* fourthing), two fifths of one cent, Matt. v. 26; Mark xii. 42.

κολωνία, *colonia*, a Roman *colony*, Acts xvi. 22.

κουστωδία, *custodia*, *custody*, *guard* (of Roman soldiers), Matt. xxvii. 65, 66; xxviii. 11. Corresponds to the Greek φυλακή.

κράββατος, or κράβαττος (Lachmann, Tischendorf, Westcott and Hort), *grabatus*, a *small couch* or *mattress*, Mark ii. 4, etc.

λεγεών (Westcott and Hort, λεγιών), *legio*. *legion*, Mark v. 9, 15; Matt. xxvi. 53; Luke viii. 30. Also in rabbinical Hebrew (לֵגְיוֹן). See Buxtorf.

λέντιον, *linteum*, a *linen cloth*, a *towel* or *apron*, worn by servants, John xiii. 4, 5. From the Greek λίνον, a *flaxen cord*.

λιβερτῖνος, *libertinus*, a *freedman*, Acts vi. 9.

λίτρα, from *libra*, the Roman *pound* of twelve ounces, John xii. 3; xix. 39.

μάκελλον, *macellum*, *meat-market*, *shambles*, 1 Cor. x. 25.

μεμβράνα, *membrana* (from *membrum*), *skin*, *parchment*, 2 Tim. iv. 13.

μίλιον, *milliarium* (for *mille passuum*), a *thousand paces*, a *mile*, Matt. v. 41.

μόδιος, *modius*, a *measure*, the chief Roman measure for things dry, and equal to one third of the Roman amphora (nearly *one peck*), Matt. v. 15; Mark iv. 21; Luke xi. 33.

ξέστης, *sextarius*, in the New Test. a *small measure*, or *vessel*, *pot*, Mark vii. 4, 8.

πραιτώριον, *prætorium*, the general's *tent* in a camp; and also the residence or *palace* of a provincial governor, Matt. xxvii. 27; Mark xv. 16; John xviii. 28; xix. 9; Acts xxiii. 35; Phil. i. 13.

ῥέδη, *rheda*, or *raeda*, *reda* (of Celtic origin), a travelling carriage with four wheels, a *chariot*, Rev. xviii. 13.

σικάριος, *sicarius* (from *sica*, *dagger*), *assassin*, *robber*, Acts xxi. 38.

σιμικίνϑιον, *semicinctium* (from *semi*, *half*, and *cingere*, *to gird*), an *apron*, Acts xix. 12. For *ἡμιζώνιον*.

σουδάριον, *sudarium* (from *sudor*, *sweat*), *sweat-cloth*, *handkerchief*, Luke xix. 20; John xi. 44; xx. 7; Acts xix. 12.

σπεκουλάτωρ, *speculator*, a *pikeman*, a soldier of the body-guard employed as watch and in messages, Mark vi. 27; also in later Hebrew. For *σωματοφύλαξ*.

ταβέρνη, *taberna*, *tavern*, Acts xxviii. 15.

τίτλος, *titulus*, *inscription*, *superscription*, John xix. 19, 20. For *ἐπιγραφή*.

φαιλόνης (*φαινόλης*), *pœnula*, a *woollen cloak*, or *mantle for travelling* (and also in rainy weather), 2 Tim. iv. 13.

φόρον, *forum*, *market;* part of the name of the village *Appii forum*, Acts xxviii. 15.

φραγέλλιον, *flagellum*, a *scourge*, John ii. 15.

φραγελλόω, *flagello*, *to flagellate*, *to scourge*, Matt. xxvii. 26; Mark xv. 15.

(*χάρτης*), *charta*, paper, 2 John 12.

χῶρος, *corus*, or *caurus*, *the northwest wind*, Acts xxvii. 12.

Total, 31 Latinisms. Potwin gives 24, Thayer 30 (omitting *χάρτης*).

Latin proper names of persons:

Agrippa, Amplias, Aquila, Caius, Cornelius, Claudia, Clemens, Crescens, Crispus, Drusilla, Felix, Festus, Fortunatus, Gallio, Julius, Julia, Junia, Justus, Linus, Lucius, Luke (abridged from Lucanus), Marcus or Mark, Niger, Paulus, Pilate, Priscilla or Prisca, Publius, Pudens, Quartus, Rufus, Sergius, Silvanus (abridged Silas), Tertius, Tertullus, Titus, Urban. Three names of Roman emperors: Augustus (*Σεβαστός*), Tiberius, Claudius. The generic name Cæsar (*Καῖσαρ*) is applied to Augustus (Luke ii. 1), to Tiberius (Luke iii. 1), to Claudius (Acts xi. 28), and to Nero (Acts xxv. 8; Phil. iv. 22).

Names of places:

Appii Forum, Cæsarea, Italy, Rome, Spain, Tiberias, Tres Tabernæ.

Latin phrases:

ἐργασίαν δοῦναι, *operam dare* (Luke xii. 58); *συμβούλιον λαμβάνειν*, *consilium capere* (Matt. xii. 14, etc.); *τὸ ἱκανὸν ποιεῖν τινι*, *satisfacere alicui* (Mark xv. 15).

NUMBER AND VALUE OF FOREIGN WORDS.

Professor Lemuel S. Potwin (of Western Reserve College, Hudson, Ohio) has made a list of native words of the New Testament not found in classical authors before Aristotle (who is included among the classics, though his diction is on the boundary between the Attic and the Common dialects), with the following results:[1]

(1.) The total number of words in the Greek Testament (according to Tischendorf's text) not found in the classics is no less than 882 (nouns 392, adjectives and adverbs 171, verbs 319); that is, nearly one sixth of the entire vocabulary. But a considerable number of these words are found in the Septuagint, Josephus, Polybius, and Plutarch. In the Septuagint 363 occur.

(2.) The new words are, with few exceptions, derivatives or compounds from Greek roots. The verbs are largely denominatives, but more largely multiplied by composition with prepositions. The adjectives arise mostly from composition, the *alpha privativum* being very frequent, as the English compounds with *un* are constantly increasing.

(3.) The rhetorical value varies. Many of these words are clear and full of meaning, as δίψυχος, double-minded, wavering, Jas. i. 8; iv. 8; also in Clemens Rom. *Ad Cor.* c. 23; σύμψυχος, or σύνψυχος, *concors*, like-minded, congenial, Phil. ii. 2; λογομαχία, word-strife, 1 Tim. vi. 4; μακροθυμία, longanimity, forbearance, Rom. ii. 4, etc.; θεοδίδακτος, taught of God, 1 Thess. iv. 9; and the compounds with ἀγαθο-, ἀντι-, ἑτερο-, and ψευδο-.

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[1] See *Bibliotheca Sacra*, Andover, July, 1880, pp. 503-527; and Oct. 1880, pp. 640-660. The results are stated on p. 652 sqq. Prof. Potwin has published lists of Latinisms in *Bibl. Sacra* for Oct. 1875, p. 703 sqq., and of Hebraisms, *ibid.* Jan. 1876, p. 52 sqq. I made my lists independently, from Bruder, Hudson, etc. Comp. also Thayer's Append. to his ed. of Grimm (1886) See p. 80.

(4.) The doctrinal and practical value is great in proportion to the idea expressed. Such words as ἀγάπη (*caritas*, as distinct from ἔρως, *amor*), ἀποκάλυψις, ἀπολύτρωσις, ἁμαρτωλός, βάπτισμα, βαπτισμός, βαπτιστής, ἱλασμός, παλιγγενεσία, συνείδησις, have a definite theological significance, and cannot be replaced by classical words.

THE CHRISTIAN ELEMENT.[1]

The language of the apostles and evangelists is baptized with the spirit and fire of Christianity, and thus received a character altogether peculiar and distinct from the secular Greek. The genius of a new religion must either create a new speech, or inspire an old speech with a new meaning. The former would have concealed the religion from the people, like the glossolalia in the Corinthian Church, which required an interpreter. The Greek was flexible and elastic enough to admit of a transformation under the inspiring influence of revealed truth. It furnished the flesh and blood for the incarnation of divine ideas. Words in common use among the

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Comp. Schleiermacher, *Hermen.* 66, 138; Immer, *Hermen.* 129; Cremer, *Biblico-Theol. Lexicon*; Trench, *Synonyms of the N. Test.*

classics, or in popular intercourse, were clothed with a deeper spiritual significance; they were transplanted from a lower to a higher sphere, from mythology to revelation, from the order of nature to the order of grace, from the realm of sense to the realm of faith.

This applies to those characteristic terms which express the fundamental ideas of Christianity—as gospel, faith, love, hope, mercy, peace, light, life, repentance or conversion, regeneration, redemption, justification, sanctification, grace, humility, apostle, evangelist, baptism, kingdom of heaven.

Gospel (εὐαγγέλιον) to a Greek Gentile was either reward for good news (as in Homer), or good news of any kind; but to a Greek Christian it meant the best of all news ever heard on earth, proclaimed by angels from heaven to all the people, that a Saviour was born and lived, and died and rose again for a sinful world. The word *church* (ἐκκλησία, συναγωγή) has passed through a heathen, Jewish, and Christian stage; it denotes first a lawful assembly of free Greek citizens, then a religious congregation of Jews, and at last that grand commonwealth of God which Christ founded on a rock, and which is to embrace the whole human family. *Faith* (πίστις, from πείϑω, *to persuade*, πείϑομαί τινι, *to trust in*) conveys the general idea of confidence in a person, or belief in the truth of a report; but in the New Testament it is that gift of grace whereby we accept Christ in unbounded trust as our Lord and Saviour, and are urged to follow him in a life of holy obedience. *Love* (ἀγάπη is not found in classical writers, but in its place *φιλία* and *φιλανϑρωπία*, and the verb *ἀγαπάω*, which expresses regard and affection) is much more than natural affection and philanthropy; it is a heavenly flame, kindled by God's redeeming love, the crowning gift of the Spirit, the surest test of Christian character, the fulfilling of the law, the bond of perfectness, and the fountain of bliss—a worthy theme for the seraphic description of the inspired Paul. *Hope* (*ἐλπίς*) rises from the sphere of uncertain expectation and desire for future prosperity to the certain assurance of the final consummation of salvation and never-ending happiness in heaven. The Greek terms for *humility* (*ταπεινός, ταπεινόφρων, ταπεινοφροσύνη, ταπεινότης, ταπείνωσις*) designate to the proud heathen meanness and baseness of mind, but in the New Testament a fundamental Christian virtue. *Repentance* (*μετάνοια*) signifies not simply a change of opinion, or even a moral reformation, but a radical transformation of the heart, whereby the sinner breaks away from his former life and surrenders himself to the service of God. The words *holy* and *holiness* (*ἅγιος, ἁγιάζω, ἁγιασμός, ἁγιωσύνη*), whether applied to God or man, rise as far above the cognate terms of secular Greek (*ἁγνός, σεμνός, ὅσιος, ἱερός*) as the God of the Bible rises above the gods of Homer, and a Christian saint above a Greek sage.

The purifying, spiritualizing, and elevating influence of the genius of Christianity was exerted through the Greek and Latin upon all other languages into which the gospel is translated.[1] It pervades the whole moral and religious vocabulary. It meets us in every inscription and salutation of the apostolic letters. The formula of greeting, "Mercy and peace be unto you," transforms the idea of physical health and temporal happiness, as conveyed in the Greek χαίρειν and the Hebrew *shalom lecha*, into the idea of spiritual and eternal welfare, so that χάρις and εἰρήνη comprehend the blessings, objective and subjective, of the Christian salvation. Yet Aristotle's definition of χάρις (which usually means gracefulness in form or manner, also favor, goodwill) is not far from the Christian conception when he lays the whole emphasis on the disinterested motive of the giver without expectation or hope of return.[1] Language is in some measure prophetic, and the first and lower meaning of words often points to a higher spiritual meaning; as the whole realm of nature points to the truths of the kingdom of heaven. The parables of our Lord are based upon this typical correspondence.

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[1] For the influence of Christianity on the Teutonic language, see

For the proper understanding of the New Testament, in the fulness of its religious meaning, much

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Rudolph von Raumer, *Die Einwirkung des Christenthums auf die althochdeutsche Sprache* (Stuttgart, 1845). German and English words which refer to the external aspect of the church are borrowed from the Greek or Latin, as *Kirche, church* (κυριακόν), *Bischof, bishop* (ἐπίσκοπος), *Priester, priest* (πρεσβύτερος), *Almosen, alms* (ἐλεημοσύνη), *Predigt, preaching* (*prædicatio*); but terms which express the inner life of religion are originally German or Saxon, and impregnated with a far deeper meaning; as *Heiland* (*Heliand*), *Heil*, *Erlösung*, *Bekehrung*, *Wiedergeburt*, *Glaube*, *Liebe*, *Hoffnung*, *Himmel*: *atonement*, *new birth*, *love*, *hope*, *heaven*.

[1] *Rhet.* ii. 7, quoted by Trench (p. 252), who says, "the *freeness* of the outcomings of God's love is the central point of χάρις," comp. Rom. iii. 24 (δωρεὰν τῇ αὐτοῦ χάριτι) and other passages.

more is required than mere knowledge of the language. The most extensive and thorough familiarity with Greek, Hebrew, and Roman literature is unable to penetrate from the surface of the letter to the depth of the spirit without sympathy with the lofty and heavenly ideas of that book. Philological exegesis is the necessary basis, but only the basis, of theological and religious exposition which requires faith and spiritual insight. The grammatical sense is but one — definite, specific; the spiritual sense is as high and deep and infinite as the truth which the word feebly indicates, and the application of the truth is universal for all time. It is as true to-day as it was in the days of Paul that "the natural man" (*ψυχικὸς ἄνϑρωπος*), who is guided only by the light of reason (though he may not be *σαρκικός*), "receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged."[1]

PECULIARITIES OF STYLE.[2]

The general unity of language admits of great variety of style. Every man has his style, and "the style is the man." The apostolic writers were guided by the same Spirit, but in accordance with their peculiarities of temper, mode of thought, and speech. Divine grace purifies, elevates, and sanctifies nature, and is destructive only to sin and error. A gentleman is the perfection of a man; a Christian is the perfection of a gentleman. No two human beings are precisely alike; every one is a microcosmos, has his individuality more or less marked, and his special work more or less important, though many, alas, fail to perceive and to perform it. There are different types of apostolic teaching, and different styles of apostolic writing to suit different tastes, objects, and classes of readers.

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[1] Or, examined, *πνευματικῶς ἀνακρίνεται*, 1 Cor. ii. 14.

[2] On this subject the following works may be consulted: Christoph Gotthelf Gersdorf, *Beiträge zur Sprach-Charakteristik der Schriftsteller des N. Test.* (Leipz. 1816; only the first part published). This work was suggested by Griesbach, and opened the way for this kind of investigation. T. G. Seyffarth, *Beitrag zur Special-Characteristik der Johann. Schriften* (Leipz. 1823). Credner, *Einleit. in das N. T.* vol. i. (Halle, 1836). Wilke, *Der Urevangelist* (Dresden and Leipzig, 1838), *Neutestamentl. Rhetorik* (1843), and *Hermeneutik des N. T.* (Leipzig, 1843–44, 2 Parts). Zeller, in the "Theol Jahrbücher," Tübingen, 1843 (pp. 445 525). Luthardt,

The idiosyncrasies of the sacred writers have been more or less felt from the beginning, and incidentally pointed out by Irenæus, Jerome, Augustin, Chrysostom, Luther, Calvin, and other great biblical schol-

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Das Johann. Evang. (revised ed. 1875; Engl. translation by Gregory, Edinb. 1876, vol. i. pp. 20–63). Westcott, *Introd. to the Study of the Gospels* (Lond. and Cambr. 1860; 6th ed. 1881; Amer. ed. by Hackett, Boston, 1862, pp. 264 sqq.). Holtzmann, *Die Synopt. Evangelien* (Leipz. 1863, pp. 271–358). Holtzmann, on the *Ephesians* and *Colossians* (Leipz. 1872), and on the *Pastoral Epistles* (ibid. 1880, pp. 84–117), where the linguistic peculiarities and hapax legomena of Ephesians and Pastoral Epistles are investigated for the purpose of proving their un-Pauline character. The two critical works of Weiss on *Mark* and *Matthew* (1872 and 1876). Immer, *Hermeneutics of the N. Test.*, translated by A. H. Newman (Andover, 1877, pp. 132–144). Scholten, *Das Paulinische Evangelium*, translated from the Dutch by Redepenning (Elberf. 1881, pp. 18, 31, 87, 188 sqq.). Scholten is all wrong in ascribing Luke's Gospel and the Acts to two different authors—the first to a polemical, the second to an irenical Paulinist —and in assuming a proto-Luke which preceded the canonical Luke. I have found Holtzmann on the Synoptists, and Luthardt on John very helpful. Comp. the lists of Thayer-Grimm, Append., made since.

ars; but a mechanical theory of inspiration prevented an unbiased examination of the subject till the nineteenth century. Our English version here errs in two opposite directions: by its vicious principle of variation it unnecessarily increases the verbal differences of the writers; while, on the other hand, it obscures and obliterates characteristic peculiarities by using the same English term for different Greek words. It is one of the chief merits of the revision of 1881, that it introduces consistency of rendering.

It is the strength and merit of rationalism (whether German, Dutch, French, or English) to investigate the *human* character and history of the Bible; it is its weakness and error to ignore or undervalue its *divine* character and history. It takes its stand outside of the Bible, and treats it like any other book of antiquity from a purely critical standpoint. It denies its sanctity in order to subject it to a heartless process of anatomical dissection. It handles the disjointed members, but the life and spirit has escaped; as Goethe says of the logician:

> "*Er hat die Theile in seiner Hand,*
> *Fehlt leider nur das geistige Band.*"

Rationalism has a keen eye for all the diversities of thought and style of the apostles and evangelists, but is blind to the underlying unity and harmony. It stretches the differences between the Synoptists and John, Matthew and Luke, the fourth Gospel and the Apocalypse, Galatians and Acts, between James and Paul, Peter and Paul, Paul and John, into irreconcilable contradictions, and thus tends to destroy all confidence in the divine origin and authority of the New Testament.

But, fortunately, this is only the negative part of the process. Whether willing or unwilling, rationalism contributes to a better understanding and deeper appreciation of that old and ever new Book of books, in which, as Heinrich Ewald once said, "is contained the wisdom of the whole world." Extreme theories and errors are refuted one after another by the different schools of rationalism, and the sacred writers come out of the fire of critical purgatory unsinged, and with a stronger claim than ever upon the intelligent reverence and faith of the Christian world. A profounder search from the surface to the deep discovers unity in diversity, concord in discord, a divine spirit animating the human body, and sees in the very variety of the sacred writers only the manifold wisdom and grace of God.[1]

The sinless perfection of Christ's humanity is the best proof of his divinity, and brings his divinity nearer and makes it dearer to the heart of the believer. What is true of the personal Word may be applied to the written word,

> "Jesus, divinest when Thou most art man."

MATTHEW.

Matthew wrote a Gospel first in Hebrew for Hebrews. But the Greek Gospel under his name is a free reproduction and substitution rather than a translation.[1] No independent author would literally translate himself. The originality of the canonical Matthew is evident from the discrimination in Old Testament quotations which are freely taken from the Septuagint in the course of the narrative, but adapted to the Hebrew when they contain important Messianic prophecies.[2] It appears also from his use of words and phrases which have no equivalent in Hebrew, as the paronomasia of purest Demosthenian Greek: *κακοὺς κακῶς* (*pessimos pessime*) *ἀπολέσει αὐτοὺς*, "Those wretches he will wretchedly destroy" (xxi. 41).[3]

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[1] Eph. iii. 10. *πολυποίκιλος σοφία τοῦ ϑεοῦ*, 1 Pet. iv. 10, *ποικίλη χάρις ϑεοῦ*. Comp. Rom. xii.; 1 Cor. xii.–xiv.

Matthew's style is simple, calm, dignified, even majestic. He Hebraizes, but less than Mark and the first two chapters of Luke. He is less vivid and picturesque than Mark, more even and uniform than Luke, who varies in expression with his sources.

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[1] The ancient witnesses, from Papias to Eusebius and Jerome, agree both in ascribing to Matthew a Hebrew Gospel, and in accepting the Greek Matthew of our canon whenever they mention it as the work of an apostle without any doubt of its genuineness.

[2] This distinction has been first observed by Credner and Bleek, and further examined and accepted by Holtzmann (*Die Synopt. Evang.* p. 259), Ritschl, and Westcott. From this fact we must infer that the author was a Jew well acquainted both with the Hebrew Bible and the Septuagint.

[3] Or, as the Rev. V. renders the Greek, "He will miserably destroy those miserable men." The A. V. obliterates the paronomasia which brings out the agreement of the punishment with the deed. Other renderings: "The naughty men he will bring to naught" (Rheims V.); *malos male perdet* (Vulgate); *übel wird er die Ueblen vernichten* (Ewald); *schlimm wird er die Schlimmen umbringen* (Lange). Other paronomasias: vi. 16, *ἀφανίζουσιν τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνϑρώποις νηστεύοντες*, "they *disfigure* their faces that they may *figure* as men fasting;" vi. 7, *βαττολογεῖν* and *πολυλογία*.

He has a preference for rubrical arrangement, probably in accordance with his previous habits of book-keeping at the custom-house. He gives headings to some of his sections, as *Βίβλος γενέσεως Ἰησοῦ Χριστοῦ* (i. 1–18, corresponding to the Hebrew *Sepher tholedoth;* comp. Gen. v. 1; ii. 4), *Τῶν δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα* (x. 2). He pays most attention to the discourses of our Lord, and strings them together like so many precious jewels; one weighty sentence follows another till the effect is overwhelming.[1] His Gospel is eminently didactic, and in this respect quite different from that of Mark, which deals more with facts and incidents. He alone uses the term "the kingdom of *heaven*" (*ἡ βασιλεία τῶν οὐρανῶν*, thirty-two times); while the other evangelists and Paul speak of "the kingdom of *God*" (*ἡ βασιλεία τοῦ θεοῦ*). With this corresponds his designation of God as "the heavenly Father" (*ὁ πατὴρ ὁ οὐράνιος*, or *ὁ ἐν τοῖς οὐρανοῖς*).[2] He has a peculiar formula of citing Messianic passages, *ἵνα* (or *ὅπως*) *πληρωθῇ τὸ ῥηθέν*, or *τότε ἐπληρώθη τὸ ῥηθέν*, which occurs twelve times in his Gospel,[3] but only once in Mark,[4] seven times in John,[5] and nowhere in Luke.[1] He uses τότε ninety-one times (Mark only six times, Luke fourteen times). Matthew alone calls Jerusalem "the holy city," and a "city of the Great King."[2] This is one of the indications that his Gospel was written before the destruction of Jerusalem (A.D. 70), which is foretold in the eschatological discourses of our Lord (ch. xxiv.) as a *future*, though fast-approaching judgment, without the least hint of the evangelist at the striking fulfilment; while yet he is very particular in marking the fulfilment of the Old Testament prophecies.

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[1] Chs. v.–vii.; x.; xiii.; xxiii.; xxiv.; and xxv.

[2] v. 16, 45, 48; vi. 1, 9. 14, 26, 32; vii. 11, 21; x. 32, 33; xv. 13; xvi. 17; xviii. 14, 19, 35.

[3] i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 56 (in the plural, *ἵνα πληρωθῶσιν αἱ γραφαί*); xxvii. 9.

[4] Mark xiv. 49, *ἵνα πληρωθῶσιν αἱ γραφαί*. The passage xv. 28, *ἐπληρώθη ἡ γραφὴ ἡ λέγουσα*, is omitted by critical editors on the authority of ℵBC*, etc., as a probable insertion from Luke xxii. 37.

[5] xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9; xix. 24, 26; besides a passage without *ἵνα*, xviii. 32.

WORDS PECULIAR TO MATTHEW, and not found elsewhere in the New Testament. They number about 130. I give the most important, as collected from the concordances of Bruder and Hudson:

ἀγγεῖον, vessel, xxv. 4.
ἄγγος (plur. ἄγγη), vessel, xiii. 48 (Tisch., Treg., W. and H.).
ἄγκιστρον, hook, xvii. 27.
ἀθῷος, innocent of, xxviii. 24.
αἱρετίζω, to choose, xii. 18.
ἀκμήν, yet, xv. 16.
ἀναβιβάζω, to draw, xiii. 48.
ἀναίτιος, guiltless, xii. 5, 7.
ἀπάγχομαι, to hang one's self, xxvii. 5.
ἀπονίπτομαι, to wash, xxvii. 24.
βαρύτιμος, very precious, xxvi. 7.
βασανιστής, tormentor, xviii. 34.
βαττολογέω, to use vain repetitions, vi. 7.
βιαστής, violent, xi. 12.
δεῖνα, such a man, xxvi. 18.
διακωλύω, to hinder, iii. 14.
διαλλάττομαι, to be reconciled, v. 24.
διασαφέω, to explain, to tell, xiii. 36; xviii. 31.
διέξοδος, with τῶν ὁδῶν, highway, xxii. 9.
διετής, two years old, ii. 16.
διστάζω, to doubt, xiv. 31; xxviii. 17.
διυλίζω, to strain out, xxiii. 24. (To

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[1] Except the somewhat similar phrase, τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, xxii. 37.

[2] ἡ ἁγία πόλις, iv. 5; xxvii. 53; πόλις τοῦ μεγάλου βασιλέως, v. 35. The temple or the hill of Moriah is called τόπος ἅγιος, xxiv. 15.

strain *at* in the E. V. is a typographical error perpetuated).

διχάζω, to set at variance, x. 35.

ἑβδομηκοντάκις, seventy times, xviii. 22.

ἔγερσις, resurrection, xxvii. 53.

ἐθνικός, heathen, v. 47 (correct reading for τελώνης); vi. 7; xviii. 17 (the plural occurs once in 3 John, ver. 7, and the adverb ἐθνικῶς in Gal. ii. 14).

εἰρηνοποιός, peacemaker, v. 9.

ἐκλάμπω, to shine forth, xiii. 43.

ἐξορκίζω, to adjure, xxvi. 63.

ἐπιγαμβρεύω, to intermarry, to marry a brother's widow (with reference to levirate marriage, according to Jewish law), xxii. 24.

ἐπιορκέω, to forswear one's self, v. 33.

ἐπισπείρω, to sow among, xiii. 25.

εὐνοέω, to agree, v. 25.

εὐνουχίζω, to make a eunuch, xix. 12; εὐνουχίζειν ἑαυτόν, to make one's self a eunuch, *i. e.* to live in voluntary celibacy and abstinence, xix. 12.

εὐρύχωρος, broad, vii. 13.

θαυμάσιος, wonderful, xxi. 15.

θυμόω, to be wroth, ii. 16.

ἰῶτα, jot, v. 18.

καταθεματίζω, to curse, xxvi. 74.

καταμανθάνω, to consider, vi. 28.

καταποντίζω, Mid. or Pass., to sink, xiv. 30; to be drowned, xviii. 6.

κῆτος, whale, sea-monster, xii. 40.

κουστωδία, watch, xxvii. 65, 66; xxviii. 11.

κώνωψ, gnat, xxiii. 24.

μαλακία, disease, iv. 23; ix. 35; x. 1.

μίλιον, mile, v. 41.

μισθόω, to hire, xx. 1, 7.

μύλων (μύλος), mill, xxiv. 41 (but see Rev. xviii. 22, φωνὴ μύλου).

οὐδαμῶς, by no means, ii. 6.

παγιδεύω, entangle, xxii. 15.

παλιγγενεσία, restitution, xix. 28 (also in Tit. iii. 5, but in a different sense, regeneration of the individual by the Holy Spirit).

παρακούω, neglect to hear, xviii. 17 (add Mark v. 36 for ἀκούω).

παρομοιάζω (ὁμοιάζω), to be like unto, xxiii. 27.

παροψίς, platter, xxiii. 25, 26.

πλατύς, wide, vii. 13.

πολυλογία, much speaking, vi. 7.

προφθάνω, to anticipate, xvii. 25.

πυῤῥάζω, to be red, xvi. 2, 3.

ῥαπίζω, to smite with the palm of the hand, v. 39; xxvi. 67.

σαγήνη, drag-net, xiii. 47.

σεληνιάζομαι, to be lunatic (epileptic), iv. 24; xvii. 15.

σιτιστός (from σῖτος, grain), fatted, plur. τὰ σιτιστά, fatlings, xxii. 4.

συνάντησις, with εἰς, to meet, viii. 34. L., Tr., W. and H. read ὑπάντησις, meeting; which occurs also in xxv. 1; John xii. 13.

συναυξάνω (Mid.), to grow together, xiii. 30.

τάλαντον, talent, xviii. 24; xxv. 15, 16, 20, 22, 24, 25, 28.

τελευτή, death, ii. 15.

τραπεζίτης, exchanger, xxv. 27.

τρύπημα, eye of a needle (*i. q.* τρῆμα, Luke xviii. 25), xix. 24.

τύφω (Pass.), to smoke, xii. 20.

φράζω, to declare, xiii. 36 (διασαφέω); xv. 15.

φυτεία, plant, xv. 13.

χλαμύς, robe, xxvii. 28, 31.

MARK.

Mark's Greek is perhaps the poorest, judged by a classical standard, but it has a peculiar vivacity and freshness which prove his originality and independence. The judgment of St. Augustin, Griesbach, and Baur, that he was a mere abbreviator of Matthew, or of both Matthew and Luke, has been thoroughly reversed by modern research.[1]

Mark, the companion and "interpreter" of Peter, faithfully recorded, "without omission or misrepresentation" (as Papias says), the preaching of Peter, and reflects his first observations and impressions. There was a natural sympathy between the teacher and the pupil. Both had a sanguine temperament and a gift of quick observation; both were fresh and enthusiastic, but liable to sudden changes; both erred and recovered—Peter in denying, and again laboring and dying for Christ; Mark in running away in his youth at the betrayal, and leaving Paul on his first mission tour, but returning to him as a useful companion, and faithfully serving Peter, who calls him his "son." Both had a restless energy which urged them on to preach the Gospel from place to place and land to land till they reached Rome, the centre of the world. They were men of action rather than thought, practical workers rather than contemplative divines.

Mark records few of the speeches of our Lord, and dwells chiefly on his works, selecting those which excite astonishment and amazement, and would appeal with peculiar force to the Roman mind, so fond of displays of conquering power. In this respect Mark is the very reverse of Matthew.

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[1] Especially by Weisse, Wilke, Holtzmann, Ewald, Weiss.

Mark is brief and sketchy, but has a number of graphic touches, not found in the other evangelists, which give vividness to the scene, as i. 13 ("he was with the wild beasts"); ii. 2 ("there was no longer room for them, no, not even about the door"); iii. 10 ("they pressed upon him"); iii. 20 ("they could not so much as eat bread"); iv. 37; v. 3, 4. He is fond of pictorial participles, as ἀναβλέψας, ἐμβλέψας, περιβλεψάμενος, ἀναπηδήσας, κύψας, ἐμβριμησάμενος, ἐπιστραφείς, ἀποστενάξας. He expresses the emotions of astonishment by a reduplication of the questions and by exclamations. He quotes words and phrases in the original Aramaic, as *Talitha kumi*, *Ephphathah*, and *Eloi Eloi*. He characterizes the acting persons by names, relations, company, or situation. He repeats again and again the adverb *forthwith*, *straightway* (εὐϑέως, or εὐϑύς), which is characteristic of the rapidity and rushing energy of his movement. This word occurs more frequently in his Gospel than in all the other Gospels combined, and may be called his motto, like the American "Go ahead!" With this is connected his preference for the historical present. He loves affectionate diminutives, as παιδίον (little child), κοράσιον (damsel), κυνάριον (little dog), ϑυγάτριον (little daughter), ἰχϑύδιον (small fish), ὠτάριον (little ear). He uses several Latin terms, as ξέστης (*sextarius*, a measure), κεντυρίων (*centurio*), κῆνσος (*census*), σπεκουλάτωρ (*speculator*, a pikeman), and the Latin phrases ἐσχάτως ἔχειν (*in extremis esse*, to be at the point of death, v. 23), and τὸ ἱκανὸν ποιεῖν (*satisfacere*, to make satisfaction, xv. 15). This is all the more natural if he wrote in Rome for Romans, as the ancient tradition uniformly affirms; but most of these Latinisms occur also in Matthew and Luke, and even in the Talmud.

PECULIAR WORDS OF MARK, not occurring elsewhere in the New Test. (in all about 100):

ἀγρεύειν, to catch, xii. 13.
ἄλαλος, dumb, vii. 37; ix. 17, 25.
ἀλεκτοροφωνία, cockcrowing, xiii. 35.
ἄναλος, saltless, insipid, ix. 50.
ἀναπηδάω, to leap up, x. 50.
ἀναστενάζειν, to sigh deeply, viii. 12.
ἀπὸ μακρόϑεν, from far, viii. 3.
ἀπόδημος, going abroad, xiii. 34.
ἀποστεγάζειν, to uncover, ii. 4.
ἀφρίζειν, to foam, ix. 18, 20.
γαμίσκειν, to give in marriage, xii. 25. (Tisch., W. and H. read *γαμίζονται* for the text. rec. *γαμίσκονται.*)
γναφεύς, fuller, ix. 3.
δισχίλιοι, two thousand, v. 13.
δύσκολος, hard, x. 24. The adverb *δυσκόλως* (hardly, with difficulty) occurs once in all the Synoptists, in the discourse of Christ on the difficulty for rich men to enter the kingdom of God (Matt. xix. 23; Mark x. 23; Luke xviii. 24).
ϑανάσιμος, deadly, xvi. 18.
εἷς κατὰ εἷς, one by one, xiv. 19. (This occurs also in the disputed passage, John viii. 9, and *ἓν καϑ' ἕν* in Rev. iv. 8.)
εἶτεν, then, iv. 28.
ἐκϑαμβεῖσϑαι, to be greatly amazed, ix. 15; xiv. 33; xvi. 5, 6.
ἐναγκαλίζεσϑαι, to take in one's arms, ix. 36; x. 16.
ἐνειλέω, to wrap in, xv. 46.
ἔννυχα, in the night, i. 35.
ἐξάπινα, suddenly, ix. 8.
ἐξουδενόω, to set at naught, ix. 12.
ἔξωϑεν, from without, vii. 15, 18.
ἐπισυντρέχειν, to run together, ix. 25.
ἐπιρράπτω, to sew on, 21.
κωμόπολις, town, i. 38.
μεϑορία, border, vii. 24. (But Tisch., Treg., W. and H. read *τὰ ὅρια.*)
μογιλάλος, having an impediment in his speech, vii. 32.
νουνεχῶς, discreetly, xii. 34.
πρασιαὶ πρασιαί, in ranks, vi. 40.
προμεριμνᾶν, to take thought beforehand, xiii. 11.
προσάββατον, Sabbath-eve, xv. 42.
προσκεφάλαιον, cushion, iv. 38.
προσορμίζεσϑαι, to draw to the shore, vi. 53.

πυγμῇ. with the fist (up to the elbow), R. V. diligently, A. V. oft, vii. 3.
σμυρνίζειν, mingle with myrrh, xv. 23.
σπεκουλάτωρ, a soldier of the guard, vi. 27.
στιβάς, twig, xi. 8.
συνθλίβειν, to throng, v. 24, 31.
τηλαυγῶς, clearly, viii. 25.
ὑπερπερισσῶς, beyond measure, vii. 37.
ὑπολήνιον, wine-vat, the under-vat of a wine-press, into which the juice of the grapes flowed, xii. 1.
χαλκίον, brazen vessel, vii. 4.
ὠτάριον, ear, xiv. 47.

LUKE.

Luke is the most literary among the evangelists.[1] He was evidently a man of considerable education, and a congenial companion of Paul, the scholar among the apostles. He was as admirably suited for Paul as Mark was for Peter. He pays regard to contemporary secular history, refers to the members of the Herodian family, the emperors Augustus, Tiberius, Claudius, the census of the Syrian governor Quirinius, the procurators Felix and Festus, and furnishes us the key for several important chronological dates.

He was a physician (Col. iv. 14). His medical vocabulary in the accounts of miracles of healing, and throughout the general narrative, shows familiarity with the ancient medical writers, or at all events agrees with technical usage.[2]

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[1] Renan (*Les Évangiles*, p. 232): "*L'Évangile de Luc est le plus littéraire des Évangiles.*" He also calls it "*le plus beau livre qu'il y ait*" (p. 283). He admires the classic style, the joyful tone, and charming poetry of the book.

[2] Rev. W. K. Hobart, LL.D., of Trinity College, Dublin, has published a work on *The Medical Language of St. Luke* (Dublin University Press, 1882, 305 pages), in which he proves, from internal evidence, that "the Gospel according to St. Luke and the Acts of the Apostles were written by the same person, and that the writer was a medical man." For this purpose over

He is equally familiar with nautical terms, which are correct without being strictly technical. His account of the voyage and shipwreck of Paul in the last two chapters of Acts, according to the testimony of experts, gives us fuller and more accurate information about ancient navigation than any other single document of antiquity.[1]

Luke's style varies considerably. Where he writes independently, he uses the best language. The brief historiographic preface to his Gospel—the only one in the Gospels—is a period of purest Greek, and admired for its grace, modesty, and dignity. It may be favorably compared with the prefaces of Herodotus and Thucydides. They excel alike in brevity, tact, and point; but the anonymous preface of the Evangelist is as striking for its modesty and love of truth as the prefaces of the great heathen historians are for vanity and love of glory.[2] In the second

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four hundred words and phrases, for the most part peculiar to these two books, are compared with the use of the same words and phrases in Hippocrates, Aretæus, Dioscorides, and Galen.

[1] See James Smith, *The Voyage and Shipwreck of St. Paul*, 4th ed. 1880 (revised by Walter E. Smith, with a Preface by the Lord Bishop of Carlisle); the respective chapters in the biographical works of Conybeare and Howson, Lewin, and Farrar, on *St. Paul;* and the commentaries of Hackett, Lechler, Howson and Spence, and others, on *Acts*, ch. xxvii. and xxviii. James Smith, of Jordanhill, Scotland (b. 1782, d. 1867), was not a professional theologian, but a commodore of the Royal Northern Yacht Club, and familiar by long residence in Gibraltar and Malta with navigation in the Mediterranean. His book is a classic in this department, and has a permanent evidential value.

[2] The preface of Herodotus has nearly the same number of words (40) as that of Luke (42), and is as follows: *Ἡροδότου Ἁλικαρνασῆος ἱστορίης ἀπόδειξις ἥδε· ὡς μήτε τὰ γενόμενα ἐξ ἀνϑρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ ϑαυμαστά, τὰ μὲν Ἕλλησι τὰ δὲ*

part of the Acts, where Luke writes as an eyewitness, he likewise uses pure Greek. But where he translates from the Hebrew, as in the history of the infancy, in the songs of Zachariah, Mary, and Simeon, his language has a strongly Hebraizing and highly poetic coloring. This proves his conscientious fidelity. The greater part of the Gospel and the first part of the Acts occupy a middle position between classic Greek and Hebrew Greek, and show the frequent use of documentary sources.

Among the minor peculiarities of Luke, as compared with Matthew and Mark, we may mention the following. He has *νομικός* or *νομοδιδάσκαλος* for *γραμματεύς*, *τὸ εἰρημένον* in quotations for *ῥηθέν*, *νῦν* for *ἄρτι*, *λίμνη* of the lake of Galilee for *θάλασσα*, *ἑσπέρα* for *ὀψία*. He frequently uses the attraction of the relative pronoun and the participial construction. He likes the word *χαρά*, in accordance with the spirit of cheerfulness which animates his books.[1] He very often speaks of the Holy Spirit, especially in the Acts, which may be called the History of the Spirit in the apostolic age; and he alone relates the pentecostal miracle.[2]

There is a striking resemblance between the spirit and style of Luke and Paul. They agree in the re-

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βαρβάροισι ἀποδειχθέντα, ἀκλεᾶ γένηται, τά τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι. See Schaff, *Church History*, I. 656.

[1] Luke i. 14; ii. 10; viii. 13; x. 17; xv. 7, 10; xxiv. 41, 52; Acts viii. 8; xiii. 52; xv. 3.

[2] *πνεῦμα*, either with or without *ἅγιον*, occurs in the Acts no less than fifty times (if I counted right).

port of the words of institution of the Lord's Supper. They are fond of such characteristic words as χάρις, ἔλεος, πίστις, δικαιοσύνη, δίκαιος, πνεῦμα ἅγιον, γνῶσις, δύναμις κυρίου.[1]

Luke has the richest vocabulary among the Synoptists. The total number of words in his Gospel is 19,209; that of Matthew, 18,222; that of Mark, 11,158. The number of words peculiar to Luke, and not found in Matthew and Mark, is 12,969, or 26⅜ per cent.; that of Matthew, 10,363, or 21¼ per cent.; that of Mark, 4314, or 9 per cent.[2] Luke's Gospel has 55, and the Acts 135 ἅπαξ λεγόμενα. The number of words in the Gospel of Luke which do not occur elsewhere in the Greek Testament is about 300. The peculiar vocabulary of Acts numbers about 470.[3]

WORDS PECULIAR TO THE GOSPEL OF LUKE:

ἀγκάλαι, arms, ii. 28.
ἄγρα, draught, haul, v. 4, 9.
ἀγραυλέω, to abide in the field, ii. 8.
ἀγωνία, agony, xxii. 44.
αἰσϑάνομαι, to perceive, ix. 45.
αἰχμάλωτος, captive, iv. 18 (19).
ἀλλογενής, stranger, xvii. 18.
ἀνάβλεψις, recovery of sight, iv. 18.
ἀνάδειξις, showing, i. 80.
ἀνάϑημα, gift, xxi. 5 (*ἀνάϑεμα* occurs several times in Paul).
ἀναίδεια, importunity, xi. 8.
ἀνάπηρος, maimed, xiv. 13, 21.
ἀναπτύσσω, to unroll, to open, iv. 17 (but the critical editors read *ἀνοίξας*).
ἀνατάσσομαι, to set forth in order, i. 1.
ἀναφωνέω, to speak out, i. 42.
ἀνέκλειπτος, unfailing, xii. 33.
ἀνένδεκτος, impossible, xvii. 1.
ἀνϑομολογέομαι, to give thanks, ii. 38.

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[1] See a long list of parallel passages in Holtzmann, *l. c.* 316 sqq.

[2] The above estimate is made from Tischendorf's Greek Testament, as printed in Rushbrooke's *Synopticon* (1882). See my *Church History*, revised ed. 1882, vol. i. p. 596.

[3] See lists in Thayer-Grimm, p. 703.

ἀντιβάλλω, to cast back and forth, to exchange, xxiv. 17.

ἀντικαλέω, to bid again, xiv. 12.

ἀπαρτισμός, completion, with εἰς, to complete, xiv. 28.

ἀπελπίζω, hope for again, vi. 35.

ἀποϑλίβω, to press, to crowd, viii. 45.

ἀποκλείω, to shut, xiii. 25.

ἀπολείχω (ἐπιλείχω), to lick, xvi. 21.

ἀπομάσσομαι, to wipe off, x. 11.

ἀποπλύνω, to wash, v. 2; but Tisch. (ed. viii.) reads (with ℵ) ἔπλυναν, Lachm. and W. and H. ἔπλυνον (with B). See Rev. vii. 14.

ἀποστοματίζω, provoke to speak, xi. 53.

ἀποψύχω (expiro), to leave off breathing, to faint, xxi. 26 (comp. ὡσεὶ νεκροί, Matt. xxviii. 4).

ἀρχιτελώνης, chief among the publicans, xix. 2.

ἀστράπτω, to lighten, to flash, xvii. 24; to shine, xxiv. 4.

ἀσώτως, riotously, xv. 13.

ἄτεκνος, childless, xx. 28, 29.

αὐτόπτης, eye-witness, i. 2.

ἄφαντος, with γίνομαι, to vanish out of sight, xxiv. 31.

ἀφρός, froth, foam, ix. 39.

ἀφυπνόω, to fall asleep, viii. 23.

βαϑύνω, to deepen, vi. 48.

βαλλάντιον, purse, x. 4; xii. 33; xxii. 35, 36.

βαρύνομαι, to be overcharged, xxi. 34.

βελόνη, needle, xviii. 25.

βολή, a cast, a throw, xxii. 41.

βουνός, hill, iii. 5; xxiii. 30.

γελάω, to laugh, vi. 21, 25.

δακτύλιος, ring, xv. 22.

δεσμέω (text. rec. and Lachmann), to bind, viii. 29. Tisch., Treg., W. H. read δεσμεύω, which is also used by Matthew (xxiii. 4), and Luke in Acts xxii. 4.

διαγογγύζω, to murmur, xv. 2; xix. 7.

διαλαλέω, to commune, to converse, i. 65; vi. 11.

διαλείπω, to cease, vii. 45.

διαμερίζω, to divide, xi. 17, 18; xii. 52, 53; xxii. 17.

διαμερισμός, division, xii. 51.

διανεύω, to beckon, i. 22.

διανόημα, thought, xi. 17.

διανυκτερεύω, to continue all night, vi. 12.

διαπραγματεύομαι, to gain by trading, xix. 15.

διασείω, to shake throughout, to do violence to, iii. 14.

διαταράσσω, to trouble, i. 29.

διαφυλάσσω, to keep, iv. 10.

διαχωρίζομαι, to depart, ix. 33.

διήγησις, narration, i. 1.

δοχή, feast, v. 29; xiv. 13.

ἐγκάϑετος, spy, xx. 20.

ἔγκυος, great with child, ii. 5.

ἐδαφίζω, lay even with the ground, xix. 44.

ἐϑίζω, to accustom; pass., to be customary, ii. 27.

ἐκκομίζω, to carry out, vii. 12.

ἐκμυκτηρίζω, to deride, xvi. 14; xxiii. 35.

ἐκτελέω, to finish, xiv. 29, 30.

ἐκβάλλω, with εἰς, to cast into, xii. 5.

ἐκχωρέω, to depart out, xxi. 21.

ἐννεύω, to make signs to, i. 62.

ἐπαϑροίζομαι, to be gathered thick together, xi. 29.
ἐπειδήπερ, forasmuch as, i. 1.
ἐπεῖδον, to look on, i. 25.
ἐπικρίνω, to give sentence, xxiii. 24.
(ἐπιλείχω, for ἀπολείχω, to lick over, xvi. 21; see ἀπολείχω.)
ἐπιμελῶς, diligently, xv. 8.
ἐπιπορεύομαι, with πρός, to come to, viii. 4.
ἐπισιτισμός, victuals, ix. 12.
ἐπισχύω, to be more fierce, xxiii. 5.
ἔσϑησις, garment, xxiv. 4.
ἐξαιτέομαι, to ask for, xxii. 31.
ἐξαστράπτω, to glister, ix. 29.
εὐφορέω, to bring forth plentifully, xii. 16.
ἡμιϑανής, half dead, x. 30.
ϑορυβάζω (text. rec. τυρβάζω), to confuse by noise, to disturb, x. 41.
ϑραύω, to bruise, iv. 18.
ϑρόμβος, large drop, xxii. 44.
ϑυμιάω, to burn incense, i. 9.
ἱδρώς, sweat, xxii. 44.
καϑοπλίζω, to arm, xi. 21.
κατακρημνίζω, to cast down headlong, iv. 29.
καταλιϑάζω, to stone, xx. 6.
κατανεύω, to beckon unto, v. 7.
καταπλέω, to arrive, viii. 26.
κατασύρω, to drag, xii. 58.
κατασφάζω, to slaughter down, to slay, xix. 27.
καταψύχω, to cool, xvi. 24.
κέραμος, tiling, v. 19.
κεράτιον, husk, carob-pod, xv. 16.
κλινίδιον, couch, v. 19, 24.
κόραξ, raven, xii. 24.
κόρος, a measure, xvi. 7.
κραιπάλη, surfeiting, xxi. 34.
λαμπρῶς, sumptuously, xvi. 19.
λαξευτός, hewn in stone, xxiii. 53.
λεῖος, smooth, iii. 5.
λῆρος, idle tales, xxiv. 11.
μακρός, far, xv. 13; xix. 12.
μεριστής, divider, xii. 14.
μίσϑιος, hired servant, xv. 17, 19.
μόγις, hardly, ix. 39.
νοσσιά, brood, xiii. 34.
οἰκονομέω, to be steward, xvi. 2.
ὄμβρος, shower, xii. 54.
ὀπτός, broiled, xxiv. 42.
ὀρεινός, hilly, i. 39, 65.
ὀφρύς, brow, iv. 29.
παμπληϑεί, all at once, xxiii. 18.
πανδοχεῖον, inn, x. 34.
πανδοχεύς, host, x. 35.
παράδοξος, strange thing (neut.), v. 26.
παρακαλύπτω, to hide, ix. 45.
παράλιος, sea coast, vi. 17.
παρϑενία, virginity, ii. 36.
πεδινός, with τόπος, plain, vi. 17.
πενιχρός, poor, xxi. 2.
πεντεκαιδέκατος, fifteenth, iii. 1.
περικρύπτω, to hide, i. 24.
περικυκλόω, to compass around, xix. 43.
περιοικέω, to dwell round about, i. 65.
περίοικος, neighbor, i. 58.
περισπάω, to distract, x. 40.
πινακίδιον, writing-tablet, i. 63.
πλήμμυρα, flood, vi. 48.
πρεσβεία, embassy, message, xiv. 32; xix. 14.
προσαναβαίνω, to go up, xiv. 10.
προσαναλίσκω, to spend, viii. 43.
προσδαπανάω, to spend more, x. 35.
προσεργάζομαι, to gain, xix. 16.
προφέρω, to bring forth, vi. 45.
πτύσσω, to roll up, iv. 20.

ῥῆγμα, ruin, vi. 49.
σάλος, waves, xxi. 25.
σίκερα, strong drink, i. 15.
σινιάζω, to sift, xxii. 31.
σιτευτός, fatted, xv. 23, 27, 30.
σιτομέτριον, portion of meat, xii. 42.
σκάπτω, to dig, vi. 48; xiii. 8; xvi. 3.
σκιρτάω, to leap, i. 41, 44; vi. 23.
σκῦλον, spoil, xi. 22.
σορός, bier (coffin), vii. 14.
σπαργανόω, to wrap in swaddling clothes, ii. 7, 12.
συγγενίς, kinswoman (for συγγενής), i. 36.
συγκαλύπτω, to cover, xii. 2.
συγκατατίϑεμαι, to deposit together, to consent to, xxiii. 51 (with εἰμί).
συγκύπτω, to be bowed together, xiii. 11.
συγκυρία, chance, x. 31.
συκάμινος, sycamine tree, xvii. 6.
συκομωρέα, or -ορέα (the spelling of W. and H. for -ωραία), sycamore tree, xix. 4.
συκοφαντέω, to accuse falsely, iii. 14; xix. 8.
συμφύω (pass.), to spring up with, viii. 7.
συμφωνία, music, xv. 25.
τετραρχέω, to be tetrarch, iii. 1.
τραῦμα, wound, x. 34.
τρῆμα, a hole, the eye of a needle, xviii. 25 (the reading of Lachm., Tisch., Treg., W. and H. for the text. rec. τρυμαλία).
τρυγών, turtle-dove, ii. 24.
(τυρβάζω, see ϑορυβάζω.)
ὑγρός, green, xxiii. 31.
ὑδρωπικός, dropsical, xiv. 2.
ὑποκρίνομαι, to feign, xx. 20.
ὑποστρωννύω, to spread, xix. 36.
ὑποχωρέω, to withdraw one's self, v. 16; ix. 10.
ὑφαίνω, to weave, to spin, xii. 27.
φάραγξ, valley, iii. 5.
φάτνη, manger, ii. 7, 12, 16; xiii. 15.
φίλη (fem.), friend, xv. 9.
φιλονεικία, strife, xxii. 24.
φόβητρον, fearful sight, xxi. 11.
φρονίμως, wisely, xvi. 8.
χάσμα, gulf, xvi. 26.
ᾠόν, egg, xi. 12.

THE NAUTICAL VOCABULARY of Luke is rich and remarkable. It is used mostly in the last two chapters of Acts. He describes the voyage and shipwreck of Paul evidently as an eye-witness, like a man who was often at sea as a close and accurate observer, but not as a professional seaman; he notices effects and incidents which a seaman would omit as unimportant, but he omits to notice causes and details which would appear prominently in an official report. He uses no less than sixteen verbs, and uses them (as James Smith has conclusively shown) most appropriately, to describe the motion and management of a ship; and all of them are nautical terms, and with the exception of three are peculiar to his two writings. They are as follows (seven being compounds of πλέω):

πλέω, to sail, Luke viii. 23; Acts xxi. 3; xxvii. 6, 24.
ἀποπλέω, to sail from, Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1.
βραδυπλοέω (from βραδύς, slow), to sail slowly, Acts xxvii. 7.
διαπλέω, to sail through (not "over," as in the A. V.), Acts xxvii. 5.
ἐκπλέω, to sail away, Acts xv. 39; xviii. 18; xx. 6.
καταπλέω, to arrive, Luke viii. 26.
ὑποπλέω, to sail under the lee, Acts xxvii. 4, 7.
παραπλέω, to sail by, Acts xx. 16.
ἀνάγομαι, to get under way, to put to sea, Acts xxvii. 4.
διαπεράω, to sail over, Acts xxi. 2.
διαφέρομαι, to be driven to and fro, Acts xxvii. 27.
ἐπικέλλω, to run the ship ashore, Acts xxvii. 41.
εὐϑυδρομέω, to make a straight course, Acts xvi. 11; xxi. 1.
παραλέγομαι (middle), to sail by, Acts xxvii. 8, 13.
ὑποτρέχω (aor. 2, ὑπέδραμον), to run under the lee, Acts xxvii. 16.[1]
φέρομαι (pass.), to be driven, Acts xxvii. 15, 17.

To these may be added the phrases for lightening the ship: *ἐκβολὴν ἐποιοῦντο*, they began to throw the freight overboard, Acts xxvii. 18; and *ἐκούφιζον τὸ πλοῖον*, they lightened the ship, Acts xxvii. 38. Julius Pollux mentions *ἐκβολὴν ποιήσασϑαι τῶν φορτίων* and *κουφίσαι τὴν ναῦν* among the technical terms for taking cargo out of a ship. See Smith, *l. c.* pp. 114, 139.

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[1] Smith, *l. c.* p. 103, remarks on ὑποδραμόντες, having *run* under the lee of: "St. Luke exhibits here, as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate; they ran before the wind to leeward of Clauda, hence it is ὑποδραμόντες: they sailed with a side wind to leeward of Cyprus and Crete, hence it is ὑπεπλεύσαμεν."

PAUL.

The Apostle of the Gentiles had a cosmopolitan preparation for his work, being a Hellenist by birth, a Roman citizen, and a Hebrew scholar. He is the only apostle who enjoyed a regular rabbinical education, and was trained to logical reasoning. He was also, to a limited extent, acquainted with classical literature, and quotes from three heathen poets (Aratus, Menander, and Epimenides)—the only examples of the kind in the New Testament.[1] He is the founder of Christian theology; he had to create a theological vocabulary by stamping a peculiar meaning upon a number of words which express fundamental Christian ideas, as δικαιοσύνη, δικαίωσις, πίστις, ἀγάπη, σάρξ, πνεῦμα, ἀπολύτρωσις, ἱλασμός, καταλλαγή, χάρις, ἔλεος, εἰρήνη.

The style of Paul reflects the strongly marked individuality of his nature purified and ennobled by divine grace. Its chief characteristics are fire and force. He is intensely in earnest, and throws his whole soul into his epistles. His ideas overflow the ordinary boundaries of speech. The pressure of thought is so strong that it breaks through the rules of grammar. Hence the anacolutha. His style is dialectic and argumentative. He reasons now from Scripture, now from premises, now from analogy, or from experience, from effect, from objections, and *ex absurdo*. He frequently uses logical particles and phrases, as οὖν, ἄρα, ἄρα οὖν (*hinc igitur, therefore then, so then*, twelve times), γάρ, εἰ γάρ, εἰ δέ, οὐκέτι, τί οὖν, τί οὖν ἐροῦμαι, ἐρεῖς οὖν, οὐ μόνον δέ . . . ἀλλά. He introduces and answers objections, and drives the opponent to the wall by close argument. He is fond of antitheses, paradoxes, oxymora, and paronomasias. Farrar counts "upwards of fifty specimens of upwards of thirty Greek rhetorical figures" in Paul.[1]

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[1] Jerome hit the proper medium between the two extremes of an undue overestimate and an underestimate of Paul's Greek learning, when he said, *ad Gal.* iv. 24, that Paul knew secular literature (*literas sæculares*), but imperfectly (*licet non ad perfectum*).

Here are some of these antithetic and paradoxical phrases: εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ (Rom. iii. 26): διὰ νόμου νόμῳ ἀπέϑανον (Gal. ii. 19): ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός (Gal. ii. 20): φϑόνος and φόνος: ἀσύνετος and ἀσύνϑετος: ἄφρων and φρόνιμος: ἄνομος and ἔννομος: μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν (not to be high-minded above what we ought to be minded, but to be so minded as to be sober-minded, Rom. xii. 3): τὰ ἀόρατα . . . καϑορᾶται (*invisibilia videntur*, unseen things are seen, Rom. i. 20): παρ' ἐλπίδα ἐπ' ἐλπίδι (Rom. iv. 18): τὰ μὴ ὄντα ὡς ὄντα (Rom. iv. 17): τὸ μωρὸν τοῦ ϑεοῦ σοφώτερον τῶν ἀνϑρώπων (1 Cor. i. 25): ὅταν . . . ἀσϑενῶ, τότε δυνατός εἰμι (2 Cor. xii. 10). Specimens of cutting sarcasm: κατατομή (Phil. iii. 2, with reference to the περιτομή of the carnal Judaizers of the malignant type: concision, circumcision); ἀποκόψονται (Gal. v. 12, with reference to the same Judaizing perverters of the Gospel).

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[1] *The Life and Work of St. Paul*, i. 629 sq. His two Excursuses on the style and rhetoric of Paul are able and instructive.

Paul disclaims classic elegance, and calls himself "rude in speech" (ἰδιώτης τῷ λόγῳ), though not in knowledge (οὐ τῇ γνώσει).[1] He knew that he carried the heavenly treasure in earthen vessels, that the power and grace of God might become more manifest.[2] His speech is at times rugged and irregular, but always vigorous, bold, terse, expressive. It rises now to lofty eloquence, as at the close of the eighth chapter of Romans, now to more than poetic beauty, as in the description of love in 1 Cor. xiii., which has no equal in all literature. We may compare his style to a thunderstorm with zigzag flashes of lightning that strike every projecting point; or to a Swiss mountain torrent that now rushes over precipices in foaming rapids, now rests before taking a new leap, then calmly flows through green meadows.

Longinus, a heathen rhetorician of the third century, counted Παῦλος ὁ Ταρσεύς among the greatest orators, and a master of dogmatic style. Jerome charges him with using Cilician provincialisms (solecisms), but felt when reading his epistles as if he heard "*non verba sed tonitrua.*" Erasmus compares Paul's style to thunder and lightning: "*tonat, fulgurat, meras flammas loquitur Paulus.*" He judged the closing verses of the eighth chapter of Romans to be equal in eloquence to any passage in Cicero: "*Quid unquam Cicero dixit grandiloquentius.*" Calvin says of his writings: "*fulmina sunt, non verba,*" but he properly adds, in the very spirit of Paul and in view of his numerous anacolutha and ellipses, that by a singular providence of God the highest mysteries have been committed to us "*sub contemptibili verborum humilitate,*" that our faith may rest not on the power of human eloquence, but solely on the efficacy of the divine Spirit. Baur finds the peculiar stamp of Paul's language in precision and compression on the one hand, and in harshness and roughness on the other, which suggests that the thought is far too weighty for the expression, and can hardly find a fit form for the abundance of matter. He compares him to Thucydides. Farrar does the same, and says that Paul has the style of genius, if he has not the genius of style.[1] Renan, a good judge of rhetoric, but blinded by prejudice against Paul's theology, speaks disparagingly of his prose, as Voltaire did of the poetry of Shakespeare, which he deemed semi-barbarous; yet Renan is obliged to mix praise with censure. "The epistolary style of Paul," he says,[1] "is the most personal that ever existed. His language is, if I dare call it so, hackled (*broyée*), not a connected phrase. It is impossible to violate more boldly, I do not say the genius of the Greek language, but the logic of the human language. It is a rapid conversation, stenographically reported, and reproduced without correction. . . . With his wonderful warmth of soul, Paul has a singular poverty of expression. . . . It is not barrenness, it is the vehemence of mind, and a perfect indifference as to the correctness of style." Another Frenchman, Pressensé,[2] judges more justly: "Paul's own moral life struggled for expression in his doctrine; and to give utterance to both at once, Paul created a marvellous language, rough and incorrect, but full of resource and invention, following his rapid leaps of thought, and bending to his sudden and sharp transitions. His ideas come in such rich abundance that they cannot wait for orderly expression; they throng upon each other, and intermingle in seeming confusion; but the confusion is seeming only, for through it all a powerful argument steadily sustains the mastery. The tongue of Paul is, indeed, a tongue of fire."

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[1] 2 Cor. xi. 6. Comp. 1 Cor. i. 17; ii. 1 sqq. We must remember that he thus wrote to the Corinthians, who overestimated the arts of rhetoric. Meyer quotes Xenophon, who describes himself as an ἰδιώτης as compared with the Sophists (*De Venat.* 14, 3).

[2] 2 Cor. iv. 7.

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[1] *L. c.* i. 623. Farrar thinks, with Baur, that the style of Paul "more closely resembles the style of Thucydides than that of any other great writer of antiquity." The great historian of the Peloponnesian war is by no means free from solecisms or barbarisms, obscurities, and rhetorical artificialities. Jowett (*Thuc.* vol. i. Intr. p. xiv.) justly says: "The speeches of Thucydides everywhere exhibit the antitheses, the climaxes, the plays of words, the point which is no point, of the rhetorician, yet retain amid these defects of form a weight of thought to which succeeding historians can scarcely show the like."

JOHN.

If Paul's style resembles a rushing, foaming, storming Alpine torrent, John's style may be compared to a calm, clear, deep Alpine lake in which the sun, moon, and stars are reflected as in a mirror. The one sounds like a trumpet of war, the other like an anthem of peace. Simplicity and depth characterize the Gospel and the first Epistle of John. He is "*verbis facillimus, sensu difficillimus.*"

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[1] *Saint Paul,* ch. ix. p. 232.

[2] *Apostolic Era,* p. 254.

He writes pure Greek as far as words and grammar are concerned, but he thinks in Hebrew; the Greek is, as it were, only the thin, transparent veil over the face. Renan, looking at the outside, says correctly that the style of the fourth Gospel "has nothing Hebrew, nothing Jewish, nothing Talmudic;" but Ewald, looking deeper into the inside, is more correct when he affirms that "in its true spirit and afflatus, no language can be more genuinely Hebrew than that of John." Keim speaks of the remarkable combination of genuine Greek facility and ease with Hebrew simplicity and figurativeness.[1] Westcott thinks that it is "altogether misleading" to speak of John's Gospel as "written in very pure Greek;" that it is free from solecisms because it avoids all idiomatic expressions; and that its grammar is common to all language. Godet characterizes the style of John as altogether unique in all literature, profane and religious, for childlike simplicity, transparent profundity, holy sadness, and holy vivacity, and calls it a Hebrew body with a Greek dress.[1] Weiss, in his recently published "Life of Jesus," likewise emphasizes the Hebrew genius which animates the pure Greek of the fourth Gospel, and derives from it an argument for its Johannean origin.[2]

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[1] Keim (*Geschichte Jesu von Nazara*, i. 116): "*Die Sprache des Buchs*" [the 4th Gospel] "*ist ein merkwürdiges Gefüge ächtgriechischer Leichtigkeit und Gewandtheit und hebräischer Ausdrucksweisen in ihrer ganzen Schlichtheit, Kindlichkeit, Bildlichkeit und wohl auch Unbeholfenheit. So hat sich die Union der Gegensätze der Parteien selbst in der Sprache verkörpert.*" What follows in Keim is a strange mixture of truth and error, owing to his want of sympathy with the spiritual character of this Gospel, in which he must acknowledge the simplicity of nature, the purest morality, and celestial glories (*himmlische Herrlichkeiten*), while yet he discovers in it the hidden arts of a post-apostolic literary forger. The contradiction is not in John, but in the judgment of his critic.

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[1] "*La langue de l'évangeliste n'a pas d'analogue dans toute la littérature profane ou sacrée: simplicité enfantine et transparente profondeur, sainte mélancolie et vivacité non moins sainte; par dessus tout, suavité d'un amour pur et doux. . . . Dans la langue de Jean, le vêtement seul est grec, le corps est hébreu; ou, comme le dit Luthardt, il y a une âme hébraïque dans le langage grec.*"—*Com. sur l'évang. de Saint Jean*, 3d ed. thoroughly revised (Paris, 1881), vol. i. pp. 226, 232.

[2] The passage is worth quoting in full as a contribution to the solution of the Johannean problem: "*Man hat einst wohl gemeint, das reine Griechisch des Evangeliums passe nicht zu dem Fischer vom Gennezaretsee. Heute zweifelt Niemand mehr daran, dass gerade die niederen Stände Galiläa's im täglichen Verkehr mit dem umwohnenden und überall bereits mitten in das eigene Volksthum eingedrungenen Griechenthum sich des Verständnisses der griechischen Sprache gar nicht entrathen konnten. Hatte vollends Johannes einige zwanzig Jahre bereits in griechischer Umgebung gelebt, so musste er sich eine gewisse Gewandtheit im Gebrauch der griechischen Sprache angeeignet haben. In der That aber blickt durch das griechische Gewand dieses Evangeliums überall der Stilcharakter des Palästinensers hindurch. Diese unperiodische Satzbildung, diese einfachste Verknüpfung der Sätze, die von dem reichen griechischen Partikelschatz zur Andeutung ihrer logischen Beziehung keinen Gebrauch macht, diese Vorliebe für Antithesen und Parallelismen, diese Umständlichkeit der Erzählungsweise und Wortarmuth im Ausdruck, diese ganz hebräisch-artige Wortstellung zeigen mehr als einzelne Verstösse gegen griechisches Sprachgefühl, die doch auch nicht ganz fehlen, dass das Evangelium wohl griechisch geschrieben, aber hebräisch gedacht ist. Die mit Vorliebe eingestreuten aramäischen Ausdrücke, die etymologisirende Deutung eines hebräischen Namens* (ix. 7) *lassen deutlich den Palästinenser erkennen, dem nach einigen seiner Citate selbst der*

John's sentences are short and weighty—we may say, the shorter the weightier. They are co-ordinated, not subordinated. They follow each other by a sort of constructive parallelism, or symmetrical and rhythmical progression, after the manner of Hebrew poetry. There is no dialectical process of argumentation, no syllogistic particles (like ἄρα), no involved periods, as in Paul, but a succession of assertions which have the self-evidencing force of truth as perceived by immediate intuition. Hence he often uses the words *ϑεᾶσϑαι, ϑεωρεῖν, ἑωρακέναι, μαρτυρία.* Sometimes he moves by contrasts, or antithetic parallelisms, without connecting links: "The law was given by Moses: grace and truth came by Jesus Christ" (i. 17); "No one ever saw God: the only begotten Son revealed him" (i. 18); "Ye are from beneath: I am from above" (viii. 23); "I am the vine: ye are the branches" (xv. 5).

John's ideas and vocabulary are limited; but he has a number of key-words of unfathomable depth and transcendent height, and repeats them again and again—as "life," "light," "truth," "love."[1] He

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Grundtext der heiligen Schrift nicht ganz unbekannt gewesen zu sein scheint." *Das Leben Jesu*, Berlin, 1882, Bd. i. 90.

[1] ζωή occurs 36 times in the Gospel (with the verb ζῆν 16 times), φῶς 23 times, ἀλήϑεια 25 times, ἀληϑινός 9 times, δόξα 20 times (with δοξάζεσϑαι 21 times), μαρτυρία 14 times (with μαρτυρεῖν 33 times), γινώσκω 55 times, πιστεύειν 98 times (but πίστις only in 1 John v. 4). See Luthardt, i. 20 sq. (Gregory's translation); Godet, i. 227 (3d ed.). Hase (*Geschichte Jesu*, 1876, p. 43) makes a striking remark on this repetitiousness of John: "*Er ist nicht ein beweglicher, der Rede mächtiger Geist, sondern still und tief, festhangend an Wenigem; aber dieses Wenige ist das Göttliche selbst, dem sein Sinnen und seine Liebe gilt, ein Adler der still in der Höhe schwebt.*"

kisses a divine and eternal meaning into these terms, and hence he is never weary of them. God himself, as revealed in Christ, is life, light, and love. And what more can philosophy and theology say in so few words? John likes grand antitheses, under which he views the antagonistic forces of the world —as life and death, light and darkness, truth and falsehood, belief and unbelief, love and hatred, Christ and Antichrist, God and the Devil. On the other hand, we look in vain in his Gospel for some of the most important terms, as *ἐκκλησία, εὐαγγέλιον, μετάνοια, παραβολή, σοφία,* but the substance is there in different form. He uses few particles, but uses them very often—namely, *καί, δέ, ὡς, ἵνα,* and especially *οὖν,* which with him is not syllogistic, but marks simply the progress in the narrative or resumes the train of thought (like the German *nun*).[1] He never employs the optative. He is fond of diminutives (as *παιδάριον, παιδία, τεκνία*), and the last word reported of him is the address, "Little children, love one another." He gives many circumstantial details in his narratives, as in the healing of the man born blind, whose character is drawn to the life.

He alone applies the significant term "Logos" (which means reason and speech, *ratio* and *oratio*) to Christ as the revealer and interpreter of God;[2] he calls him the "only begotten Son," "the Light of the world," "the Bread of life," "the good Shepherd," "the Vine"—figures which have guided the Church ever since in her meditations on Christ. He uses the double ἀμήν (verily) in the speeches of our Lord. He never calls the forerunner of Christ "the Baptist," but simply "John." He represents the Holy Spirit as the "Paraclete" or Advocate who pleads the cause of the believer here on earth, while Christ, who is also called "Paraclete," represents him at the throne of God.[1]

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[1] The English Revision renders *οὖν* usually by "therefore," but this is heavy and pedantic in English. "So" and "then" would answer as well in many cases, as in John iv. 5, 28; xiii. 6.

[2] John i. 1, 14; 1 John i. 1; comp. Rev. xix. 13.

Westcott calls the Gospel of John "the divine Hebrew Epic," and says of his style:[2] "The simplicity, the directness, the particularity, the emphasis of St. John's style, give his writings a marvellous power, which is not perhaps felt at first. Yet his words seem to hang about the reader till he is forced to remember them. Each great truth sounds like the burden of a strain, ever falling upon the ear with a calm persistency which secures attention. And apart from forms of expression with which all are early familiarized, there is no book in the Bible which has furnished so many figures of the Person and Work of Christ which have passed into the common use of Christians as the Gospel of St. John." Luthardt[3] speaks of "the calmness and serenity" which are spread over this marvellous book, and reveal a soul that has reached peace and tranquillity at mature age after a long struggle with a fiery and violent temper. "We can see his natural character in his short decisive sentences, his emphatic way of building sentences, the want of connection in his array of sentences, and in the use of contrasts in his speech. His nature is not destroyed. It is purified, brightened, raised to the truth, and so taken into the service of the loved Master. It came to rest on the bosom of Jesus, and found peace as his own. The fire of youth has left its calm light and its warm enthusiasm. It breathes through the most quiet speech, and raises the language to the rhythmical beauty of Hebrew poetry and to a very hymn of praise."

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[1] John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1.

[2] In his *Introduction to the Study of the Gospels*, p. 278. Comp. the remarks in his *Com. on John*, Introd. p. i.–iii.

[3] *Com. on John*, i. 62 (Gregory's translation).

Words peculiar to John (about 130 in the Gospel and the Epistles; for the Apocalypse, see next paragraph):

ἁλιεύω, to fish (rendered in A. V. and R. V. "to go a-fishing"), xxi. 3.
ἀλλαχόϑεν, from elsewhere, x. 1.
ἀλόη, aloe, aloe-wood (greatly prized as a perfume), xix. 39.
[ἀναμάρτητος, sinless ("without sin" in A. V. and R. V.), viii. 7.]
ἀντλέω, to draw, ii. 8; iv. 7, 15.
ἄντλημα, *haustrum*, a bucket, iv. 11.
ἄραφος (ἄρραφος), seamless, xix. 23.
βιβρώσκω, to eat, vi. 13.
γέρων, an old man (*senex*), iii. 4.
δακρύω, to weep, xi. 35.
δειλιάω, to be afraid, xiv. 27.
ἑβραϊστί (so W. and Hort, but the usual spelling is ἐβραϊστί), Hebrew, or in the Hebrew tongue (*hebraice*), v. 2; xix. 13, 17, 20; xx. 16 (also in Rev. ix. 11; xvi. 16).
ἐκκεντέω, to pierce, xix. 37 (also Rev. i. 7).
ἐμπορίον, merchandise, ii. 16.
ἐπαυτοφώρῳ, in the very act, viii. 4 (in the disputed pericope).
ϑήκη, sheath, xviii. 11.
ϑρέμμα, cattle, iv. 12.
κέρμα, money, ii. 15.
κερματιστής, money-changer, ii. 14.
κηπουρός, gardener, xx. 15.
κλῆμα, branch, xv. 2, 4, 5, 6.
κοίμησις, taking rest, xi. 13.
κολυμβήϑρα, pool, v. 2, 4 (?), 7; ix. 7, 11.
κρίϑινος, of barley (*adj.*), vi. 9, 13.
λέντιον, towel, xiii. 4, 5.
λόγχη, spear, xix. 34.

μή τις; or *μήτις*; any one? iv. 33; vii. 48.
μίγμα, mixture, xix. 39.
(*νικη*, victory, 1 John v. 4.)
νιπτήρ, basin, xiii. 5.
[*νόσημα*, disease, v. 4.]
νύσσω (*νύττω*), to pierce, xix. 34.
ὄζω, to stink, xi. 39.
παράκλητος, advocate, xiv. 16, 26; xv. 26; xvi. 7 (of the Holy Spirit); 1 John ii. 1 (of Christ).
πενϑερός, father-in-law, xviii. 13.
προσκυνητής, worshipper, iv. 23.
πτύσμα, spittle, ix. 6.
ῥέω, to flow, vii. 38.
σκέλος, leg, xix. 31, 32, 33.
σκηνοπηγία, feast of tabernacles, vii. 2.
τετράμηνος, — *νον*, quadrimestris, of four months, iv. 35.
τίτλος, title, xix. 19, 20.
φανός, lantern, xviii. 3.
φοίνιξ, palm-tree, xii. 13 (also Rev. vii. 9).
φραγέλλιον, scourge, ii. 15.
(*χάρτης*, paper, 2 John 12.)
χείμαρρος, brook, wady, xviii. 1.
χολάω, to be angry, vii. 23.
(*χρίσμα*, unction, 1 John ii. 20, 27.)
ψωμίον, sop, xiii. 26, 27, 30.

JOHN IN HEBREW. The following faithful and idiomatic translation of the Prologue to John's Gospel, by Professor Delitzsch, will illustrate the Hebrew genius of his Greek style. It is from the Hebrew New Testament, published by the British and Foreign Bible Society (1880).

John i. 1–18.

בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת הָאֱלֹהִים וֵאלֹהִים הָיָה הַדָּבָר׃ א	'EN *ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.* 1
הוּא הָיָה בְּרֵאשִׁית אֶת הָאֱלֹהִים׃ 2	*Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.* 2
הַכֹּל נִהְיָה עַל־יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל־אֲשֶׁר נִהְיָה׃ 3	*Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν* [or, *ἕν. ὃ γέγονέν ἐν*]. 3
בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ אוֹר בְּנֵי הָאָדָם׃ 4	*'Εν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνϑρώπων.* 4
וְהָאוֹר הוֹפִיעַ בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ׃ 5	*Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.* 5

6 וַיְהִי אִישׁ שָׁלוּחַ מֵאֵת הָאֱלֹהִים וּשְׁמוֹ יוֹחָנָן׃	6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάνης.
7 הוּא בָא לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ כֻלָּם עַל־יָדוֹ׃	7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
8 הוּא לֹא־הָיָה הָאוֹר כִּי אִם־לְהָעִיד עַל־הָאוֹר׃	8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
9 הָאוֹר הָאֲמִתִּי הַמֵּאִיר לְכָל־אָדָם הָיָה בָא אֶל־הָעוֹלָם׃	9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
10 בָּעוֹלָם הָיָה וְעַל־יָדוֹ נִהְיָה הָעוֹלָם וְהָעוֹלָם לֹא הִכִּירוֹ׃	10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
11 הוּא בָא אֶל־אֲשֶׁר לוֹ וְאֵלֶּה אֲשֶׁר־לוֹ לֹא קִבְּלֻהוּ׃	11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
12 וְהַמְאַסְּפִים אֹתוֹ נָתַן־עֹז לָמוֹ לִהְיוֹת בָּנִים לֵאלֹהִים לְכֹל הַמַּאֲמִינִים בִּשְׁמוֹ׃	12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·
13 אֲשֶׁר לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר אַף לֹא־מֵחֵפֶץ גֶּבֶר כִּי אִם־מֵאֱלֹהִים נוֹלָדוּ׃	13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.
14 וְהַדָּבָר נִהְיָה בָשָׂר וַיִּשְׁכֹּן בְּתוֹכֵנוּ וַנֶּחֱזֶה כְבוֹדוֹ כִּכְבוֹד בֵּן יָחִיד לְאָבִיו רַב־חֶסֶד וֶאֱמֶת׃	14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
15 וְיוֹחָנָן מֵעִיד עָלָיו וַיִּקְרָא לֵאמֹר הִנֵּה זֶה הוּא אֲשֶׁר	15 Ἰωάνης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων "Οὗτος

	אָמַרְתִּי עָלָיו הַבָּא אַחֲרַי הָיָה לְפָנַי כִּי קֹדֶם־לִי הָיָה׃	ἦν ὃν εἶπον· [W. and H.: ὁ εἰπών] ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν."	
16	וּמִמְּלוֹאוֹ לָקַחְנוּ כֻלָּנוּ חֶסֶד עַל־חָסֶד׃	"Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·	16
17	כִּי הַתּוֹרָה נִתְּנָה בְּיַד־מֹשֶׁה וְהַחֶסֶד וְהָאֱמֶת בָּאוּ עַל־יְדֵי יֵשׁוּעַ הַמָּשִׁיחַ׃	ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.	17
18	אֶת הָאֱלֹהִים לֹא־רָאָה אָדָם מֵעוֹלָם הַבֵּן הַיָּחִיד אֲשֶׁר בְּחֵיק הָאָב הוּא הוֹדִיעַ׃	Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός [W. and H.: μονογενὴς Θεὸς], ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.	18

THE APOCALYPSE.

The Apocalypse differs in temper and style very strikingly from the fourth Gospel and the first Epistle of John. This fact has divided modern critics who reject the traditional view of the identity of authorship into two hostile camps—the one contending for the genuineness of the Gospel,[1] the other with equal force for that of the Apocalypse.[2]

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[1] So Schleiermacher and his followers, Neander, Lücke, Bleek, De Wette, Meyer, also Ewald and Düsterdieck. Most of them are disposed to assign the Apocalypse to the mysterious "Presbyter" John, whose very existence is doubtful.

[2] So Baur, Renan, and the whole Tübingen and Leyden schools, and their followers in England (Davidson, and the author of "Supernatural Religion"), who defend the Apocalypse as the genuine work of one of the three pillars of the Jewish Christian party described by Paul (Gal. ii.), while they surrender the Gospel as an ideal poem of an anonymous genius of the second century.

The Apocalypse is as vehement and warlike as the polemic Epistles of Paul. We hear the battle cry and the shouts of victory.[1] It is the rolling of thunder from the Son of Thunder.[2] But the Gospel is as sharp and uncompromising in drawing the contrast between Christ and his enemies. On the other hand, the Apocalypse has pauses of repose and anthems of peace. What can be more soothing and calming than the description of the heavenly Jerusalem?

The Apocalypse, moreover, has a stronger Hebrew coloring, and departs further from classical Greek, than any book of the New Testament.[3] But this does not arise from ignorance; on the contrary, with all the irregularities and solecisms, the author shows a remarkable command of the Greek vocabulary and syntax.[4] The Hebraizing character is the natural result of the prophetical contents and the close affinity to the books of Daniel and Ezekiel. The classical Greek offered no precedent to this species of literature. On the other hand, the Greek of the fourth Gospel, although much purer in form, is yet, as we have already seen, profoundly Hebrew in spirit, and the absence of solecisms arises from the avoidance of idiomatic expressions.

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[1] The words "war" and "to make war," *πόλεμος* and *πολεμέω*, occur more frequently in the Apocalypse than in any other book of the New Test. See ii. 16; ix. 7, 9; xi. 7; xii. 7, 17; xiii. 5, 7; xvi. 14; xvii. 14; xix. 11, 19; xx. 8.

[2] "*Un éternel roulement de tonnerre sort du trône. . . . Une sorte de liturgie divine se poursuit sans fin*" (Renan, *L'Antechrist*, p. 381).

[3] W. H. Guillemard (*Hebraisms in the Greek Testament*, 1879, p. 116) says: "The deviations from grammatical correctness in the Apocalypse are so violent and so astonishing as to defy explanation. Some few of them may be traceable to Hebraic influences. The style of St. John in the Gospel and Epistles is so remarkably pure—so comparatively free from Hebraism, or non-classical words and forms; so much more like the language of the best Greek authors—that these peculiarities are all the more perplexing. They have given rise to innumerable speculations, ancient and modern; but no satisfactory explanation of them has hitherto been found." Guillemard's judgment of the Greek of John's Gospel is incorrect. See above, p. 67.

[4] The most striking apparent irregularity occurs in i. 4: *ἀπὸ* Ὁ ὪΝ

The difference between the two books, therefore, lies more on the surface than in the deep. It is largely neutralized by a striking agreement in language and thought, especially in the doctrine of Christ, who is in both styled Logos, and represented as the atoning Lamb and the conquering Lion, combining gentleness and strength, innocence and majesty in perfect harmony. The resemblance is admitted by the master of the Tübingen school, who calls the fourth Gospel the Apocalypse spir-

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καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, "from Him who is and who was and who is to come." But this is evidently a periphrasis of the divine name יהוה (comp. Exod. iii. 14, Sept.: *ἐγώ εἰμι* Ὁ ὬΝ, and in the same verse Ὁ ὬΝ *ἀπέσταλκέ με πρὸς ὑμᾶς*), and the nominative reflects his eternal unchangeableness; hence we need neither insert *τοῦ* with Erasmus and the textus receptus (against the authority of ℵ A C P), nor supply *τοῦ λεγομένου* before *ὁ ὤν*. The great cod. B (cod. Vat. 1209) does not contain the Apoc.; but B of the Apoc. (cod. Vat. 2066) has the passage, and reads *ϑεοῦ* (Θ̅Υ̅) before *ὁ ὤν*. Other Hebraisms are more easy, and not confined to the Apocalypse, as *ὀνόματα* (names), for persons (iii. 4); *πολεμεῖν μετά* (נִלְחַם עִם), instead of *κατά*, to make war against (ii. 16); *ψυχὴ ζωῆς* (for *ζῶσα*) = נֶפֶשׁ חַיָּה, "a living soul" (xvi. 3). Comp. for further particulars the most recent discussion of this subject by Dr. William Lee, in his *Com. on the Revel.* (1882, in Speaker's *Com.*), pp. 454–464. Lee accepts the identity of authorship of the fourth Gospel and the Apocalypse.

itualized or transfigured.[1] He thinks that only a post-apostolic writer could rise to such a superior height. But why not much rather John himself? If we assume that nearly a generation intervened between the composition of the Apocalypse (A.D. 68 or 69) and that of the Gospel (about A.D. 90), the identity of authorship comes certainly within the reach of literary possibilities, and is not without analogies. What a difference between the first and the second part of Goethe's Faust, the undoubted productions of one and the same poet — the one heated by the fiery passions of his youth, the other reflecting the calm serenity of his old age. Similar differences in style may be noted in Isaiah, Dante, Shakespeare, Milton, and nearly all writers of great genius and long experience.

WORDS PECULIAR TO THE APOCALYPSE (c. 150 in all):

Ἀβαδδών (Hebrew אֲבַדּוֹן, destruction), the name of the angel of the abyss, explained by the Greek *ἀπολλύων*, the destroyer, ix. 11.

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[1] Baur, *Die Evangelien*, p. 380. "*Man kann mit Recht sagen, das vierte Evangelium sei die vergeistigte Apokalypse.*" And in his *Gesch. der christl. Kirche*, vol. i. p. 147, he says: "*Man kann nur die tiefe Genialität und feine Kunst bewundern, mit welcher der Evangelist die Elemente, welche vom Standpunkt der Apokalypse auf den freiern und höhern des Evangeliums hinüberleiteten, in sich aufgenommen hat, um die Apokalypse zum Evangelium zu vergeistigen. Nur vom Standpunkt des Evangeliums aus lässt sich das Verhältniss, in das sich der Verfasser desselben zu der Apokalypse setzte, richtig begreifen.*" Weiss turns this confession against Baur, and says most admirably (*Leben Jesu*, i. 101): "*Ja, das Evangelium ist die vergeistigte Apokalypse, aber nicht weil ein Geistesheros des zweiten Jahrhunderts dem Apokalyptiker gefolgt ist, sondern weil der Donnersohn der Apokalypse unter der Leitung des Geistes und unter den göttlichen Führungen zum Mystiker verklärt und herangereift ist, in dem die Flammen der Jugend zur Gluth einer heiligen Liebe herabgedämpft sind.*"

τὸ Ἄλφα καὶ τὸ Ὦ (Westcott and Hort; *τὸ ἄλφα καὶ τὸ ω*, Tischendorf, ed. viii.), "The Alpha and the Omega" (the first and the last letters in the Greek alphabet), or the Beginning and the End. A name applied to God or Christ, as a symbol of eternal divinity, three times—i. 8; xxi. 6; xxii. 13 (in the text. rec. also i. 11); comp. a similar designation of Jehovah ("the first and the last"), Isa. xli. 4; xliv. 6.

ἀλληλούϊα, alleluia (Hebrew הַלְלוּ־יָהּ), *i.e.* praise ye Jehovah, xix. 1, 3, 4, 6. Comp. Ps. civ. 35.

ἀπολλύων, Apollyon (*i. e.* Destroyer), ix. 11.

ἄρκος (so Tischend., W. and Hort, for *ἄρκτος* of the text. rec.), a bear, xiii. 2.

βασανισμός, torment, ix. 5; xiv. 11; xviii. 7, 10, 15.

βάτραχος, frog, xvi. 13.

βήρυλλος, beryl (a precious stone of sea-green color), xxi. 20.

βιβλαρίδιον, a little book, x. 2, 8, 9, 10. In ver. 8, W. and H. read *βιβλίον*.

βότρυς, cluster (of grapes), xiv. 18.

βύσσινος, byssine, of fine linen, xviii. 12, 16; xix. 8 (*βύσσος*, fine linen, occurs xviii. 12 in text. rec. for *βύσσινος*, and also in Luke xvi. 19).

δράκων, dragon, xii. 3, 4, 7, 13, 16, 17; xiii. 2, 4, 11; xvi. 13; xx. 2.

ἐγχρίω, to anoint, iii. 18.

ἐκκεντέω, to pierce, i. 7 (also John xix. 37).

ἐλεεινός, miserable, iii. 17 (the compar. *ἐλεεινότεροι* in 1 Cor. xv. 19).

ἐνδόμησις, building, xxi. 18.

ἑξακόσιοι, six hundred, xiii. 18.

ἴασπις, jasper, iv. 3.

κατάθεμα, a curse (for the text. rec. *καταναθεμα*), xxii. 3.

κατασφραγίζω, to seal, v. 1.

καῦμα, heat, vii. 16; xvi. 9.

κεράννυμι (*κεραννύω*), to mix (wine with water), to pour out, to fill (a cup with the wine already prepared), xiv. 10; xviii. 6.

κριθή, barley, vi. 6.

κρυσταλλίζω, to be as crystal, xxi. 11.

κρύσταλλος, crystal, iv. 6; xxii. 1.

κυκλόθεν, round about, iv. 3, 4, 8; v. 11.

λιβανωτός, censer, viii. 3, 5.

λιπαρός, dainty, xviii. 14.

μαζός, breast (for *μαστός*), i. 13.

μάρμαρος, marble, xviii. 12.

μασσάομαι, to gnaw, xvi. 10.

μηρός, thigh, xix. 16.

ὅμιλος, company, xviii. 17.

ὅρμημα, violence, xviii. 21.

ὄρνεον, bird, xviii. 2; xix. 17, 21.

οὐρά, tail, ix. 10, 19; xii. 4.

πάρδαλις, leopard, xiii. 2.

περιδέω, to bind about, xi. 44.

ποδήρης, garment down to the foot (*χιτών*), i. 13.

πολεμέω, to make war, ii. 16; xii. 7; xiii. 4; xvii. 14; xix. 11 (only once besides in Jas. iv. 2).

πύρινος, of fire, ix. 17.

πυρρός, red, vi. 4; xii. 3.

ῥέδα, chariot, xviii. 13.

ῥυπαρεύομαι, to be filthy, xxii. 11.

σαλπιστής, trumpeter, xviii. 22.

σάπφειρος, sapphire, xxi. 19.
σάρδιος, σάρδιον, sardius, iv. 3 (for σάρδινος); xxi. 20.
σαρδόνυξ, sardonyx, xxi. 20.
σεμίδαλις, fine flour, xviii. 13.
σίδηρος, iron, xviii. 12.
σμάραγδος, emerald, xxi. 19.
στρῆνος, luxury, xviii. 3.
σφάζω, σφάττω, to slay, v. 6, 9, 12; vi. 4, 9; xiii. 3, 8; xviii. 24 (also 3 John iii. 12).
ταλαντιαῖος (adj.), weighing a talent, xvi. 21.
τόξον, bow, vi. 2.
τοπάζιον, topaz, xxi. 20.
ὑάκινϑος, jacinth, xxi. 20.
ὑάλινος, of glass, iv. 6; xv. 2.
ὕαλος, glass, xxi. 18, 21.
φαρμακεύς, φαρμακός, sorcerer, xxi. 8, 15.
χαλκηδών, chalcedony, xxi. 19.
χλιαρός, lukewarm, iii. 16.
χξς′ = ἑξακόσιοι ἑξήκοντα ἕξ, six hundred and sixty-six, xiii. 18. The mystical number of the beast. Irenæus already mentions another reading, 616. It is remarkable that both numbers give the name *Nero* (*n*) *Cæsar* (666 = the Hebrew נֵרוֹן קֵסַר, 616 = the Latin *Nero Cæsar*).
χοῖνιξ, measure, vi. 6.
χρυσόλιϑος, chrysolite, xxi. 20.
χρυσόπρασος, chrysoprase, xxi. 20.
χρυσόω, to deck, xvii. 4; xviii. 16.
Ω, Omega, i. 8; xxi. 6; xxii. 13.

THE EVIDENTIAL VALUE OF THE LANGUAGE OF THE GREEK TESTAMENT.

The idiosyncrasies of the New Testament writers furnish a strong argument for the apostolic authorship. They differ in vocabulary and style, as well as in the depth and power of thought, from all the preceding and all the succeeding authors. The Christian Church has always felt this, and hence has given to the New Testament a conspicuous isolation among religious books.

The Apostolic Fathers, so called (Clement of Rome, Polycarp, Ignatius), and the Apologists of the second century (Justin Martyr and others), belong to another generation of Christians; their Greek has no more the informing Hebrew spirit and coloring of men born and bred on the soil of the old dispensation; they allude to secular and ecclesiastical surroundings which did not exist in the apostolic age, and altogether they breathe a different atmosphere. The epistle of Clement to the Corinthians, and that of Polycarp to the Philippians, come nearest to the epistles of Paul and John, but even they are separated from them by a very great distance. Barnabas, Ignatius, Hermas, Papias, Justin Martyr are still further off, and bear no comparison with the apostles and evangelists. As to the apocryphal, compared with the canonical, Gospels, the difference between them is as between night and day.[1]

No transition in the history of the Church is so sudden, abrupt, and radical as that from the apostolic to the post-apostolic age. They are separated by a clear and sharp line of demarcation. The Christian spirit is the same in kind, yet with an astonishing difference in degree; it is the difference between inspiration and illumination, between creative genius and faithful memory, between the original voice and the distant echo, between the clear gushing fountain from the rock and the turbid stream. God himself has established an impassable gulf between his own life-giving word and the writings of mortal men, that future ages might have a certain guide and standard in finding the way of salvation. The apostolic age is the age of miracles, and the New Testament is the life and light of all subsequent ages of the church.

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[1] The style and vocabulary of the *Didache*, first published in 1883, come nearest the Greek of the N. T. See Schaff, *The Teaching of the Twelve Apostles*, N. Y., 3d ed. 1889, pp. 95–113.

CHAPTER SECOND.

MANUSCRIPTS OF THE NEW TESTAMENT.

Literature on the Sources of the Text and on Textual Criticism of the New Testament.

I. Prolegomena to the Critical Editions.

Jo. Jac. Wetstein: Ἡ Καινὴ Διαϑήκη. *Novum Testamentum Græcum editionis receptæ cum lectionibus variantibus*, etc. Amstel. 1751–52, 2 tom. fol. *Prolegomena* in tom. i. pp. 1–222; tom. ii. pp. 3–15, 449–454, 741–743.

Jo. Jac. Griesbach: *Novum Testamentum Græce. Ed. secunda.* Halæ Sax. et Lond. 1796–1806, 2 vols. 8vo. *Ed. tertiam emend. et auctam cur. David Schulz* (vol. i. Berolini, 1827). *Præfationes et Prolegomena* (vol. i. pp. iii.-lvi., i.–cxxvii.). Also his *Symbolæ Criticæ* (1785–93), with his *Meletemata*, and *Commentarius Criticus in Textum Græcum N. T.* (1798 and 1811).

I. Mart. Augustin. Scholz: *N. T. Gr. Textum ad fidem testium criticorum recensuit*, etc. Lips. 1830–36, 2 vols. 4to. *Prolegg.* vol. i. pp. i.–clxxii.; vol. ii. pp. i.–lxiii. Also his *Biblisch-Kritische Reise*, Leipzig u. Sorau, 1823.

Car. Lachmann: *Novum Testamentum Græce et Latine.* Berolini, 1842 and 1850, 8vo; *Præfatio*, vol. i. pp. v.–lvi.; vol. ii. pp. iii.–xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the *Theol. Studien und Kritiken* for 1830, No. IV. pp. 817–845.

Aenoth. (*Germ.* Lobegott) Frid. Const. Tischendorf: *Novum Testamentum Græce. Ad antiquissimos testes denuo recensuit, apparatum criticum omni studio perfectum apposuit. commentationem isagogicam prætexuit. Editio septima.* Lips. 1859, 2 vols. 8vo. *Prolegomena*, vol. i. pp. xiii.–cclxxviii. The text of this edition is superseded by the *editio octava critica maior* (Lips. 1869–72, 2 vols.). The new *Prolegomena*, which the author did not live to finish, have been prepared by Dr. Caspar René Gregory, with the aid of Dr. Ezra Abbot. The first Part was published in June, 1884, at Leipsic (440 pages).

Samuel Prideaux Tregelles: *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome, from the Codex*

Amiatinus. London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the *Prolegomena*, with *Addenda* and *Corrigenda*, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Other works of Tregelles, see below, sub II.

Henry Alford: *The Greek Testament.* London, 6th ed. 1868, etc.; *Prolegomena*, vol. i. chs. vi. and vii. pp. 73–148. See also vols. ii.–iv.

Westcott and Hort: *Introduction* and *Appendix* to their *New Testament in Greek*, forming a separate vol., Cambridge and London, 1881. Amer. ed. (from English plates), New York (Harpers), 1882. Dr. Hort prepared the Introd. and Append. They are of the greatest value.

II. Special Works on Textual Criticism.

Sam. Prid. Tregelles: *An Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles.* London (Bagster & Sons), 1854. By the same: *Introduction to the Textual Criticism of the New Test.* London, 1860. This is a separate reprint of the first part of the fourth volume of Horne's *Introd.*, 10th ed. London, 1856; with "Additions" and "Postscript" in the 11th ed. 1860, 14th ed. 1877. Very valuable.

Samuel Davidson: *A Treatise on Biblical Criticism, Exhibiting a Systematic View of that Science.* Edinb. and London, 1852, 2 vols. The second vol. treats of the New Test.

Ab. Kuenen: *Critices et Hermeneutices N. T. Lineamenta.* L. Bat. 1858.

Ed. Reuss: *Bibliotheca Novi Testamenti Græci.* Brunsvigæ, 1872 (pp. 313). The most complete list of all the printed editions of the Greek Testament, supplemented in this book. See Appendix I. 497 sqq.

Fr. H. Ambrose Scrivener: *A Plain Introduction to the Criticism of the New Testament*, 1861; 2d ed., thoroughly revised, Cambridge and London, 1874 (626 pages); 3d ed. 1883 (751 pages). Upon the whole the best separate work on the subject in the English language. Comp. also Scrivener's *Six Lectures on the Text of the New Testament*, Cambridge and London, 1875; his *Collation of about Twenty Greek MSS. of the Holy Gospels, deposited in the British Museum*, etc., *with a Critical Introduction*, Cambridge, 1853; his *Exact Transcript of the Codex Augiensis, to which is added a Full Collation of Fifty Manuscripts, with a Critical Introduction* (the latter also issued separately), Cambridge, 1859; and *Collation of the Codex Sinaiticus with the Received Text of the N. T.* 2d ed. 1867.

Ezra Abbot: *Notes on Scrivener's "Plain Introduction,"* etc., edited by Dr. Jos. H. Thayer. Boston and New York, 1885. (Points out numerous errors in Scrivener.)

Thomas Sheldon Green: *A Course of Developed Criticism on Passages of the N. T. materially affected by Various Readings.* London (S. Bagster & Sons), no date, but published in 1856.

C. E. Hammond: *Outlines of Textual Criticism Applied to the New Testament.* Oxford, 1872; 2d ed. 1876; 3d ed. 1880; 5th ed. 1890.

Edward C. Mitchell: *Critical Handbook to the New Testament.* London and Andover, 1880 (the part on textual criticism, pp. 67–143, revised by Ezra Abbot); French translation, Paris, 1881. Very brief.

George E. Merrill: *The Story of the Manuscripts.* Boston, 1881.

Abbé J. P. P. Martin: *Introduction à la Critique Textuelle du Nouveau Testament.* Paris, 1883-86, 6 vols. Lithographed, with numerous fac-similes.

Benjamin B. Warfield: *An Introduction to the Textual Criticism of the New Testament.* London and New York, 1886 (225 pp.).

III. Critical Introductions to the New Testament.

The Critical Introductions usually incorporate an account of the written and printed text of the New Test., and discuss the principles of criticism. So Eichhorn, Michaelis (ed. by Herbert Marsh, Lond. 1823, 6 vols.), Hug, De Wette, Bleek (4th ed. 1886), Reuss (6th ed. 1888), Holtzmann (1885, 2d ed. 1886), B. Weiss (1886, 2d ed. 1889), G. Salmon (3d ed. 1888).

IV. Articles on Bible Text.

Tischendorf and Von Gebhardt, in Herzog's *Real-Encyk.* (new ed. ii. 400–437); translated and revised by Dr. Ezra Abbot for Schaff's "Relig. Encycl." 1882, vol. i. 268 sqq.

Canon Westcott in Smith's *Dict. of the Bible* (vol. iii. 2112–2139, Amer. ed. by Hackett and Abbot).

Dr. Frederic Gardiner (Prof. in the Berkeley Divinity School, Middletown, Conn.): *The Principles of Textual Criticism*, in the "Biblioth. Sacra" of Andover for April, 1875, reprinted and revised as an Appendix to his *Harmony of the Four Gospels in Greek*, Andover, 1876 and 1880.

Two essays of Dr. Ezra Abbot (Prof. in Cambridge, Mass.): one in *Anglo-American Bible Revision*, Philadelphia, 2d ed. 1879 (pp. 86–98), twice reprinted in London, 1880; and another in *The New Revision and its Study* (reprinted from "The Sunday-School Times"), Phila. 1881 (pp. 5–37; reprinted in part in Dr. B. H. Kennedy's *Ely Lectures on the Revised Version of the N. T.*, London, 1882, pp. 91–100).

The Revision of 1881 has called forth a large number of essays on the subject in nearly all the leading English and American Reviews; notably among them the attacks of Dean Burgon in three articles in the London "Quarterly Review" for Oct. 1881, and Jan. and April, 1882 (enlarged in *Revision Revised*, with reply to Bishop Ellicott, Lond. 1883); with defences from Dr. W. SANDAY in the "Contemporary Review" for Dec. 1881; Canon FARRAR, *ibid.* March, 1882; from an anonymous writer in "The Church Quarterly Review," London, for Jan. 1882; from Prof. B. B. WARFIELD in the "Presbyterian Quarterly Review," N. York, for April, 1882; from two members of the New Testament (English) Company (supposed to be Bishop ELLICOTT and Archdeacon PALMER) in *The Revisers and the Greek Text of the New Testament*, London, 1882, etc., etc.

SOURCES OF THE TEXT.

The text of the New Testament is derived from three sources—Greek Manuscripts, ancient Translations, and Quotations of the Fathers and other ancient writers. The Manuscripts are the most direct, and hence the most important, source; although in special cases the other two may be of equal importance. The concurrent testimony of all three sources is conclusive.

The original autographs[1] of the apostolic writers, whether written by themselves or dictated to clerks,[2] are lost beyond all reasonable hope of discovery. They are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them.[3] They perished probably before the close of the first century, or soon after they were published, that is, copied and distributed. The apostles and evangelists did not write on Babylonian bricks, or Sinaitic rocks, or Egyptian walls, or stones, or tablets of wood or brass, but on paper, with the reed-pen and ink.[1] The paper then in common use was made of Egyptian papyrus (hence our word *paper*), and very brittle and perishable.[2] Jerome

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[1] *Autographa, ἀρχέτυπα, ἰδιόχειρα.*

[2] *Notarii, amanuenses, ταχύγραφοι, καλλίγραφοι.* Such are mentioned or implied, Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; Gal. vi. 11; 2 Thess. iii. 17. A distinction was made between the *notarius*, or the rapid writer, the *librarius*, or *calligraphist*, the beautiful writer, who carefully transcribed the first copy, and the *corrector*, who answered to our modern proof-reader.

[3] Tertullian (*De Præscr. Hær.* c. 36), with his usual rhetorical fervor, points the heretics to "the apostolic churches in which the very thrones of the apostles still preside in their places (*cathedræ apostolorum suis locis præsident*), in which *their own authentic letters* are read (*apud quas ipsæ authenticæ litteræ eorum recitantur*), uttering the voice and representing

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the face of every one of them." These "authentic letters" or writings may be either the autographs, or the Greek originals as distinct from translations, or genuine and complete copies as opposed to the mutilated copies of the heretics (*e.g.* Marcion's Luke); but in any case the testimony is too isolated and rhetorical to be entitled to credit. Irenæus, who wrote twenty years earlier (about A.D. 180), knew different copies with two different readings of the mystical number in Apoc. xiii. 18, without being able to appeal to John's autograph (*Adv. Hær.* v. 30, 1); and Origen knew no older text of the Gospel of John than the copy of Heracleon (*In Joh.* tom. xiii. 11). The knowledge of the autographs seems to have vanished with the autographs themselves. How few of the MSS. of modern books are preserved after they have been used by the printer. See Tischendorf, in Herzog, ii. 400; Tregelles, in Horne, iv. 24; Scrivener, p. 503; Harris, in the "Amer. Journal of Philology," N. 12, Baltimore, 1882.

[1] These three writing materials are mentioned in 2 John 12; 3 John 13; 2 Cor. iii. 3: ὁ χάρτης (Lat. *charta*), a leaf of paper, made of the layers of papyrus, ὁ κάλαμος (*calamus*), the reed-pen, and τὸ μέλαν (neuter subst. from μέλας, black), the ink (*atramentum*). The best qualities of paper used for letter-writing were called by the Romans *charta Augusta*, from their emperor; *Liviana*, from his wife; *Saitica*, etc. See Pliny's *Nat. Hist.* xiii. 12 (23, 24).

[2] The papyrus (from the Egyptian *papu*) is a water-plant or reed which was abundantly cultivated in the valley of the Nile, especially the Delta (but not now), and which still grows freely in Sicily, on the Lake of Merom in Palestine, the Niger, and the Euphrates. The paper was made of slices of its stem. All the Egyptian books, even of the earliest Pharaonic times, are written on such paper; in Europe it came into common use at the time of Alexander the Great, and prevailed till the tenth century, when cotton and linen paper took its place.

mentions that in his day the library of Pamphilus of Cæsarea, which then was not a century old, was already partially destroyed. All ancient books written on that material have perished, with the exception of the papyrus rolls that were accidentally preserved in Egyptian tombs and mummies, or under the ashes of Mount Vesuvius at Herculaneum (since 79).[1] Parchment,[2] made from the skin of animals, is far more costly and durable, and was used for the manuscripts of the Pentateuch in the time of Josephus, but not for ordinary purposes; we have no MSS. of the Hebrew Scriptures older than the tenth century,[3] and no parchment copies of the New Testament older than the fourth. The "parchments" which Paul ordered were probably sacred books of the Old Testament.[4]

God has not chosen to exempt the Bible from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." The Bible, in its origin and history, is a human as well as a divine book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person of Christ, to whom it bears witness as the Alpha and Omega, as the Way, the Truth, and the Life. Even if we had the apostolic autographs, there would be room for verbal criticism and difference in interpretation, since they, like other ancient books, were probably written as a continuous whole, without accents, with little or no punctuation, without division of sentences or words (except to indicate paragraphs), without titles and subscriptions, without even the name of the author unless it was part of the text itself. "Spirit" may be the human spirit, or the Divine Spirit (the Holy Ghost), and the distinction which we mark by capitalizing the first letter cannot be decided from an uncial manuscript where all letters are capital. The punctuation, likewise, can be determined not by manuscript authority, but only by the meaning of the context, and is often subject to doctrinal considerations, as notably so in the famous passage affecting the divinity of Christ, Rom. ix. 5, which admits of three, if not seven, different punctuations and constructions.[1]

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[1] The papyri of Egypt are well preserved, and contain poems, novels, prayers for the dead, etc. Those of Herculaneum (publ. in 21 vols. fol.) have suffered from the eruption of Vesuvius. The Fayum papyri deposited in Vienna contain fragments of the Copto-Greek Gospels, and a portion of a homily quoting from our Gospels. See Woodruff. in "Andover Rev." for Sept. 1885.

[2] The name (Fr. *parchemin*, from *Pergamena*) is derived from the city of Pergamum in Asia Minor, and the invention is traced to Eumenes, King of Pergamum, 197-159 B.C., but skins of animals were so used long before that time. The common parchment is prepared from sheepskins; the finer variety, called *vellum*, from the skins of young calves, goats, and antelopes.

[3] The oldest MS. known is the MS. of the Prophets with the Babylonian punctuation, from the year A.D. 916; the oldest complete MS. of the Hebrew Bible, preserved in the library of St. Petersburg, dates from A.D. 1009. See Dillmann, in Herzog, ii. 397.

[4] 2 Tim. iv. 13. Paul ordered his cloak (*φελόνην*), and the books (*τὰ βιβλία*, probably papyrus rolls), and especially the parchments (*τὰς μεμβράνας*).

The first and second generation of Christians must not be judged after our modern standard. Twenty years elapsed before the first book of the New Testament was written. The spoken word, which carries with it the magnetic power of personality, was the chief instrument of promoting Christianity (as it is to-day in heathen lands).[2] The disciples of the apostles continued to live in the element of their living teaching and example. Hence there are but few literal quotations from the New Testament in the scanty writings of the Apostolic Fathers and Apologists down to the middle of the second century. They had no bibliographical curiosity; they cared more for the substance than the form; they expected, at least most of them, the speedy end of the world, when Christ himself would appear in glory; their chief concern was to prove the power of Christ's teaching by holy living and dying.

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[1] Much has been written on this passage. The doctrinal question involved is whether Paul calls Christ *God*, or not; in other words, whether ϑεός refers to the preceding ὁ Χριστός, or to God the Father. The A. V. and the R. V. (in text) take the former view. The R. V., however, recognizes the other construction in the margin. The whole subject has been ably and exhaustively discussed on both sides by two members of the American Revision Committee, Dr. Dwight and Dr. Abbot, in the *Journal of the Society of Biblical Lit. and Exegesis* for 1881, Middletown, Conn., 1882, pp. 22–55 and 87–154.

[2] Clement of Alexandria records the curious and almost incredible tradition that when the Romans requested Mark to write his Gospel from the lips of the apostle Peter, he neither hindered nor encouraged it, as if in his estimation it was a matter of little importance, "the end of all things being at hand" (1 Pet. iv. 7). Euseb. *H. E.* vi. 14; note of Heinichen, i. 279.

But this fact, of course, does not detract one iota from the inestimable value of the primitive text and the extreme importance of its restoration. For us the written or printed New Testament is the only reliable substitute for the personal teaching of Christ and his apostles.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any other book of antiquity. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings."[1] "In all classical literature," says Tischendorf, "there is nothing which even distantly may be compared in riches with the textual sources of the New Testament."[2] Of some of the first Greek and Roman classics barely half a dozen manuscript copies have come down to us; while of the Greek Testament we have hundreds of copies, besides many ancient translations and innumerable patristic quotations.

For all intents and purposes, then, the New Testament has been preserved to the Christian world by its own intrinsic value, and by a Providence which is equal to a miracle, without violating the ordinary laws of history or superseding human exertion.

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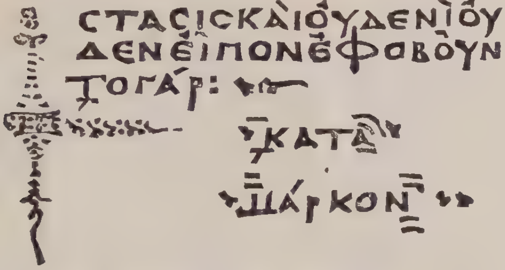
[1] Westcott and Hort, *Gr. Test.* p. 561.

[2] *Die Sinaibibel,* p. 73.

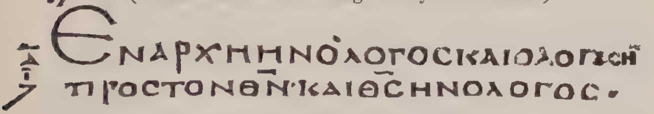
SPECIMENS OF THE CHIEF MSS. OF THE NEW TESTAMENT.



Codex VATICANUS: Fourth Century.—Mark xvi. 8.

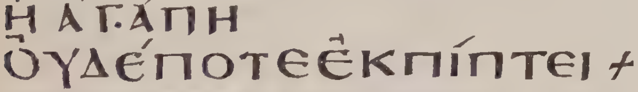
στα̣σις και ουδενι ου | δεν ειπον εφοβουν | το γαρ : |
κατα | μαρκον.

(The accents and breathings are by a later hand.)



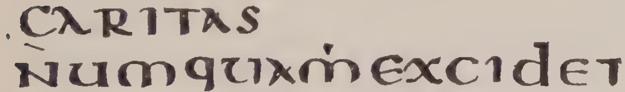
Codex ALEXANDRINUS: Fifth Century.—John i. 1.

Εν αρχη ην ο λογος και ο λογος η̄ | προς τον ϑ[εο]ν· και ϑ[εο]ς ην ο λογος.



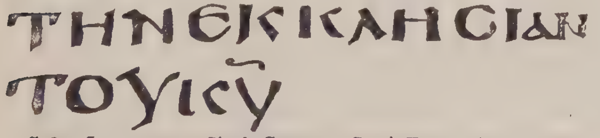
Codex CLAROMONTANUS: Sixth Century; Greek Text.—1 Cor. xiii. 8.

ἡ ἀγάπη | ὀυδέποτε ἐκπίπτει



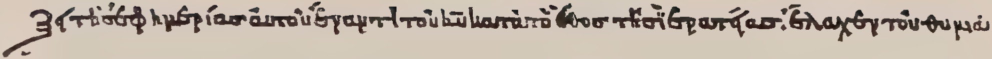
Codex CLAROMONTANUS: Sixth Century; Latin Text.—1 Cor. xiii. 8.

caritas | numquam excidet

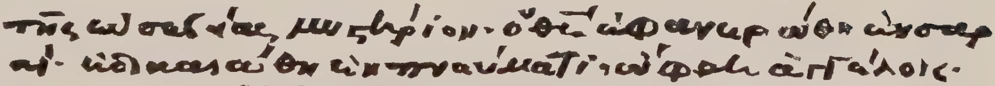


Codex LAUDIANUS: Sixth Century; Greek Text.—Acts xx. 28.

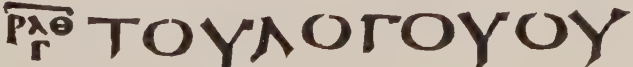
την εκκλησιά̈ν | του κ[υριο]υ



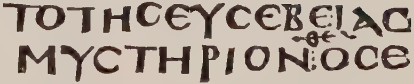
Codex Colbertinus: Eleventh Century; the "Queen of the Cursives."—Luke i. 8, 9.
ξει τῆσ ἐφημερίασ αὐτοῦ ἔναντι τοῦν κ[υρίο]υ κατὰ τὸ ἔθοσ τῆσ ἱερατείασ. ἔλαχεν τοῦ θυμιᾶ



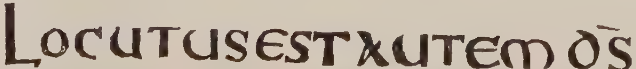
Codex Leicestrensis: Fourteenth Century.—1 Tim. iii. 16.
τῆς εὐσεβε(?)ίας μυστήριον· ὁ θ[εὸ]ς ἐφανερώθη ἐν σαρ | κί· ἐδικαιώθη ἐν πνεύματι· ὤφθη ἀγγέλοις·



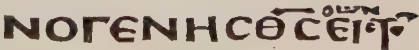
Codex Purpureus: Sixth Century.—John xv. 20.
του λογου ου



Codex Sinaiticus: Fourth Century.—1 Tim. iii. 16.
το της ευσεβειας | μυστηριον [*θε* late corr.] *ος ε.*



Codex Amiatinus, A.D. 541: the oldest known MS. of the Vulgate.—
Acts vii. 6. Locutus est autem d[eu]s



Codex Sinaiticus: Fourth Century.—John i. 18.
νογενης θ[εο]ς [*ο ων* corr.] *εις τον*

GENERAL CHARACTER OF MANUSCRIPTS.[1]

Before the invention of the art of printing—that is, before the middle of the fifteenth century—books could be multiplied only by the laborious and costly process of transcription. This was the work of slaves, professional scribes, and monks. For the preservation of the priceless treasures of ancient Greek and Roman literature, and the apostolic and patristic writings, the world is chiefly indebted to the monks of the Middle Ages.

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[1] The art of reading ancient MSS. and determining their age and value is a special science, called *diplomatics*, and, in a wider sense, *palæography*. The founder of it is Jean Mabillon, of the Benedictine order, in his *De Re Diplomatica*, Paris, 1681, fol.; with a supplement, 1704; new ed. 1789, 2 vols. fol. The most important work on *diplomatics* is the *Nouveau traité de diplomatique, par deux religieux bénédictins* [Toustain and Tassin], Par. 1750–65, 6 vols. 4to. The principal works on Greek palæography are: Montfaucon, *Palæographia Græca, sive de ortu et progressu litterarum Græcarum*, Par. 1708, fol.; Bast, *Commentatio Palæographica*, appended to G. H. Schaefer's edition of Gregorius Corinthius *De Dialectis*, Leipz. 1811; Silvestre, *Paléographie universelle*, Par. 1839–41, fol., tom. ii. (splendid fac-similes); Westwood, *Palæographia Sacra Pictoria*, Lond. 1843–45; Wattenbach, *Anleitung zur griech. Palæographie*, 2d ed. Leipz. 1877, 4to, and 12 plates, fol.; id., *Schrifttafeln zur Gesch. der griech. Schrift und zum Studium der griech. Palæogr.*, 2 vols., Berl. 1876–77, fol.; new ed., 1883, under the title of *Scripturæ Græcæ Specimina*; Wattenbach and A. von Velsen, *Exempla Codicum Græcorum litt. minusc. scriptorum*, Heidelb. 1878, fol., 50 photogr. plates; "Palæographical Society of London," *Fac-similes of Ancient MSS.*, edited by Bond and Thompson, Parts i.–xii., Lond. 1873–82, fol., still continued; Wattenbach, *Das Schriftwesen im Mittelalter*, 2d ed. Leipz. 1875, 8vo (an excellent work); Gardthausen, *Griechische Palæographie*, Leipz. 1879, large 8vo (the most important recent treatise).

A good compendious introduction to Latin palæography is Wattenbach's *Anleitung zur lat. Palæogr.*, 3d ed. Leipz. 1878, 4to (90 pages). L. A. Chassant's *Dict. des abréviations lat. et françaises*, 4. éd. Par. 1876, 16mo, is very helpful in reading Latin MSS. or early printed books. Comp. also the great work of Wailly, *Eléments de paléographie*; Zangemeister and Wattenbach's *Exempla Codicum Latinorum*; Egger, *Histoire du livre* (1880); Birt, *Das antike Buchwesen* (1882).

> "The hand that wrote doth moulder in the tomb;
> The book abideth till the day of doom."

The manuscripts of the Greek Testament have come down to us not in continuous rolls, like those of the Hebrew Scriptures and the Egyptian and Herculaneum papyri, but in ordinary book form of folio, quarto, or octavo, or smaller size, in sheets folded and stitched together. Hence they are called *Codices.*[1] The pages are usually broken into two, very rarely into three or four columns.

The number of MSS. now known is not far from two thousand, including all classes, and is gradually increasing with discoveries in ancient libraries and convents, especially in the East. But many of them have not yet been properly examined and utilized for textual criticism.[2]

They differ in age, extent, and value. They were written between the fourth and sixteenth centuries;

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[1] *Codex,* or *caudex,* means, originally, *the trunk of a tree, stock, stem;* then a *block of wood* split or sawn into planks, leaves, or tablets (*tabellæ*), and fastened together; hence a *book,* as the ancients wrote on tablets of wood smeared with wax, the leaves being laid one upon another. The word was afterwards applied to books of paper and parchment.

[2] The total number of MSS., including *Lectionaries*, is stated by Dr. Scrivener, in the second ed. of his *Introduction* (1874, p. 269, comp. p. x.), to be 158 uncials and 1605 cursives. But in the third edition (1883, p. xxx.), he swells the number of the cursives to 1997, and the total number of uncial and cursive MSS. of all classes to 2094. He assigns (p. 661) to England, 373; to Italy, 417; to France, 238; to Denmark, 3; to Germany, 96; to Greece, 1; to Holland, 6; to Ireland, 3; to Russia, 79; to Scotland, 8; to Spain, 23; to Sweden, 7; to Switzerland, 15; to Turkey, 120; to the United States, 3; unknown, 37. But this gives only 1429, to which should be added about 300 discovered by Dean Burgon in 1883.

the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Medicean MS. of Vergilius (Virgil) is of the fourth century, the Vatican MS. of Dion Cassius of the fifth. The oldest MSS. of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth, those of the Annals of Tacitus from the eleventh century (Mediceus I. for the first half, and Mediceus II. for the second half). The oldest complete copy of Homer is from the thirteenth century, though the Harris papyrus fragments in the British Museum are "perhaps of the 1st century B.C.," and the Bankes papyrus of the "2d century" A.D. Of the Meditations of the Emperor Marcus Aurelius only one complete MS. is known to exist, that in the Vatican library, and it has no title, and no inscriptions of the several books; the other Vatican and three Florentine MSS. contain only extracts from the imperial book.

It is not impossible, though not very probable, that MSS. of the New Testament may yet be discovered that are older than any now known. But we must remember that the last and most cruel persecution of the Church under Diocletian in the beginning of the fourth century was especially destructive of Bibles, which were correctly supposed to be the main feeders of the Christian religion.

Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the

Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the *lectionaries*). Those which cover more than one of these classes, or the whole New Testament, are numbered in the lists two, three, or more times. The Gospel MSS. are the most numerous, those of the Apocalypse the least numerous. Some MSS. are written with great care, some contain many errors of transcribers; no one is free from error any more than a printed book. Many of them are ornamented with illustrations and pictures. Words of frequent occurrence are usually abridged, as $\overline{\vartheta\sigma}$ = ϑεός (God), $\overline{\kappa\sigma}$ = κύριος (Lord), $\overline{\upsilon\sigma}$ = υἱός (Son), $\overline{\iota\sigma}$ = Ἰησοῦς (Jesus), $\overline{\chi\sigma}$ = Χριστός (Christ), $\overline{\pi\eta\rho}$ = πατήρ (Father), $\overline{\pi\nu\alpha}$ = πνεῦμα (Spirit); also $\overline{\sigma\eta\rho}$ for σωτήρ (Saviour), $\overline{\alpha\nu o\varsigma}$ for ἄνϑρωπος (man), and $\overline{o\upsilon\nu o\sigma}$ for οὐρανός (heaven).[1] Most of them give the Greek text only, a few the Latin version also (hence called *codices bilingues* or *Græco-Latini*), *e. g.* Cod. D (or Bezæ) for the Gospels and Acts, Cod. D (Claromontanus) for the Pauline Epistles, and Cod. Δ (Sangallensis) for the Gospels.

They were mostly written in the East, where the Greek continued to be a living language, chiefly in Alexandria, Constantinople, and the convents of Mount Athos, but the best have found their way to the libraries of Rome, Paris, London, and St. Petersburg. In Europe (with the exception of Greece, Lower Italy, and Sicily) the knowledge of Greek disappeared after the fifth century till the revival of learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. A few Greek Testaments may have been written in Italy or Gaul, as the Codex Bezæ; perhaps also the Codex Rossanensis, which was discovered in Calabria in 1879, but Von Gebhardt and Harnack date it from the East as a gift of a Byzantine emperor. Westcott thinks it not unlikely that Codex B represents the text preserved in the original Greek Church at Rome.[1]

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[1] See on these abbreviations Scrivener, pp. 46, 47, 2d ed.; pp. 48, 49, 3d ed.; and Gregory, *Proleg.* i. 341 sq.

All the MSS., whether complete or defective, are divided, according to the size of letters, into two classes, *uncial* and *cursive.* The former are written in large or capital letters (*litteræ unciales* or *majusculæ*), the latter in small letters (*litteræ minusculæ*) or in current hand.[2] The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century. One only is complete, the Sinaitic.

Besides the distinct MSS., there are over five hundred *Lectionaries* or service-books, which contain only the Scripture lessons read in public worship, either from the Gospels alone (called *Evangelistaria* or *Evangeliaria*), or from the Acts and Epistles (*Praxapostoli*), or from the Epistles (*Epistolaria*), or from the Gospels and Epistles (*Apostoloevangelia*, or simply *Evangelion* and *Apostolos*). They are sometimes important witnesses to the text as far as they contain it.

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[1] *Com. on St. John,* Introd. p. lxxxix.

[2] *Uncialis* (adj. from *uncia*, the *twelfth part* of anything; hence the English *ounce* and the German *Unze*) means *containing a twelfth*, and, as a measure of length, *the twelfth part of a foot*, or *an inch.* It is not to be taken as literally describing the size of the letters. *Majusculus* (adj. dimin. from *major*), *somewhat greater* or *larger*, when applied to letters, had the same meaning, and was opposed to *minusculus* (from *minus*), *rather small.* But there are also very small uncials, as on the papyrus rolls of Herculaneum.

A. UNCIAL MANUSCRIPTS.

The uncial MSS. are designated (since Wetstein, 1751), for the sake of brevity, by the capital letters of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS. beyond Cod. Z, and the Hebrew letter Aleph (א) for the Sinaitic MS., which was discovered last and precedes Cod. A.[1] As there are different series according to the books they contain, the same letter is sometimes used two or three times. Thus D designates Codex Bezæ in Cambridge for the Gospels and Acts, but also Codex Claromontanus in Paris for the Pauline Epistles. E is used for three MSS., one for the Gospels (at Basle), one for the Acts (at Oxford), and one for the Epistles of Paul (at St. Petersburg). To avoid confusion, it has been proposed to mark the difference by adding a number; thus B is the famous Vatican Codex which extends to Heb. ix. 14; but B(2) or B_2 is the Vatican MS. which contains the Apocalypse; D is the Codex Bezæ for the Gospels and Acts, D(2) or D_2 the Cod. Claromont. for the Pauline Epistles. The cursive MSS. are designated by Arabic numerals, but with the same inconvenience of several series.

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[1] The present usage arose from the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglot (Scrivener, *loc. cit.* p. 75, 3d ed.). A far better system would be to designate them in the order of their age or value, which would place B and א before A. But the usage in this case can as little be altered as the traditional division of the Bible into chapters and verses. Mill cited the copies by abridgments of their names, *e. g.*, *Alex.*, *Cant.*, *Mont.*; but this mode would now take too much space. Wetstein knew 14 uncial MSS. of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 Evangelistaries. See the list at the close of his Prolegomena, I. pp. 220–222, and II. 3–15.

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornamented letters,[1] and but very few pause-marks. Hence it requires some practice to read them with ease. The following would be a specimen in English from the Gospel of John (i. 1, 2):

INTHEBEGINNINGWASTHEWORD
ANDTHEWORDWASWITHGODAND
THEWORDWASGODTHESAMEWAS
INTHEBEGINNINGWITHGODALL

The date and place, which were not marked on MSS. earlier than the ninth century,[2] can be only approximately ascertained from the material, the form of letters, the style of writing, the presence or absence of the Ammonian sections (κεφάλαια, *capitula*) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 340, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (στίχοι) corresponding to sentences (both used, if not first introduced, by Euthalius, cir. A.D. 458, in his editions of the Acts and Epistles),[1] marks of punctuation (ninth century), etc. Sometimes a second or third hand introduced punctuation and accents or different readings. Hence the distinction of *lectiones a prima manu*, marked by a star (*); *a secunda manu* (**, or ^{2}, or ^{b}); *a tertia manu* (***, or ^{3}, or ^{c}). In Cod. C Tischendorf used small figures (C^*, C^2, C^3), in Cod. ℵ he used small letters ($ℵ^*$, $ℵ^b$, $ℵ^c$). The Codex Sinaiticus has been corrected as late as the twelfth century.

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[1] The arabesques at the end of the books in ℵ B, etc., might be considered ornaments.

[2] The earliest *dated* New Test. uncial seems to be Γ of the Gospels, with the date 844 (according to Tischendorf's explanation of the inscription; see Scrivener, p. 140), or 979 (according to Gardthausen p. 159); S of the Gospels is dated 949. The oldest *dated* cursives are Cod. 461 of the Gospels, dated A.D. 835, Cod. 429, A.D. 978, and Cod. 148 of the Acts, A.D. 984. See Scrivener, p. 4 , and Gardthausen, pp. 181, 344.

Some MSS. (as Codd. C, P, Q, R, Z, Ξ) have been written twice over, owing to the scarcity and costliness of parchment, and are called *codices rescripti*, or *palimpsests* (παλίμψηστοι); the new book being written between the lines, or across, or in place of the old Bible text.

Constantine the Great ordered from Eusebius, for the churches of Constantinople, the preparation of fifty MSS. of the Bible, to be written "on artificially wrought skins by skilful calligraphists."[2]

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[1] Afterwards these stichometric divisions were abandoned as too costly, and gave way to dots or other marks between the sentences.

[2] Eusebius, *Vita Const.* iv. 36, Πεντήκοντα σωμάτια ἐν διφϑέραις ἐγκατασκεύοις . . . ὑπὸ τεχνιτῶν καλλιγράφων.

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To judge from this fact, the number of uncials was once very large, but most of them perished. Only one contains the whole New Testament (Cod. Sinaiticus).

The whole number now known is over one hundred. The statements vary. Scrivener reckons 97 in all—viz., 57 for the Gospels (in another place he counts 61), 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse, exclusive of the uncial lectionaries, which are not marked by capitals, but by Arabic numerals, like cursive MSS. of all classes.[1] Dr. Abbot, in his last communication to me, Jan., 1884 (a few months before his death), counted 105 classified or 85 distinct MSS. of the New Testament (exclusive of lectionaries)—viz., 64 for the Gospels, 15 for the Acts, 7 for the Catholic Epistles (16 for Acts and Cath. Epistles together), 20 for the Pauline Epistles, 5 for the Apocalypse. Dr. Gregory agreed with this statement in 1884, but added two Gospel fragments (T^{f} and W^{h}).[2]

Since then several more uncial MSS. have been discovered—namely, by Dr. Zahn (1884), two small fragments in the Egyptian Museum of the Louvre, containing 1 Tim. iii. 15, 16 (confirming the reading ὅς), and vi. 2; by Abbé Batiffol (1885 and 1886), the purple codex Φ at Berat (Codex Beratinus) containing Matthew and Mark, and a number of important but as yet unpublished palimpsest leaves of portions of Acts and Epistles.[3]

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[1] *Introd.* 3d ed. (1883), p. 75. But he contradicts himself, p. 307.

[2] *Prolegomena* to Tischendorf, Pt. I. pp. 337 sq. and pp. 439 sq.

[3] See postscript to the preface of the 3d ed., p. xv.

With these additions the whole number of *distinct* uncial MSS., including all fragments, was stated in our last edition (1888) to be 91, as follows:

ℵ A B B$^{\text{apoc}}$ C D$^{\text{evv. act}}$ D$^{\text{paul}}$ E E$^{\text{act}}$ E$^{\text{paul}}$ F F$^{\text{paul}}$ F$^{\text{a}}$ G G$^{\text{act}}$ (G$^{\text{paul}}$) G$^{\text{b (act)}}$ H H$^{\text{act}}$ H$^{\text{paul}}$ I$^{\text{1. 2. 3. 4. 5. 6. 7.}}$ I$^{\text{b}}$ K K$^{\text{cath. paul}}$ L L$^{\text{act. cath. paul}}$ M M$^{\text{paul}}$ N N$^{\text{a}}$ N$^{\text{paul}}$ O O$^{\text{a b c d e f g}}$ O$^{\text{paul}}$ O$^{\text{b (paul)}}$ P P$^{\text{act. cath. paul. apoc}}$ Q Q$^{\text{paul}}$ R R$^{\text{paul}}$ S T (or T$^{\text{a}}$) T$^{\text{woi}}$ T$^{\text{b c d e f}}$ U V W$^{\text{a b c d e f g h}}$ X Y Z Γ Δ Θ$^{\text{a b c d e f g h}}$ Λ Ξ Π Σ Φ Zahn and Batiffol fragments=91.

This list must now again be enlarged by the new discoveries which have been made chiefly by Dr. Gregory, on his journeys to Italy and Greece in 1886, and described by him in 1890, as follows:[1]

O$^{\text{h}}$ T$^{\text{g}}$ (W$^{\text{e}}$ X V) W$^{\text{i}}$ W$^{\text{k}}$ W$^{\text{l}}$ W$^{\text{m}}$ W$^{\text{n}}$ W$^{\text{o}}$ (Φ, Beratinus) Ψ (Athous Lauræ) Ω (Athous Dionysii) ב (Athous Andreæ) G$^{\text{b}}$ (Vaticanus Romanus Gr. 2302) S (Athous Lauræ) ב (Romæ Vatic. Gr. 2061) S and ב (numbered again for Paul Epp.) X$^{\text{b}}$ (Monacensis bibl. reg. 208, formerly numbered among the cursives) T$^{\text{k}}$ (Cairo).

The total number of uncial MSS. at this date (1891) may be roughly estimated at about 110.

I. PRIMARY UNCIALS.

There are four uncial MSS. which for antiquity, completeness, and value occupy the first rank—two of the fourth, two of the fifth century; one complete (ℵ), two nearly complete (A and B), one defective (C). To these is usually added Cod. D, as the fifth of the great uncials; but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, T, Z, Ξ, and of Δ in Mark, is better than that of A, but in the rest of the New Testament A is undoubtedly, after א and B, the most important MS.

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[1] *Prolegomena, Pars* II. *Supplementum*, pp. 441–450. His supplementary list includes W$^{\text{e}}$ X V and Φ (Cod. Beratinus, published 1886) which I have numbered in the preceding list. We must await the third Part for Gregory's final list.

CODEX SINAITICUS.

א (Aleph). Codex Sinaiticus, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13½ inches wide by 14⅞ high), in large uncials, with four columns to a page (of 48 lines each). It has 346½ leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai, from which the law of Jehovah was proclaimed for all generations to come, and where this precious document had been providentially preserved for many centuries unknown and unused till the fourth of February, 1859. It was transferred first to Cairo, then to Leipsic, and at last to St. Petersburg, where it is sacredly kept. The text was printed at Leipsic, and published at St. Petersburg at the expense of the Czar, Alexander II., in celebration of the first millennium of the Russian empire, by typographic imitation from types specially cast, in four folio volumes.[1] A photographic fac-simile edition would be still better, but would have cost over $100,000, and presented many blurred pages.

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[1] *Bibliorum Codex Sinaiticus Petropolitanus. Auspiciis augustissimis Imperatoris Alexandri II. ex tenebris protraxit in Europam transtulit ad iuvandas atque illustrandas sacras litteras edidit* Constantinus Tischendorf. Petropoli, MDCCCLXII The first volume contains the dedication to the Emperor (dated Lips. $\frac{30\ \text{Aug.}}{11\ \text{Sept.}}$ 1862), the Prolegomena, Notes on the corrections by later hands, and twenty-one plates (in fac-simile); vols. ii. and iii. contain the Septuagint; vol. iv. the Greek Testament (134¼ leaves), the Epistle of Barnabas (foll. 135–141), and a part of the

The New Testament, together with the Epistle of Barnabas and the fragment of Hermas, was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (*ibid.* 1865). He issued a *Collatio Critica* of the Sinaitic with the Elzevir and Vatican texts (Lips. pp. xxii. and 109). Dr. Scrivener also published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (Cambridge, 1864; 2d ed. 1867).

Codex ℵ is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "*omnium codicum uncialium solus integer omniumque antiquissimus.*" He assigns it to the middle of the fourth century, or to the age of Eusebius, the historian, who died in 340. He thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of

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Pastor Hermæ (foll. 142–147½). Three hundred copies of this rare and costly edition were printed and distributed among crowned heads and large libraries, except one third of the number, which were placed at the disposal of Prof. Tischendorf for his private use. There are probably about a dozen copies of this edition in the United States—in the library of the Am. Bible Society, in the libraries of the Theol. Seminaries at New York (Union Sem.), Princeton, Andover, Hartford, Rochester, Auburn, in the Astor Library, the Lenox Library, New York, in the University libraries of Harvard, Yale, etc.

Mount Sinai, which he founded.[1] It contains large portions of the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermæ in Greek (147½ leaves). It is much disfigured by numerous corrections made by the original scribes or several later writers, especially one of the fourth century ($\aleph^a$), whose emendations are very valuable, and one of the seventh ($\aleph^c$). It often confirms Cod. Vaticanus in characteristic readings (as *μονογενὴς ϑεός* for *υἱός*, in John i. 18; *τὴν ἐκκλησίαν τοῦ ϑεοῦ* for *κυρίου*, in Acts xx. 28), and omissions, as the doxology in Matt. vi. 13; the end of Mark (xvi. 9–20); the passage of the woman taken in adultery (John vii. 53–viii. 11); *ἐν Ἐφέσῳ*, Eph. i. 1. It frequently agrees, also, with the Old Latin Version; but in many and important cases it supports other witnesses, and thereby proves its independence.[2] In 1 Tim.

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[1] See Tischendorf's edition of the English New Test., Leips. 1869, p. xii., and *Die Sinaibibel* (1871), p. 77. After a more careful inspection of the Vatican MS. in 1866, he somewhat modified his view of the priority of the Sinaitic over the Vatican MS., and assigned them both to the middle of the fourth century, maintaining even that one of the scribes of ℵ (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and able essay of Dr. Ezra Abbot (against Dean Burgon): *Comparative Antiquity of the Sinaitic and Vatican MSS.*, in the "Journal of the American Oriental Society," vol. x. (1872), pp. 189-200, and p. 602. Von Gebhardt, in Herzog's *Real-Encyklopädie* (new ed.), vol. ii. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.

[2] Tischendorf says (*Waffen der Finsterniss*, etc., p. 22): "A thousand readings of the Sinaiticus, among them exceedingly remarkable and im-

iii. 16 it supports the Alexandrian and Ephraem MSS. in reading *ὃς ἐφανερώϑη* for *ϑεός*, but in this place all three MSS. have been corrected by a later hand. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz edition of King James's Version (1869), which gives in foot-notes the chief readings of the three great uncials ℵ, B, and A.

Tischendorf first copied the Sinaitic MS., with the help of two German scribes (a physician and a druggist), at Cairo in two months.[1] But afterwards, when he had secured its permanent possession for the Russian government, the whole of the great edition was printed, as Tischendorf assures us, from a copy made by himself; and in the final revision of the proof-sheets he personally compared every line twice with the original manuscript.[2] Tregelles inspected

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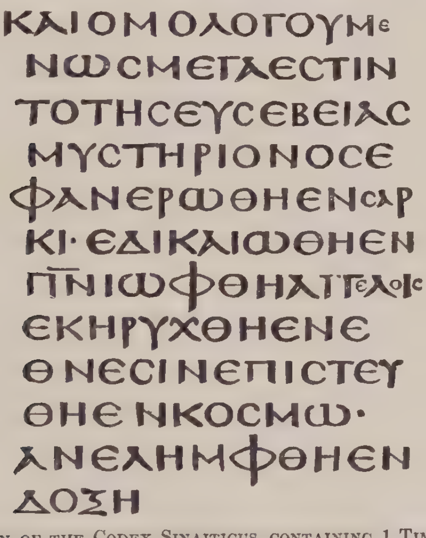
portant ones (*äusserst merkwürdige und wichtige*), which are sustained by the oldest fathers and versions, are found neither in the Vaticanus nor the Alexandrinus."

[1] *Nov. Test. Græce ex Sinaitico Codice . . . ed.* Lips. 1865, *Prolegg.* p. xii.: "*Ut erat constitutum, sine mora suscepta est totius textus antiquissimi transcriptio atque laboris sociis adsumptis duobus popularibus, altero medicinæ doctore, altero medicamentario, intra duo menses absoluta.*"

[2] He says (*Vorwort zur Sin. Bibelhandschrift*, etc., Lips. 1862, pp. 19, 20): "*In die Druckerei gelangte nichts anderes als Abschriften meiner Hand, die bei erneuerter Vergleichung des Originals, das nie aus meinen Händen kam, durch vielfache Zeichen für das Verständniss der Setzer eingerichtet wurden. Hierzu kam eine andere nicht geringe Arbeit. Nachdem die ersten Correkturabzüge von anderer Seite, besonders durch Dr. Mühlmann, den Herausgeber eines Thesaurus der classischen Latinität, nach meiner Abschrift berichtet worden waren, blieb mir allein die Aufgabe, dieselben Druckbogen noch zwei Mal nach dem Original zu revidiren.*"

the original at Leipsic in 1862 in Tischendorf's house, and supposed himself to have discovered a number of errors in the St. Petersburg edition; but Tischendorf maintains that the English critic (whose eyesight had become seriously impaired), and Scrivener likewise, in his proposed corrections in the first edition of his *Collation* (1864), were wrong in every instance.[1] Considerable portions of it have been photographed, and real fac-similes are given in


ΚΑΙΟΜΟΛΟΓΟΥΜε
ΝΩϹΜΕΓΑΕϹΤΙΝ
ΤΟΤΗϹΕΥϹΕΒΕΙΑϹ
ΜΥϹΤΗΡΙΟΝΟϹΕ
ΦΑΝΕΡΩΘΗΕΝϹΑΡ
ΚΙ·ΕΔΙΚΑΙΩΘΗΕΝ
Π͞Ν͞ΙΩΦΘΗΑΓΓΕΛΟΙϹ
ΕΚΗΡΥΧΘΗΕΝΕ
ΘΝΕϹΙΝΕΠΙϹΤΕΥ
ΘΗΕΝΚΟϹΜΩ·
ΑΝΕΛΗΜΦΘΗΕΝ
ΔΟΞΗ

Specimen of the Codex Sinaiticus, containing 1 Tim. iii. 16: *και ομολογουμε | νως μεγα εστιν | το της ευσεβειας | μυστηριον ος ε | φανερωϑη εν σαρ | κι· εδικαιωϑη εν | π͞ν͞ι ωφϑη αγγελοις | εκηρυχϑη εν ε | ϑνεσιν επιστευ | ϑη εν κοσμω· | ανελημφϑη εν | δοξη.*

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[1] See Tischendorf's *Nov. Test. Græce ex Sinaitico Codice* (Lips. 1865), *Prolegg.* pp. xliii.–li.

Tischendorf's three editions, in Scrivener's *Introduction*, and in Abbé Martin's *Critique Textuelle.* Dean Burgon, also, in his book on the *Last Twelve Verses of Mark*, gives an exact fac-simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.

NOTE ON THE DISCOVERY OF CODEX SINAITICUS.—The story of this great discovery, which made Dr. Tischendorf one of the happiest men I ever knew, reads like an heroic romance: his three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the library of the Convent of St. Catharine in 1844 (published as "Codex Friderico-Augustanus" in 1846); his fruitless journey in 1853; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of the Russian Czar, who met such a terrible death at the hands of the Nihilists in 1881; his patient labor in transcribing the priceless document first at Cairo, then at Leipsic, and in its publication in four magnificent volumes, in connection with a great national event of the Russian empire (1862); his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840; his successful vindication; his two smaller editions of the New Testament with ample Prolegomena; and his thorough utilization of the Codex and all other available sources in the eighth and last critical edition of his Greek Testament (completed in 1872), so soon followed by a stroke of apoplexy and death (in 1874). All these adventures and incidents form one of the most remarkable chapters in the history of biblical discoveries and scholarship. He has told the story repeatedly and fully himself, not without some excusable vanity, in his *Reise in den Orient* (1845–46), and *Aus dem heil. Lande* (1862, sections 9, 10, 15, 25); his *Notitia Codicis Sinaitici* (1860); the Prolegomena to his editions (1862 and 1865); his two controversial pamphlets, *Die Anfechtungen der Sinaibibel* (1863), and *Waffen der Finsterniss wider die Sinaibibel* (1863); and most fully in his *Die Sinaibibel, ihre Entdeckung, Herausgabe und Erwerbung* (Leipzig, 1871).

He thus describes his delight when, on his third journey, he discovered, almost by an accident on the eve of his departure, the entire MS., and was permitted to examine it in his room:

"Not till I reached my chamber did I give myself up to the overpowering impression of the reality; my wildest hopes and dreams were more than accomplished. I knew that in my hands I held an incomparable treasure for Christian learning. While in the deepest emotion I now recognized, too, on the leaves before my eyes, in pale characters, the superscription 'The Shepherd.' In fact, there lay before me not only the entire Epistle of Barnabas, but also a portion of the Shepherd of Hermas. Both these writings were regarded by many congregations before the middle of the fourth century as constituent parts of the New Testament, but had well-nigh disappeared after the Church had once declared them apocryphal. The books of our New Testament were complete: what an immense advantage over our most renowned Bible manuscripts—the Vatican and the Alexandrine! Of the Old Testament, not only were those eighty-six leaves recovered, but — and how precious was every single leaf—one hundred and twelve others besides, including all the poetical books.

"It was past eight in the evening; one lamp feebly lit my chamber; there was no means of warming, although in the morning it had been icy cold in the convent. But in the presence of the found treasure it was not possible for me to sleep. I immediately set myself to work to copy off the Epistle of Barnabas, whose first part was hitherto known only in a defective Latin translation. It was clear to me that I must copy the whole manuscript, if I should not be able to get possession of the original."[1]

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[1] *Die Sinaibibel* (1871), pp. 13, 14. As this book (one of the last from his pen) may become very rare, I will add the original: "*Erst auf meinem Zimmer gab ich mich dem überwältigenden Eindruck der Thatsache hin; meine kühnsten Hoffnungen und Träume waren übertroffen. Ich wusste, dass ich einen unvergleichlichen Schatz für die christliche Wissenschaft in meinen Händen hielt. Mitten in der tiefsten Rührung erkannt' ich jetzt auch auf Blättern vor meinen Augen in blassen Schriftzügen die Aufschrift: 'Der Hirte.' In der That lag ausser dem vollständigen Briefe des Barnabas auch ein Theil vom Hirten des Hermas vor mir: beide Schriften wurden vor der Mitte des* 4. *Jahrhunderts von vielen Seiten als Bestandtheile des Neuen Testaments angesehen, waren dann aber, da sie die Kirche für apokryph erklärte, fast verschwunden. Die Bücher unseres Neuen Testaments waren vollständig: welch ausserordentlicher Vorzug vor unseren berühmtesten Bibelhandschriften, der Vatikanischen und der Alexandrinischen. Vom Alten Testament waren nicht nur jene* 86 *Blätter wiedergefunden, sondern—und wie kostbar war jedes einzelne Blatt—noch* 112 *andere mit sämmtlichen poetischen Büchern.*

He secured first the *temporary loan* of the Codex. It was carried by Bedawîn on camel's back from Mt. Sinai to Cairo. There he copied, with the help of two of his countrymen, the 110,000 lines of the Codex, and marked the changes by later hands, which amount in all to over 12,000. In October of the same year he was permitted to take it with him to Europe as a *conditional present* to the Czar for the purpose of publication. He showed it first to Emperor Francis Joseph at Vienna, then to King John of Saxony, and to the King of Prussia (now Emperor of Germany) in Berlin, and his minister of worship (Herr von Bethmann Holweg, who recognized a special providence in the discovery of such a treasure at the foot of Mt. Sinai by a German Professor of the Evangelical Church). In November he laid it before Alexander II. and the Holy Synod at St. Petersburg, where it was kept for a while in the Foreign Office. Then it was used by Tischendorf in the preparation of his edition in Leipsic, and at last (1869) permanently transferred to the imperial library.

Thus the four great Eastern uncials are distributed throughout Europe —the Sinaitic is in St. Petersburg and the Greek Church, the Vatican in Rome and the Roman Church, the Alexandrian in London and the Anglican Church, Codex Ephræm in Paris and the Gallican Church. Germany has none of these treasures, but has done more to secure and to utilize them for the benefit of Christendom than any other country.

In March, 1877, it was my privilege to visit the Convent of St. Catherine on Mount Sinai—that awfully sublime granite pulpit of Jehovah for the proclamation of his holy law to all future generations. Two of the thirty monks kindly showed me that curious building which unites the characteristics of a fort, a church, a mosque, and a monastic retreat, and calls to mind some of the greatest events in the history of the race. I saw the library of several hundred written and printed volumes, ascetic and homiletic treatises, mostly in Greek, some in Arabic, some in Russian, many of them worm-eaten, soiled, and torn. On a dusty table lay Champollion's Pictorial Egypt (presented to the Convent by the French government),

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"*Es war Abends nach acht, eine Lampe erleuchtete nur spärlich mein Zimmer; ein Mittel zur Heizung gab es nicht, obschon es am Morgen im Kloster sogar Eis gefroren hatte. Aber es war mir nicht möglich, gegenüber dem entdeckten Reichthume zu schlafen. Ich setzte mich vielmehr sofort daran, den Brief des Barnabas, dessen erster Theil nur erst aus einer mangelhaften lateinischen Uebersetzung bekannt war, abzuschreiben. Es war mir klar, dass ich die ganze Handschrift abschreiben musste, wenn ich sie nicht im Original sollte erwerben können.*"

a copy of Tischendorf's edition of the Septuagint (which was presented by himself), and a copy of the imperial four-volume edition of the Codex Sinaiticus (no doubt a present of the Czar). A beautiful, but rather late, copy of an Evangelistary (the Codex Aureus), written in gold uncial letters in double columns, with illuminated pictures of the Saviour, the Virgin, and the Evangelists, is preserved in the chapel, and adorns a reading-desk. When I inquired about the original Codex Sinaiticus, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and unceremoniously called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan. When I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catherine, he admitted it reluctantly, but remarked that they did not want the silver, but the manuscript—the manuscript, of which these ignorant monks had actually burned several leaves before Tischendorf came to the rescue of the rest in 1844. But the charge of theft is false. After long delays and Oriental formalities the Codex was formally presented (not sold) to the Czar in 1869 by the new prior, Archbishop Kallistratos, and the monks of the Convents of St. Catherine and Cairo. The usual Oriental expectation of backsheesh was fulfilled, although perhaps not to the extent which Dr. Tischendorf desired.[1] So he assured me in 1871, and showed me, at Leipsic, two letters of Kallistratos full of Oriental compliments and expressions of gratitude to the German Professor, and stating that the Codex was presented to the Autocrat of the Russias as "a testimony of eternal devotion" (*εἰς ἔνδειξιν τῆς ἀϊδίου ἡμῶν καὶ τοῦ Σινᾶ εὐγνωμοσύνης*). See his own account of the final delivery in *Die Sinaibibel*, p. 91.

CODEX ALEXANDRINUS.

A. Codex Alexandrinus of the fifth century, in quarto and two columns (12¾ inches high, 10¼ broad), given by Patriarch Cyril Lucar of Constantinople (the unlucky Calvinistic reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint

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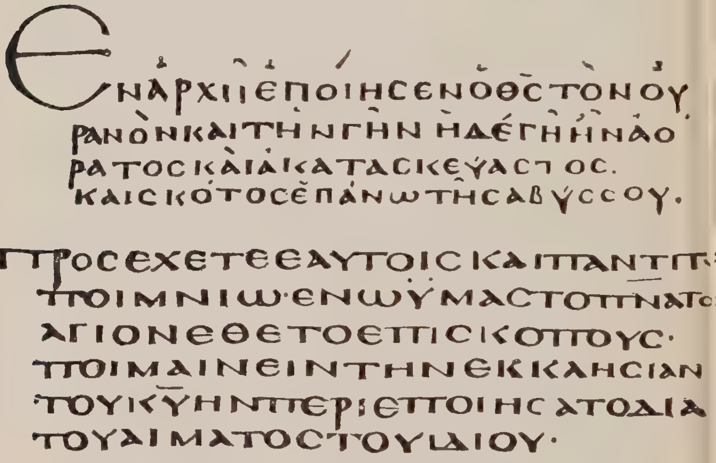
[1] The Czar gave 7000 roubles to the library, and 2000 roubles to the convent. Gregory, *Proleg.* i. 352 sq.

Version (edited by Baber, London, 1816–28), and the New Testament; but, unfortunately, with the omission of Matt. i. 1–xxv. 6, John vi. 50–viii. 52, and 2 Cor. iv. 13–xii. 6. It has also at the end the Greek Epistle of Clement of Rome to the Corinthians, with a fragment of a second epistle, or rather homily. This was the only MS. extant of Clement before the discovery by Philotheos Bryennios of the copy at Constantinople (1875). The New Testament of


ЄΝΑΡΧΗΙЄΠΟΙΗϹЄΝΟΘϹΤΟΝΟΥ
ΡΑΝΟΝΚΑΙΤΗΝΓΗΝ ΗΔЄΓΗΗΝΑΟ
ΡΑΤΟϹΚΑΙΑΚΑΤΑϹΚЄΥΑϹΤΟϹ.
ΚΑΙϹΚΟΤΟϹЄΠΑΝΩΤΗϹΑΒΥϹϹΟΥ.

ΠΡΟϹЄΧЄΤЄЄΑΥΤΟΙϹΚΑΙΠΑΝΤΙΤ
ΠΟΙΜΝΙΩ·ЄΝΩΥΜΑϹΤΟΠΝΑΤ
ΑΓΙΟΝЄΘЄΤΟЄΠΙϹΚΟΠΟΥϹ·
ΠΟΙΜΑΙΝЄΙΝΤΗΝЄΚΚΛΗϹΙΑΝ
ΤΟΥΚΥΗΝΠЄΡΙЄΠΟΙΗϹΑΤΟΔΙΑ
ΤΟΥΑΙΜΑΤΟϹΤΟΥΙΔΙΟΥ·

Specimens of the Codex Alexandrinus.

The first is in bright red, with breathings and accents, and contains Gen. i. 1, 2, Sept. (Εν ἀρχῇ ἐπόιησεν ὁ Θσ τὸν ὀυ | ρανὸν και τὴν γῆν ἡ δὲ γῆ ἦν ἀό | ρατοσ κὰι ἀκατασκεύαστοσ· | και σκότοσ ἐπάνω τῆσ αβύσσου.). The second specimen is in common ink, and contains Acts xx. 28 (Προσεχετε εαυτοισ και παντι τω | ποιμνιω· εν ω ὕμασ το πνα το | αγιον εϑετο επισκοπουσ· | ποιμαινειν την εκκλησιαν | του κυ ην περιεποιησατο δια | του αιματος του ιδιου.). A favors κυρίου versus Θεοῦ.

the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (ibid. 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879. The Old Testament part is in course of publication in the same style (1882).

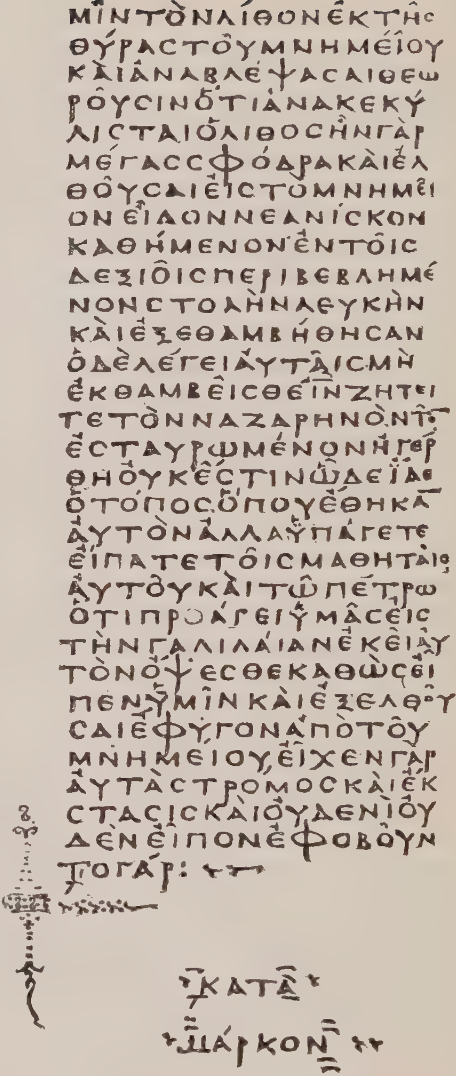
Cod. A is the first uncial MS. that was *used* by biblical scholars (although Cod. D was *known* before to Beza). It stands in the third or fourth rank of the large uncials. It presents a text which in the Gospels occupies an intermediate position between the oldest uncial and the latter cursive text, and which seems to have been most circulated in the fourth century; but in the rest of the New Test. it stands next to ℵ and B. In several books it agrees with the Latin Vulgate in many peculiar readings which are not attested by the older Latin; hence Dr. Hort (ii. 152) infers that Jerome, in his revision, must have used to a great extent a common original with A.

CODEX VATICANUS.

B. Codex Vaticanus, of the middle of the fourth century, on very fine thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each) to a quarto page (10 inches by 10½), preserved in the Vatican Library at Rome (No. 1209). It is the most valuable of the many valuable treasures of this great repository of ecclesiastical learning and literature. It is more accurately written than the Sinaitic MS., and probably a little older, but not so

υῖν τὸν λίθον ἐκ τῆσ
| θύρασ τοῦ μνη-
μέῖου | καὶ ἀνα
βλέψασαι θεω|ρῶυ-
σιν ὅτι ἀνακεκύ'
λισται ὁ λιθοσ ἦν
γὰρ | μέγασ σφό-
δρα καὶ ἐλ | θοῦσαι
ἐισ τὸ μνημεῖ | ον
ἶδον νεανίσκον |
καθήμενον ἐν τοῖσ
| δεξιοῖσ περιβε-
βλημέ|νον στολὴν
λευκὴν | καὶ ἐξε-
θαμβήθησαν | ὁ δὲ
λέγει ἀυταῖσ μὴ |
ἐκθαμβεῖσθε 'ιν ζη-
τει | τε τὸν ναζα-
ρηνὸν τὸ— | ἐσταυ-
ρωμένον ἠγέρ|θη
ὀυκ ἔστιν ὧδε ἴδε
| ὁ τόποσ ὅπου
ἔθηκᾱ | ἀυτὸν ἀλλα
ὑπάγετε | ἐίπατε
τοῖσ μαθηταῖσ |
ἀυτοῦ καὶ τῶ πέ-
τρω | ὅτι προάγει
ὑμᾶσ ἐισ | τὴν γα-
λιλάιαν ἐκεῖ ἀν
| τὸν ὄψεσθε κα-
θὼσ ἐῖ | πεν ὑμῖν
καὶ ἐξελθοῦ | σαι
ἔφυγον ἀπὸ τοῦ |
μνημέιου ἐῖχεν
γὰρ | ἀυτὰσ τρό-
μοσ καὶ ἔκ | στασισ
καὶ ὀυδενὶ ὀυ | δὲν
ἐῖπον ἐφοβοῦν | το
γὰρ :

Κατὰ
Μάρκον.



Specimen of the Codex Vaticanus, containing Mark xvi. 3–8.
[*Reduced from Dean Burgon's photograph of the whole page. By permission*].

complete.[1] It was apparently copied in Egypt by two or three skilful scribes. Tischendorf has observed the fact that the scribe of the New Test. was the same who wrote a few pages in the New Test. of א, together with the opening verses of the Apocalypse, besides corrections. This fact seems to point to the same age and country of the two MSS.; while on the other hand the corrections, the remarkable difference in the order of the books of the New Test.,[2] and other peculiarities, as clearly indicate different and independent sources from which they were derived. This makes their united testimony all the stronger. The corrections in both enable us to some extent to follow the history of the text.

Cod. B was brought to Rome shortly after the establishment of the Vatican Library by Pope Nicholas V. in 1448; perhaps (as Dr. Scrivener and others conjecture) by the learned Cardinal Bessarion, formerly archbishop of Nicæa, who labored at the Council of Ferrara-Florence with great zeal, but in vain, for the reunion of the Greek and Latin churches (d. 1472). It was entered in the earliest catalogue of that library, made in 1475. It contains the Septuagint Version of the Old Testament, with some gaps,[1] and the New Testament as far as Heb. ix. 14 (inclusive), and breaks off in the middle of the verse and of the word *καθα | ρεῖ*. The Pastoral Epistles (1 and 2 Timothy and Titus), Philemon, and the Apocalypse are lost. Cod. B for the Apocalypse (likewise in the Vatican, as No. 2066) is a different MS., of the eighth century, and is marked Q by Tregelles.

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[1] Dr. Tregelles was so much impressed with the antiquity of B that he thought it was written before the Council of Nicæa (325). He so informed Dr. Scrivener (*Six Lect.* p. 28). The Roman editors contend, of course, for the primacy of the Vatican against the Sinaitic MS., but admit that they are not far apart, "*non magnam intercedere ætatem inter utriusque libri editionem.*" See Tom. vi. p. vii.

[2] In Cod. א the Pauline Epistles precede the Acts, and the Hebrews are placed between 2 Thessalonians and 1 Timothy. In Cod. B the Catholic Epistles are between the Acts and the Pauline Epistles, and the Hebrews precede the Pastoral Epistles (which are lost). Both differ from the order of the Vulgate.

Cod. B became first known about 1533,[2] when Sepulveda directed the attention of Erasmus to it, but it was watched with jealous care by the papal authorities, and kept from public use till the middle of the nineteenth century. It was first partially and imperfectly collated, under considerable restrictions, by Bartolocci, librarian of the Vatican (1669), then by the Abbate Mico for Richard Bentley (about 1720, published 1799), and by Andrew Birch of Copenhagen (1781, published 1788, 1798, 1801). When the MS. was transferred to Paris during the empire of the first Napoleon, Dr. Hug, a Roman Catholic scholar, inspected it in 1809, and first fully recognized its paramount value (1810).

After the MS. was restored to Rome, it was for a long time almost inaccessible, even to famous scholars. Dr. Tregelles was not even permitted to use pen and ink, although he was armed with a letter from Cardinal Wiseman. The MS. was nevertheless examined to some extent by Muralt (1844), more thoroughly by Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was at last printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828–38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); but so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of fourteen days (three hours each day) in 1866 under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work.[1]

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[1] Gen. i. 1–xlvi. 28 is wanting, and supplied by small type in the Roman edition; also Ps. cv. (cvi.) 27–cxxxvii. (cxxxviii.) 6, and the Books of Maccabees.

[2] If not already in 1522, as Tregelles thinks, Horne's *Intr.* iv. 107.

A critical, though by no means infallible, quasi-fac-simile edition of the whole Vatican MS. by Vercellone (d. 1869), Jos. Cozza, and Gaetano Sergio (who was associated for a short time with Cozza after Vercellone's death), was published at Rome, 1868–81, in six stately folio volumes. The type used was cast in Leipsic, at the expense of the Propaganda, from the same moulds as those employed for Tischendorf's edition of the Codex Sinaiticus, although the Vatican Codex is written in much smaller letters. Tischendorf unjustly complained of the bad use which the Roman printers made of his type.[2]

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[1] *Novum Testamentum Vaticanum . . . ed. Tischendorf*, Lips. 1867, with Prolegomena. Comp. his *Appendix N. T. Vaticani*, 1869, and his *Responsa ad calumnias Romanas*, 1870 (the charges of the "Civiltà Cattolica").

[2] The full title of the Roman quasi-fac-simile edition reads: "*Bibliorum*

At last a photographic fac-simile edition has appeared in Rome, 1889 (one hundred copies only).[1]

The Vatican is, upon the whole, the best as well as the oldest of MSS. now known, but must be used with proper regard to all other sources of evidence. In this judgment most modern critics agree. Lachmann and Tregelles made it the chief basis of their text as far as they then knew it. Westcott and Hort have used it more thoroughly and systematically since it has been published in full. Tischendorf pays the greatest attention to it throughout, although, in his last critical edition, he shows in many conflicting cases a natural preference for the Sinaitic Codex of his own discovery. B has numerous corrections by a contemporaneous hand, and was supplied with

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Sacrorum Græcus Codex Vaticanus auspice Pio IX. Pontifice Maximo collatis studiis Caroli Vercellone Sodalis Barnabitæ et Josephi Cozza Monachi Basiliani editus. Romæ, typis et impensis S. Congregationis de Propaganda Fide." 1868 to 1881. Beautifully printed on vellum paper. Four volumes contain the Septuagint (i. Pentateuch and Jos.; ii. Judges, etc.; iii. The Psalms, etc.; iv. Esther, etc.); one volume the New Testament, which appeared in 1868 as tom. v. It gives the original MS. down to Heb. ix. 14, in 284 large pages, 3 columns. The rest of the Epistle to the Hebrews and the Apocalypse (from p. 285 to 302) are supplied from a later text (*recentiori manu*) in ordinary Greek type, and have therefore less critical value. The Pastoral Epistles and the Epistle to Philemon are wanting altogether. The sixth volume contains prolegomena.

[1] Under the title: Η ΝΕΑ ΔΙΑΘΗΚΗ | *Novum Testamentum* | *e Codice Vaticano* 1209 | *nativi textus graeci primo omnium* | *phototypice repraesentatum* | *auspice* | LEONE XIII. PONT. MAX. | *curante* | *Josepho Cozza-Luzi Abate Basiliano* | *S. Rom. Ecclesiae Vicebibliothecario* | *Romae* | *E Bibliotheca Vaticana* | *Agente Photographo Danesi* | *MDCCCLXXXIX.* I compared it carefully with the original in the Vatican Library, April, 1890, and gave an account of it in "The Sunday-School Times," Philadelphia, May 17, 1890. Comp. O. v. Gebhardt in the "Theol. Literaturzeitung" for Aug. 9, 1890.

accents and breathings by a third hand in the tenth century or later.[1] It is more free from Western or Alexandrian readings than ℵ. It presents on the whole, with ℵ, the simplest, shortest, and concisest text. The charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): "The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words." The agreement of B and ℵ is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive. Their concurrent testimony from independent sources gives us the oldest attainable text, which may be traced to the early part of the second century, or the generation next to that of the autographs.

NOTE.—We need not be surprised that B, as well as ℵ, should have incurred the special hostility of the admirers of the common text, from which it so often departs. Dr. Dobbin, as quoted by Scrivener (p. 108), calculated that B leaves out 2556 words or clauses. Dean Burgon (in the "Quarterly Review" for Oct. 1881, p. 164) asserts that, in the Gospels alone, B omits at least 2877 words, adds 536, substitutes 935, transposes 2098, modifies 1132 (total changes, 7578); the corresponding figures in ℵ being severally 3455, 839, 1114, 2299, 1265 (in all 8972). This is one of the reasons for which the Dean, in defiance of the best judges, condemns ℵ and B as the most corrupt of MSS., and of course all the critical editions based on them. His list of departures is indeed formidable, but all the worse for the common text which is his standard; for in nine cases out of ten it is easier to account for additions and interpolations than for omissions. Dean Burgon often refers to Dr. Scrivener, the conservative editor of the textus receptus, as an authority; but even Scrivener accords "to Cod. B at least as much weight as to any single document in existence" (*Introd.* p. 108), and calls it, "in common with our [his] opponents, the most weighty single authority we possess" (p. 471). For a true estimate of the comparative value of united testimony, see the convincing exposition of Dr. Hort's *Introduction*, pp. 212–224. He arrives at the conclusion that, with some specified exceptions, the united readings of these two oldest MSS. should be accepted as the true readings until strong internal evidence is found to the contrary, and that no readings of ℵ and B can safely be rejected absolutely, though it is sometimes right to place them only on an alternative footing, especially where they receive no support from Versions or Fathers.

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[1] Tischendorf says "not earlier than the tenth or eleventh century." The Roman editors think they have identified the man (a certain monk, Clemens or Κλήμης), and assign his date (conjecturally) as "about the beginning of the fifteenth century."

On this line the great battle for the purest text of the New Testament must be fought out. The question is between the oldest MSS. and the latest, between the uncial text and the Stephanic or Elzevir text. The conflict has fairly begun in the Revision year 1881, with a rare amount of learning and zeal on both sides, and before a far larger audience in two hemispheres than ever listened to a discussion on a dry and intricate, yet very important, department of biblical scholarship. We accept the alternative put by the Dean of Chichester, whose learning is only equalled by his dogmatism, but we come to the opposite conclusion. "Codices B and ℵ," he says,[1] "are either among the purest of manuscripts, or else they are among the very foulest. The text of Drs. Westcott and Hort is either the very best which has ever appeared, or else it is the very worst; the nearest to the sacred autographs, or the furthest from them. There is no room for *both* opinions; and there cannot exist any middle view. The question will have to be fought out, and it must be fought out fairly."

Magna est veritas et prævalebit.

CODEX EPHRÆMI.

C. Codex Regius, or Ephræmi Syri, in the National Library at Paris, is a codex rescriptus, and has its name from the fact that the works of the Syrian father, Ephræm (d. 372), were written over the original Bible text, which is scarcely legible.[1] It dates from the fifth century, and probably from Alexandria. Tischendorf regards C as older than A, and in the Gospels it has a much better text. Unfortunately it is very defective, and contains only 64 leaves of the Old Test. and about three fifths of the New Test. (145 out of 238 leaves), one or more sheets having perished out of almost every quire of four sheets. It was first collated by Wetstein (1716), and edited by Tischendorf (Leipsic, 1843–45, 2 vols.). Its text "seems to stand nearly midway between A and B, somewhat inclining to the latter" (Scrivener). Two correctors, one of the sixth, the other of the ninth century (designated by Tischendorf as C**, C***, or C², C³), have been at work on the MS. (*e.g.*, in 1 Tim. iii. 16) to the perplexity of the critical collator.

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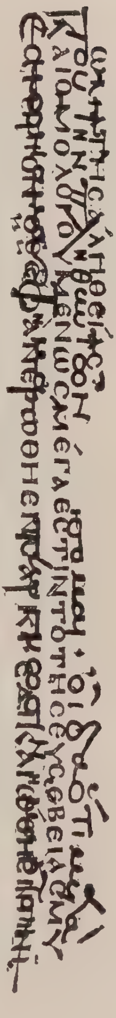
[1] See his third article on the New Test. Revision in "The Quarterly Review" for April, 1882, at the close, p. 377; or *The Revision Revised*, p. 365.



SPECIMEN OF THE CODEX EPHRÆMI, CONTAINING 1 TIM. III. 15, 16.

ωμα τησ αληθειασ· | Και ομολογουμενωσ μέγα ἐστιν το τησ ἐυσεβειασ μυ | 'στηριον· θ[εο]σ ἐφανερωθη εν σαρκι· εδικαιωθη ἐν πν[ευματ]ι.

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[1] The owner of that MS. must have had a very low idea of the Bible to replace it by the writings of Ephræm. It was making void the Word of God by the traditions of men. Comp. Matt. xv. 6.

CODEX BEZÆ.

D, for the Gospels and Acts, is Codex BEZÆ, or CANTABRIGIENSIS, in the Library of the University at Cambridge (to which Beza presented it in 1581) It dates from the sixth century, and was written in the Occident, probably in Gaul, by a transcriber ignorant of Greek. It contains only the Gospels and Acts, with a Latin version; edited in fac-simile type by Thomas Kipling, Cambridge, 1793, 2 vols. fol., and more accurately by Dr. Scrivener, in common type, with a copious introduction and valuable critical notes, Cambridge, 1864.

Cod. D is the second of the uncial MSS. which was known to scholars (B being the first). Beza procured it from the monastery of St. Irenæus at Lyons in 1562, but did not use it on account of its many departures from other MSS. It is generally ranked with the great uncials, but is the least valuable and trustworthy of them. Its text is very peculiar and puzzling. It has many bold and extensive interpolations, *e. g.*, a paragraph after Luke vi. 4 (which is found nowhere else): "On the same day he [Jesus] beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." It differs more than any other from the received Greek text, but it often agrees in remarkable readings with the ancient Latin and Syriac versions.

Dr. Tregelles remarks that "its evidence, *when alone*, especially in additions, is of scarcely any value as to the genuine text; but of the very greatest when corroborated by other very ancient authority."

Dr. Hort attaches great importance to this singular MS. as a means of tracing textual corruptions up to the fourth, and even the second century. He says (ii. 149): "In spite of the prodigious amount of error which D contains, these readings, in which it sustains and is sustained by other documents derived from very ancient texts of other types, render it often invaluable for the secure recovery of the true text; and, apart from this direct applicability, no other single source of evidence, except the quotations of Origen, surpasses it in value on the equally important ground of historical or indirect instructiveness. To what extent its unique readings are due to license on the part of the scribe, rather than to faithful reproduction of an antecedent text now otherwise lost, it is impossible to say; but it is remarkable how frequently the discovery of fresh evidence, especially Old Latin evidence, supplies a second authority for readings in which D had hitherto stood alone. At all events, when every allowance has been made for possible individual license, the text of D presents a truer image of the form in which the Gospels and Acts were most widely read in the third and probably a great part of the second century than any other extant Greek MS."

The same remarks apply with little deduction to Cod. D (2) for the Pauline Epistles, which deserves a place among the primary uncials, but is usually ranked with the secondary. It likewise gives the

Western text, which in the Epistles of Paul is of inferior value. (See below.)

2. SECONDARY UNCIALS.

The secondary uncial MSS. are defective and of later date—from the fifth century (Q and T) to the ninth and tenth centuries. Most of them contain the Gospels, only five the Apocalypse. "None of them show signs of having formed part of a complete Bible, and it is even doubtful whether any of them belonged to a complete New Testament. Six alone are known to have contained more than one of the groups of books, if we count the Acts and the Apocalypse as though they were each a group."[1]

In giving a brief account of these secondary uncials I follow chiefly the latest descriptive list of Tischendorf, as revised by Dr. von Gebhardt (1878), and again revised by Dr. Abbot (1882 and 1884).[2]

B (2), for the Apocalypse: Codex VATICANUS 2066 (formerly Basilian Codex 105); eighth century. Edited by Tischendorf, imperfectly 1846, carefully 1869, after a fresh collation made in 1866. Cozza published a few unimportant corrections to this latest edition in *Ad editionem Apocalypseos S. Johannis juxta vetustissimum codicem Basil. Vat.* 2066 *Lips. anno* 1869 *evulgatam animadversiones*, Rom. 1869. Tregelles marked this MS. with the letter Q, to distinguish it from the far more valuable and famous Cod. B.

D (2), for the Pauline Epistles (including Hebrews): Codex CLAROMONTANUS; of the second half of the sixth century slightly defective, but very valuable; in the National Library at Paris. Collated by Tregelles, 1849 and 1850. Edited by Tischendorf, Leipsic, 1852. Beza procured it from the monastery of Clermont (hence the name), and made some use of it (1582). It is Greek and Latin, stichometric, with accents by a later hand, but no division of words. It was retouched at different times. The Latin text represents the oldest version (of the second century).

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[1] Westcott and Hort, ii. 75.

[2] For Schaff's *Relig. Encyclopædia*, vol. i. 271–273 (published in New York and Edinburgh, Nov. 1882, revised ed. 1886). Comp. also Gregory's *Proleg.* i. 372 sqq., and the second vol. of the great work of Abbé Martin.

E (1), for the Gospels: Codex BASILEENSIS; eighth century; in the library at Basle; defective in Luke. Erasmus overlooked it. Collated by Tischendorf and Müller (1843), and by Tregelles (1846). It is better than most of the second-class uncials. It approaches to the *Textus Receptus.*

E (2), for the Acts: Codex LAUDIANUS; in the Bodleian Library at Oxford; a present from Archbishop Laud in 1636 (hence the name), with a close Latin version on the left column; of the end of the sixth century; probably brought from Tarsus to England by Theodore of Canterbury (d. 690), and used by the Venerable Bede (d. 735); newly published by Tischendorf, in the ninth vol. of his *Monumenta Sacra*, 1870. Very valuable for the Greek-Latin text of the Acts.

E (3), for the Pauline Epistles: Codex SANGERMANENSIS; Græco-Latin; formerly at Saint-Germain des Prés (hence the name), near Paris; now at St. Petersburg. In the Greek a mere copy of D (Claromont.) after it had been altered by several hands. Ninth or tenth century. Of no critical value except for the Latin text.

F (1), for the Gospels: Codex BOREELIANUS; once possessed by John Boreel (d. 1629). Dutch ambassador in London under James I.; now in the library of the University at Utrecht. Not important.

F (2), for the Pauline Epistles: Codex AUGIENSIS (named from *Augia Dives* or *Major*, a monastery at Reichenau in Switzerland); bought by Richard Bentley at Heidelberg, and bequeathed by his nephew to Trinity College, Cambridge; Græco-Latin (but the Latin no translation of the Greek); collated by Tischendorf, 1842, by Tregelles, 1845; carefully edited by Dr. Scrivener, 1859, in common type. Ninth century.

F^a: designates those passages of the Gospels, Acts, and Pauline Epistles found copied on the margin of the Coislin Octateuch in Paris, dating from the beginning of the seventh century. Printed by Tischendorf in 1846 (*Monum. s. ined.*).

G (1), for the Gospels: Codex HARLEIANUS; collated by Wetstein, Tischendorf, and Tregelles. Ninth or tenth century. It has many breaks. Now in the British Museum.

G (2), for the Acts (ii. 45-iii. 8); seventh century; now in St. Petersburg, taken there by Tischendorf in 1850. It has a few rare and valuable readings.

G^b, for the Acts (fragments of chapters xvi., xvii., xviii.); ninth century or earlier; now called Codex Vaticanus 9671, formerly Cryptoferratensis. Edited by Cozza, 1877.

G (3), for the Pauline Epistles: Codex BOERNERIANUS; was either copied from F (Hort), or from the same archetype (Tischendorf, Scrivener). Ninth century. It is a part of the same MS. as Δ of the Gospels. Purchased by Prof. C. F. Boerner at Leipsic, 1705; in the Royal Library at Dresden. Published by Matthæi, Meissen, 1791.

H (1), for the Gospels: Codex SEIDELII, tenth century; beginning Matt. xv. 30, and defective in all the Gospels. Now in the Public Library of Hamburg. Collated by Tregelles, 1850, and examined in 1854 by Tischendorf.

H (2), for the Acts: Codex MUTINENSIS; ninth century; lacks about seven chapters. Now at Modena. Carefully collated by Tischendorf, 1843, and by Tregelles, 1845.

H (3), for the Pauline Epistles: Codex COISLINIANUS; sixth century; fragments of the Pauline Epistles in thirty-one leaves, all found in the *binding* of manuscripts at or from the Monastery of St. Athanasius at Mount Athos. Twelve of these leaves are in the National Library at Paris; and two formerly there are now at St. Petersburg. These fourteen leaves, containing fragments of 1 Corinthians, Galatians, 1 Timothy, Titus, and Hebrews, were published by Montfaucon in 1715, in his *Bibliotheca Coisliniana*. Two more leaves at Moscow (*Bibl. S. Syn.* 61), containing parts of Heb. x., were first described and collated by Matthæi (1784), and have been edited in fac-simile by Sabas (*Specim. palæogr.*, Moscow, 1863). They are designated as N^c in Tischendorf's *Greek Testament*, seventh edition (1859). Four more leaves, belonging to Archbishop Porfiri and the Archimandrite Antony, are cited by Tischendorf in his last (eighth) critical edition on 2 Cor. iv. 4–6; Col. iii. 5–8; 1 Thess. ii. 9–13, iv. 6–10. Still more recently nine new leaves have been discovered at Mount Athos. Their text, containing parts of 2 Corinthians and Galatians, has been published by Duchesne in the *Archives des missions scient. et lit.*, 3^e sér., tom. iii. p. 420 sqq., Paris, 1876. Two more leaves, containing 1 Tim. vi. 9–13, and 2 Tim. ii. 1–9, have been found attached to a MS. in the National Library at Turin in 1881. [E. A.]

I, for the Gospels, Acts, and Pauline Epistles: Codex TISCHENDORFIANUS II., at St. Petersburg, designates a manuscript in which, under later Georgian writing, there are twenty-eight palimpsest leaves of seven different codices, containing fragments of the New Testament, as follows: I^1, of John xi., xii., xv., xvi., xix. I^2, of 1 Cor. xv., xvi.; Tit. i.; Acts xxviii. I^3, of Matt. xiv., xxiv., xxv., xxvi.; Mark ix., xiv. I^4, of Matt. xvii.-xix.: Luke xviii.; John iv., v., xx. I^5, of Acts ii., xxvi. I^6, of Acts xiii. I^7, of Luke vii., xxiv. $I^{1.2.3}$ are of the fifth century; $I^{4.7}$ of the sixth; $I^{5.6}$ of the seventh. The text of $I^{1.2.3\ 4.7}$ has a close affinity with ℵ A B C D L. Published by Tischendorf in his *Mon. sacr. ined.* N. C., vol. i. (1855).

I^b, for John's Gospel, formerly N^b; beginning of fifth century; four palimpsest leaves in the British Museum, containing, under two layers of Syriac writing, fragments of seventeen verses of John xiii. and xvi. Deciphered by Tischendorf and Tregelles, and published by the former in his *Mon. sacr. ined.* N. C., vol. ii. (1857). [E. A.]

K (1), for the Gospels: Codex CYPRIUS; complete; middle or end of ninth century; now in Paris. Text somewhat remarkable. Collated by Tischendorf (1842) and Tregelles (1849 and 1850).

K (2), for the Pauline and Catholic Epistles: Codex MOSQUENSIS; ninth century; brought from Mount Athos to Moscow. Lacks a part of Romans and 1 Corinthians. Collated by Matthæi.

L (1), for the Gospels: Codex REGIUS; published by Tischendorf, 1846; written in the eighth century; full of errors in spelling, but very remarkable for its agreement with ℵ, B, C, and Origen; now in Paris.

L (2), for the Acts, Pauline and Catholic Epistles: Codex ANGELICUS, or PASSIONEI (formerly G and I); ninth century; now in the Angelica Library of the Augustinian monks at Rome. Contains Acts vii. 10 to Heb. xiii. 10. Collated by Tischendorf (1843) and Tregelles (1845).

M (1), for the Gospels: Codex CAMPIANUS; complete; end of ninth century; now in Paris. Copied and used by Tischendorf (1849).

M (2), for the Pauline Epistles: Codex RUBER; ninth century. Two folio leaves at Hamburg (Heb. i. 1-iv. 3, xii. 20-xiii. 25), and two at London (1 Cor. xv. 52-2 Cor. i. 15; 2 Cor. x. 13-xii. 5). Written in red. Edited by Tischendorf in *Anecdot. sacr. et prof.*, 1855, and, with a few corrections, 1861.

N (1), for the Gospels: Codex PURPUREUS; end of the sixth century; a beautiful manuscript written on the thinnest vellum, dyed purple, with silver letters (the abbreviations $\overline{\Theta C}$=ϑεός, $\overline{KC}$=*κύριος*, etc., in gold); four leaves in London, two in Vienna, six in the Vatican, and thirty-three in the Monastery of St. John in Patmos. Tischendorf used in his eighth edition of the New Testament the readings of the thirty-three Patmos leaves transcribed by John Sakkelion, containing Mark vi. 53-xv. 23, with some gaps. These have since been published by Duchesne in the *Archives des missions scientifiques*, 3^e sér., tom. iii. 1876.

N (2), for Galatians and Hebrews: two leaves; ninth century; containing Gal. v. 12–vi. 4 and Heb. v. 8–vi. 10. Brought by Tischendorf to St. Petersburg.

N^{b}. The manuscript now marked by Tischendorf I^{b}.

O (1), for John's Gospel: eight leaves; ninth century; containing a part of John i. and xx., with scholia, now in Moscow (*S. Syn.* 120). Edited by Matthæi (1785), and, after him, by Tregelles, Cod. ZACYNTHIUS (1861), Appendix. Text valuable.

O (2), for 2 Corinthians: two leaves; sixth century, containing 2 Cor. i. 20–ii. 12. Brought from the East to St. Petersburg by Tischendorf in 1859.

O^{a} O^{b} (1) O^{c} O^{d} O^{e} O^{f}: Psalters or other manuscripts, containing some or all of the hymns of Luke's Gospel (i. 46 sqq., 68 sqq., ii. 29 sqq.). O^{a} is at Wolfenbüttel (ed. Tischendorf, *Anecd. sacr. et prof.*, 1855). O^{b} at Oxford. O^{c} at Verona, the Greek text in Roman letters (ed. Bianchini, 1740). O^{d} at Zurich, on purple vellum in silver letters (ed. Tischendorf, *Mon. sacr. ined.* N. C., vol. iv.). O^{e} and O^{f} at St. Gall and St. Petersburg (collated by Tischendorf). O^{c} is of the sixth century; O^{d} of the seventh; O$^{a\,b\,e\,f}$ of the ninth.

O^{b} (2), for the Pauline Epistles: sixth century; a leaf, which imperfectly presents Eph. iv. 1–18. Collated by Tischendorf at Moscow in 1868.

P (1), for the Gospels: Codex GUELPHERBYTANUS I.; sixth century; a palimpsest at Wolfenbüttel, containing portions of all the Gospels (518 verses). Edited by Tischendorf (*Mon. sacr. ined.* N. C. vol. vi. 1869).

P (2), for the Acts, Epistles, and Revelation, with some defects: Codex PORFIRIANUS, a palimpsest of the ninth century, in possession of Archbishop Porfiri at St. Petersburg (now at Kiev); the text is particularly good in the Revelation. Edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often ℵ against all the rest.

Q (1), for Luke and John: Codex GUELPHERBYTANUS II.; fifth century; a palimpsest containing fragments (247 verses) of Luke and John; now at Wolfenbüttel. Edited by Tischendorf, *Mon. sacr. ined.* N. C., iii. 1860.

Q (2): PORFIRIANUS, fifth century; papyrus fragments of 1 Cor. i. 17–20; vi. 13–18; vii. 3, 4, 10–14. Collated by Tischendorf.

R, for Luke: Codex NITRIENSIS; sixth century; a fragmentary palimpsest of Luke from a Coptic Monastery of the Nitrian Desert; now in the British Museum. Collated by Tregelles (1854), and edited by Tischendorf (*Mon. sacr. ined.* N. C., vol. i. 1855).

R (2), a palimpsest leaf of about the seventh century, containing 2 Cor. xi. 9–19; convent of Grotta Ferrata, near Rome; published by Cozza in 1867.

S, for the Gospels: Codex Vaticanus 354 (A.D. 949); a complete manuscript of the Gospels. Collated by Tischendorf for the eighth edition of his Greek Testament.

T, for Luke and John: Codex Borgianus I.; fifth century; now in the College of the Propaganda in Rome, fragments of Luke xxii., xxiii., and John vi.-viii., the Greek text accompanied by a Sahidic or Thebaic version. The fragments of John were published by Giorgi in 1789. Those of Luke were first collated by B. H. Alford.

T$^{\text{woi}}$: fragments of Luke xii. 15–xiii. 32, John viii. 23–32, formerly owned by Woide, and published by Ford in his *Append. Cod. Alex.* (1799). Similar to the preceding, but shown by Lightfoot to belong to a different manuscript.

T^{b}: fragments of the first four chapters of John; sixth century; now at St. Petersburg.

T^{c}: a fragment of Matthew (xiv. 19–xv. 8), resembling the above.

T^{d}: fragments of a Greek-Sahidic Evangelistary (seventh century) found by Tischendorf (1866) in the Borgian Library at Rome. Contains Matt. xvi. 13-20; Mark i. 3–8; xii. 35–37; John xix. 23–27; xx. 30, 31.

T^{e}: a bit of an Evangelistary, of about the sixth century, from Upper Egypt; now in the Library of the University of Cambridge, England. It contains Matt. iii. 13-16. Readings given in the Postscript to Tregelles's Greek Testament, p. 1070. [E. A.]

U, for the Gospels: Codex Nanianus; end of ninth or beginning of tenth century; now in Library of St. Mark, Venice. Contains the Gospels complete. Collated by Tischendorf and Tregelles.

V, for the Gospels: Codex Mosquensis, of the Gospels to John vii. 39; ninth century; almost complete. Written at Mount Athos. Matthæi collated and described it in 1779.

W^{a} and W^{b}: the former designates two leaves, with fragments of Luke ix., x., in the National Library at Paris; probably of the eighth century; edited by Tischendorf in his *Mon. sacr. ined.*, 1846. The latter is a palimpsest of fourteen leaves found by Tischendorf at Naples, and fully deciphered by him in 1866.

W^{c}: three leaves (ninth century), containing Mark ii. 8-16; Luke i. 20-32, 64 79; now at St. Gall. Edited by Tischendorf, *Mon. sacr. ined.*, N. C., vol. iii. (1860).

W^{d}: fragments of Mark vii., viii., ix. (ninth century), found in the *binding* of a volume in the Library of Trinity College, Cambridge. The readings are remarkable.

W^e: a fragment containing John iv. 9-14, discovered in 1865 in the Library of Christ Church College at Oxford. Closely resembles O, and is perhaps a part of the same manuscript. Alford calls it Frag. Ath. b; and his Frag. Ath. a, containing John ii. 17-iii. 8, found by P. E. Pusey in the cover of a manuscript at Mount Athos, probably belongs to the same Codex.

W^f: so we may designate a palimpsest leaf (ninth century), containing Mark v. 16-40, found by Mr. Vansittart in Cod. 192 of the Acts.

W^g: the Sunderland palimpsest, ninth century; see above, p. 102.

X, for the Gospels: Codex MONACENSIS; fragmentary; end of ninth or beginning of tenth century; now in the Munich University Library. Collated by Tischendorf and Tregelles.

Y, for the Gospel of John: Codex BARBERINI; fragmentary; eighth century; now in the Library of the Prince Barberini at Rome. Tischendorf published it in *Mon. sacr. ined.*, 1846.

Z, for Matthew: Codex DUBLINENSIS; rescriptus; sixth century; one of the chief palimpsests; text in value next to א and B. Edited by Barrett, 1801, in faulty fac-simile; Tregelles supplemented his edition in 1863; re-edited with great care by T. K. Abbott, Lond. 1880. See notice by Dr. Gregory in Schürer's "Theologische Literaturzeitung," Leips. 1881, col. 228 sq.

Γ, for the Gospels: Codex TISCHENDORFIANUS IV.; ninth or tenth century; discovered by Tischendorf in an Eastern monastery; sold to the Bodleian Library in 1855. Another portion of the same MS. was discovered by Tischendorf in 1859, and taken to St. Petersburg. The two together make a nearly complete copy of the Gospels. An inscription at the close of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ, for the Gospels: Codex SANGALLENSIS (St. Gall); ninth century; probably written by Irish monks at St. Gall. Complete, lacking one leaf, with a Latin interlinear translation, somewhat conformed to the Vulgate. Published by Rettig in lithographed fac-simile, Zurich, 1836.

Θ^a, for Matthew: Codex TISCHENDORFIANUS I.; seventh century; now in the Leipsic University Library; containing fragments of Matt. xiii., xiv., xv. Found by Tischendorf in the East in 1844, and published in his *Mon. sacr. ined.*, 1846, with a few lines of Matt. xii., published by Tischendorf in *Mon. sacr. ined.*, N. C., vol. ii. (1857).

Θ^b: six leaves (sixth or seventh century), fragments of Matt. xxii., xxiii., and Mark iv., v. Brought by Tischendorf to St. Petersburg in 1859.

Θ^c: two folio leaves (sixth century), with Matt. xxi. 19-24, and

John xviii. 29–35. Tischendorf brought the first, and Archbishop Porfiri the second, to St. Petersburg (now at Kiev).

Θ^{d}: a fragment (eighth century) of Luke xi. 37–45. Brought to St. Petersburg by Tischendorf.

Θ^{e}: a fragment (sixth century) of Matt. xxvi. 2–4, 7–9.

Θ^{f}: fragments (sixth century) of Matt. xxvi., xxvii., and Mark i., ii.

Θ^{g}: a fragment (sixth century) of John (vi. 13, 14, 22–24), like O (2).

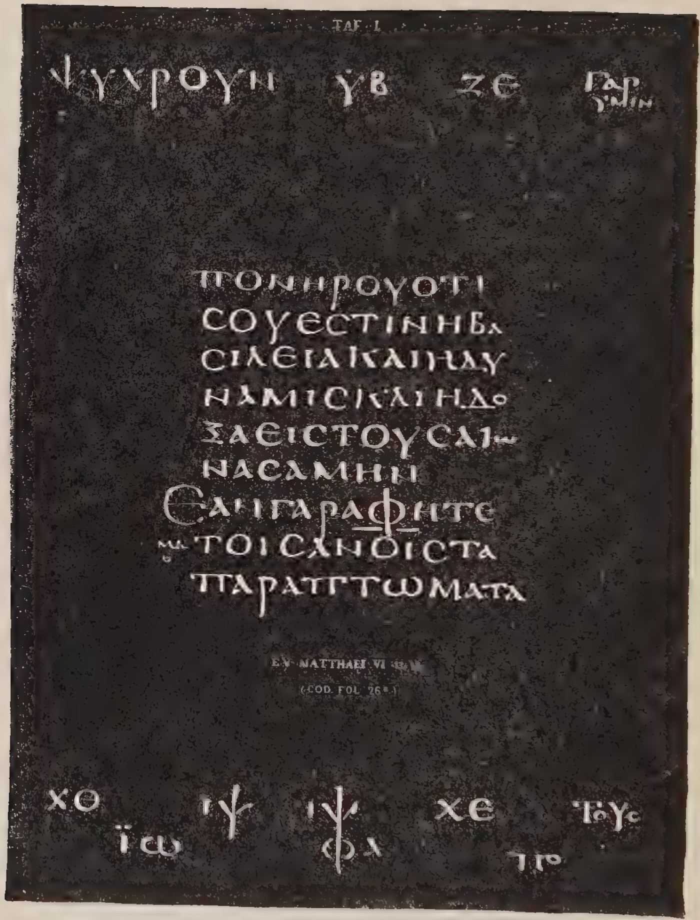
Θ^{h}: Græco-Arabic fragments (ninth century) of Matt. xiv. and xxv., which, together with Θ^{efg}, belong to the collection of Archbishop Porfiri formerly at St. Petersburg (now at Kiev).

Λ, for Luke and John: Codex TISCHENDORFIANUS III.; ninth century; now in the Bodleian Library, collated by Tischendorf (who brought it from the East) and Tregelles. The portion of this MS. containing Matthew and Mark is written in *cursive* characters, and was brought by Tischendorf to St. Petersburg in 1859.

Ξ, for Luke i. 1–xi. 33 (with some gaps): Codex ZACYNTHIUS; a palimpsest of the eighth century; formerly at the island of Zante; presented in 1821 to the British and Foreign Bible Society in London; deciphered and published by Tregelles, 1861. The text is very valuable, and is surrounded by a commentary.

Π, for the Gospels: Codex PETROPOLITANUS; ninth century; brought by Tischendorf from Smyrna; collated by him, 1864 and 1865. The MS. is nearly complete, lacking 77 verses.

Σ, for Matthew and Mark: Codex ROSSANENSIS; found by two German scholars, Dr. Oscar von Gebhardt, of Göttingen, and Dr. Adolf Harnack, of Giessen, in March, 1879, at Rossano, in Calabria, in possession of the archbishop, who got it from the library of the former convent. It is beautifully written, in silver letters, on very fine purple-colored vellum, with the three first lines in both columns, at the beginning of each Gospel, in gold (very rare among Greek MSS.). It is also richly ornamented with eighteen remarkable pictures in water-colors, representing scenes in the gospel history; hence important for the history of early Christian art. Its miniatures bear a striking resemblance to those of the celebrated Vienna purple MS. of Genesis. It consists of 188 leaves of two columns of twenty lines each, and contains the Gospels of Matthew and Mark (Luke and John are lost). The Gospel of Matthew ends with the words, ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. Gebhardt and Harnack assign it to the sixth century. The text shows a departure from the oldest MSS. (ℵ and B), and an approach to the amended text of A Δ Π. It frequently agrees with D and the old Latin against the mass of later


TAF. I.

ΠΟΝΗΡΟΥΟΤΙ
ϹΟΥΕϹΤΙΝΗΒΑ
ϹΙΛΕΙΑΚΑΙΗΔΥ
ΝΑΜΙϹΚΑΙΗΔΟ
ΞΑΕΙϹΤΟΥϹΑΙ
ΝΑϹΑΜΗΝ
ΕΑΝΓΑΡΑΦΗΤΕ
ΤΟΙϹΑΝΟΙϹΤΑ
ΠΑΡΑΠΤΩΜΑΤΑ

EV. MATTHAEI VI 13. 14.
(COD. FOL. 26b.)

ΨΥΧΡΟΥΝ
ΥΒ
ΖΕ
ΓΑΡ
ΧΘ
ΙΩ
ΙΨ
ΙΨ
ΦΛ
ΧΕ
ΤΟΥϹ
ΤΙΟ

Specimen of the Codex Rossanensis, containing Matt. vi. 13, 14.

πονηρου οτι | σου εστιν η βα | σιλεια και η δυ | ναμις και η δο | ξα εις τους αιω | νας αμην. | Εαν γαρ αφητε | τοις αν[θρωπ]οις τα παραπτωματα.

MSS. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 13, which is omitted in the old Latin and Vulgate, as well as in ℵ B D Z, Origen, Tertullian, and Cyprian, and originated in liturgical use in Syria. It accords most remarkably with N of the Gospels (Cod. Purpureus).

See *Evangeliorum Codex Græcus purpureus Rossanensis* (Σ), *litteris argenteis sexto ut videtur sæculo scriptus picturisque ornatus*, by O. von Gebhardt and Adolf Harnack, Leipsic, 1880; with fac-similes of portions of the text and outline sketches of the pictures. The whole text has been published from the original collation by O. v. Gebhardt in *Texte und Untersuchungen zur Gesch. der altchristl. Lit.*, vol. i., No. 4. Paris, 1886.

Φ, for Matthew and Mark, with lacunæ: Codex BERATINUS; sixth or seventh century: publ. by Pierre Batiffol. Rome, 1885. See O. von Gebhardt, in "Theol. Litztg." for Dec. 12, 1885.

B. THE CURSIVE MANUSCRIPTS.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (*membrana*); or on cotton paper (*charta bombycina*, also *charta Damascena*, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (*charta* proper), which was employed first in the twelfth century. Some are richly illuminated. They date from the ninth to the middle of the fifteenth century, when the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century.

Some of these MSS. contain the whole New Testament, others only the Acts and Catholic Epistles, or the Pauline Epistles, or the Revelation.

Besides, there are over a thousand lectionaries, which contain only the Scripture lessons for the public service, either the Gospels (*Evangelistaria*) or the Epistles (*Praxapostoli*). They date mostly from the tenth to the twelfth century. Uncial writing continued to be used for lectionaries some time after it had become obsolete for ordinary copies.

Many cursive MSS. have been collated in whole or in part by Mill, Wetstein, Griesbach, Birch, Alter, Scholz, Matthæi, Muralt, Tregelles, Tischendorf, Scrivener, Hoskier,[1] and Gregory.

Their number has lately very much increased, especially by the discoveries of Dean Burgon and Dr. Gregory. Hence the estimates of Tischendorf, Scrivener, and Abbot are superseded.[2]

Dr. Gregory, in the second part of his *Prolegomena* (1890), gives the latest and fullest account of cursive MSS. He numbers in all 3553, as follows:

Gospels		1273
Acts and Catholic Epistles		416
Pauline Epistles		480
Apocalypse		183
Lectionaries	Gospels, 936 Apostles, 265	1201
		3553

The critical value of the cursive MSS. is, of course, far inferior to that of the uncials, because they are much further removed from the primitive source. But some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity.

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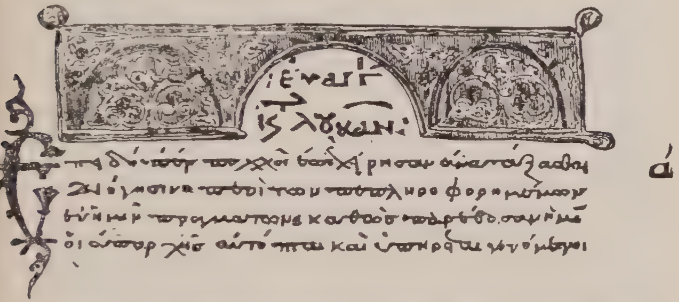
[1] See Hoskier's *Collation of the Greek Cursive Codex Evang.* 604 (in the British Museum, numbered Egerton 2610), London, 1890. Hoskier is a defender of the traditional text, and an admirer of the late Dean Burgon, to whose memory he dedicated his work.

[2] Dr. Abbot's statement of Jan. 20, 1884 (furnished to me, shortly before his death, for the second edition), counted only 1600 cursive MSS. and over 500 lectionaries. Dr. Scrivener counts 1997 cursives, including 300 new ones discovered by Dean Burgon. Many more MSS. may yet be discovered, but will not alter present conclusions, or the ascertained relations between the existing documents.

The following are the most valuable cursive MSS.:

1, for the Gospels: Codex Basileensis; of the tenth century; in the University Library at Basle; known to Erasmus, but little used by him; collated by Wetstein, C. L. Roth, and Tregelles.



Specimen of the Codex Basileensis, of the Tenth Century, containing Luke i. 1, 2, nearly as in all Greek Testaments.

ἐυαγγέ[λιον] κατὰ λουκᾶν:

επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασϑαι ˈ διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγματων. καϑὼς παρέδοσαν ἡμῖ | οἱ ἀπαρχῆσ αὐτόπται καὶ ὑπηρεται γενόμενοι.

13, for the Acts and Catholic Epistles, identical with No. 33 of the Gospels (see below).

17, for the Pauline Epistles; identical with No. 33 of the Gospels.

31, for the Acts and Catholic Epistles; identical with No. 69 of the Gospels.

33, for the Gospels (the same as No. 13 for Acts and Cath. Epp., and No. 17 for Pauline Epp.): Codex Colbertinus; in the National Library at Paris (Regius 14, Colbertinus 2844); of the eleventh century; called "the queen of the cursive MSS.," or by Tregelles, "the most important of the Biblical MSS. in cursive letters extant," and, as Scrivener says, "deserving the utmost attention." It contains the whole New Testament except the Apocalypse, but has suffered much "from damp and decay" (Horne, iv. 209). Collated by Griesbach, Scholz (cursorily), and especially by Tregelles in 1850. It agrees most with B, D, and L. "It has an unusual proportion of pre-Syrian readings, chiefly non-Western" (Hort, ii. 154).

37, for the Pauline Epistles; identical with No. 69 of the Gospels.

47, for the Pauline Epistles: Codex Bodl. Roe 16; eleventh or twelfth century. Collated by Tregelles.

61, for the Acts and Catholic Epistles: Codex Tischendorf.; in the British Museum; dated April 20, 1044. Collated by Tischendorf, who discovered it, Tregelles, and Scrivener. Formerly called lo^{ti}, that is, *Londinensis Tischendorfianus.* Dr. Hort says (ii. 154): It "contains a very ancient text, often Alexandrian, rarely Western, with a trifling Syrian element, probably of late introduction."

69, for the Gospels (Acts 31, Paul 37): Codex Leicestrensis; eleventh century; collated by Tregelles (1852), Scrivener (1855), and Harris (1886). This manuscript, together with 13, 124, 346 of the Gospels, are derived from an old uncial archetype (perhaps of Calabria). See T. K. Abbott: *Collation of Four Important MSS. of the Gospels,* Dublin, 1877; Abbé Martin: *Quatre MSS. importants du N. T.,* Paris, 1886; J. R. Harris: *The Origin of the Leicester Cod. of the N. T.,* Lond. and Camb. 1887 (66 pages, with fac-simile).

81, for the Gospels; at St. Petersburg; called 2^{pe} by Tischendorf, as standing second in a list of documents collated by Muralt. It is pronounced by Dr. Hort (ii. 154) "the most valuable cursive for the preservation of Western readings in the Gospels."

95, for the Apocalypse: Codex Parham 17; twelfth or thirteenth century; collated by Scrivener.

209: Codex Venetus, a vellum MS. of the fifteenth century, formerly the property of Cardinal Bessarion, containing the Gospels; perhaps copied from the Vatican MS. It contains also the Acts and Catholic Epistles (No. 95), Paul's Epistles (No. 108), and Revelation (No. 46), but by different hands, and of no special value.

Other cursives deserving mention are:

For the Gospels: 22, 28, 59, 66, 102, 118, 124, 157, 201; for the Acts and Catholic Epistles: 15, 18, 36, 40, 73, 180; for the Pauline Epistles: 46, 67**, 73, 109; for the Apocalypse: 7, 14, 38, 47, 51, 82.

One more cursive MS. must be mentioned for its historical and dogmatic interest. This is the

Codex MONTFORTIANUS, probably written in England between 1519 and 1522 (certainly not before 1500), formerly the property of Dr. Montfort, then of Archbishop Ussher, now in the Trinity College Library at Dublin, numbered 61 in the Gospels, 34 in the Acts and Catholic Epistles, 40 in Paul's Epistles, and 92 in Tregelles's edition of the Apocalypse. It has no intrinsic importance, but is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page to protect it. From this codex the three heavenly witnesses passed into the third edition of Erasmus (1522), who had promised to insert them, *if* any Greek MS. were found containing them, and so became part of the textus receptus and all the translations made from it. Erasmus, however, was not convinced of its genuineness, and suspected that it was interpolated by translation from the Latin Vulgate. Luther did not translate the passage. See a full account by Tregelles in Horne, iv. 213–217, with a fac-simile. The only other Greek MSS. which contain the passage in *any* form are No. 162, the Codex Ottobonianus, a Græco-Latin MS. in the Vatican Library (No. 298) of the fifteenth or sixteenth century, and No. 173, the Codex Regius Neapolitanus, which contains the passage on the *margin* by a hand of the seventeenth century. Other MSS. which were formerly quoted in favor of the passage are only transcripts from some *printed* Greek Testament. The Codex Ravianus at Berlin is a literary forgery, being almost entirely a modern transcript from the Complutensian Polyglot, with a few readings from the text of Erasmus. See Tregelles, *l. c.* iv. 218, also 356 sqq. On the controversy concerning this passage, see particularly the *Memoir of the Controversy respecting the Three Heavenly Witnesses*, 1 *John v*, 7, *including Critical Notices of the Principal Writers on Both Sides of the Discussion, by Criticus* [i. e., Rev. William Orme]. *A New Edition, with Notes and an Appendix, by Ezra Abbot.* New York, 1866, 12mo (xii. and 213 pages). Also the note of Dr. Hort, *N. T. in Greek*, vol. ii. App. p. 103 sqq., and Armfield, *The Three Witnesses. The Disputed Text in St. John*, London, 1883 (pp. 230). The most recent and most learned defence of those three heavenly witnesses is by Abbé Martin, who devotes to it a volume of 248 pages: *Introduction à la Critique Textuelle du N. Test. Partie pratique. Tome cinquième.* Paris, 1886. He admits, however, that Catholics may question or reject the disputed verse, and that it is not a part of the Catholic creed, "*quod semper, quod ubique, quod ab omnibus creditum est*" (Vincentius Lirinensis). All Protestant critics, even Scrivener and Burgon, give it up. The Revised Version ignores it.

Prof. J. Rendel Harris, in his monograph, *The Origin of the Leicester Codex of the New Test.* (London and Cambridge, 1887), devotes a chapter to the Montfort Codex (pp. 46 sqq.), and assigns to it a Franciscan origin through the common ownership of William Clark and the similarity of the text of the Apocalypse. He thinks that Roy, who was a friar of the Franciscan convent of Greenwich, but joined Tyndale at Hamburg, and suffered martyrdom in Portugal in 1531, apparently on the charge of heresy, wrote the Codex Montfortianus, including the forgery in 1 John v. 7, in opposition to Erasmus.

LIST OF PUBLISHED UNCIAL MANUSCRIPTS.

By Professor Isaac H. Hall, Ph.D.

[Note.—This list is intended to include only those publications which give accurately the whole contents of Uncial Manuscripts of the N. T., whether in facsimile or not; together with certain editions of the N. T. based on a single MS. and containing it completely in text and notes.

The small capitals added to the large one which designates the MS. denote, respectively: A, Acts, P, Paul's Epistles; R, Revelation. Where no small capital is attached, the MS. contains the Gospels, or a part thereof, and sometimes much more. I. contains palimpsest fragments of seven different MSS. Capitals with small superior letters designate small fragments.—P. S.]

Date of MS.	Name of MS.	Date of Publication, and Editor.
Cent. IV.	ℵ. Sinaiticus.	1862. Tischendorf, St. Petersburg, fol. (*Facsimile type.*)
		1863. Tischendorf, Leipzig, 4to.
		1865 (1864). Tischendorf, Leipzig, 8vo; Addenda, etc., 1869.
	B. Vaticanus (n. 1209).	1857. Mai, Rome, 4to. Reprinted (1859) in Leipzig (London, New York) in 8vo, and
		1860. Kuenen & Cobet (with corrections), Leyden, small 8vo.
		1859. Vercellone, Rome, 8vo.
		1867. Tischendorf, Leipzig, 4to. Appendix, 1869.
		1868–1881. Vercellone & Cozza (and Sergio), Rome, fol. *Quasi facsimile type.*)
Cent. V	A. Alexandrinus.	1786. Woide, London, fol. (*Facsimile type.*)
		1860. Cowper, London, 8vo.
		1879. Brit. Mus., Lond. (*Autotype.*)
	C. Ephraemi.	1843. Tischendorf, Leipzig, 4to.
	Q. Guelpherbytanus B.	(1762.) Knittel, Brunswick, 4to.
		1860. Tischendorf (*Mon. Sac. Ined.* vol. iii.), Leipzig, 4to.
	T. Borgianus I.	1789. Giorgi, Rome, 4to.
	T^{woi} "	1799. Ford (*App. Cod. Alex.*), Oxford, fol.

Date of MS.	Name of MS.	Date of Publication, and Editor.
Cent. V.	I. TISCHENDORFIANUS II.	1855. Tischendorf (*Mon. Sac. Ined.* vol. i.), Leipzig, 4to.
	I^b. MUSEI BRITANNICI.	1857. Tischendorf (*Mon. Sac. Ined.* vol. ii.), Leipzig, 4to.
Cent. VI.	D. BEZÆ.	1793. Kipling, Cambridge, fol. (*Facsimile type.*)
		1864. Scrivener, Cambridge, 4to.
	P. GUELPHERBYTANUS A.	(1762.) Knittel, Brunswick, 4to.
		1869. Tischendorf (*Mon. Sac. Ined.* vol. vi.), Leipzig, 4to.
	R. NITRIENSIS.	1857. Tischendorf (*Mon. Sac. Ined.* vol. ii.), Leipzig, 4to.
	Z. DUBLINENSIS.	1801. Barrett, Dublin, 4to. (Supplement, Tregelles, London, 1863, 4to.)
		1880. Abbott, Dublin, 4to.
	I. TISCHENDORFIANUS II.	1855. Tischendorf (*Mon. Sac. Ined.* vol. i.), Leipzig, 4to.
	N. PURPUREUS. (Portions scattered.)	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
		1876. *Archives des Missions Scientif.* etc., Paris. (Patmos Fragments.)
	Θ^a. TISCHENDORFIANUS I.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
		1857. Tischendorf (*Mon. Sac. Ined.* vol. ii.), Leipzig, 4to.
	E^A. LAUDIANUS, 35.	1715. Hearne, Oxford, 8vo.
		1870. Tischendorf (*Mon. Sac. Ined.* vol. ix.), Leipzig, 4to.
	D^P. CLAROMONTANUS.	1852. Tischendorf, Leipzig, 4to.
	H^P. COISLINIANUS.	*a*, *b*. 1715. Montfaucon (*Bibliotheca Coislin.*), Paris, fol.
	(*a*, *b*, *c*, *d*, *e*, *f*, are scattered portions.)	*c*. 1863. Sabas (*Specimina Palæogr.*), Moscow, 4to.
		e. 1876. *Archives des Missions Scientif. et Littér.*, Paris.
	Σ. ROSSANENSIS.	1883. Gebhardt, Leipzig.
	Φ. BERATINUS.	1886. Batiffol, Paris.

Date of MS.	Name of MS.	Date of Publication, and Editor.
Cent. VII.	F^{a}. COISLINIANUS I.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
	L. REGIUS.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
	I. TISCHENDORFIANUS II.	1855. Tischendorf (*Mon. Sac. Ined.* vol. i.), Leipzig, 4to.
	R^{P}. CRYPTOFERRATENSIS.	(1867.) Cozza (*Sacror. Bibl. Vetust. Frag.*, pars 2), Rome.
Cent. VIII.	Ξ. ZACYNTHIUS.	1861. Tregelles, London, sm. fol.
	F. RHENO-TRAJECTINUS (Boreeli).	1843. Vinke, Utrecht, 4to.
	Y. BARBERINI.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
	W^{a}. REGIUS, 314.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to.
	W^{c}. SANGALLENSIS 18 et 45.	1860. Tischendorf (*Mon. Sac. Ined.* vol. iii.), Leipzig, 4to.
	G^{A}. VATICANUS, 9671.	1877. Cozza (*Sacror. Bibl. Vetust. Frag.* pars 3), Rome, 8vo.
	B^{R}. VATICANUS, 2066.	1846. Tischendorf (*Mon. Sac. Ined.*), Leipzig, 4to. 1869. Tischendorf (*App. Cod. Vat.*), Leipzig, 4to.
Cent. IX.	Δ. SANGALLENSIS.	1836. Rettig, Zürich. (*Facsimile.*)
	O. MOSQUENSIS, 120.	1785. Matthaei (*Epp. Pauli ad Thess.*, etc., and *facsimile* in *Joannis Apoc.* etc.), Riga, 8vo. 1861. Tregelles (*App. to Cod. Zacynth.*), London, 4to.
	W^{d}. (Trinity Coll., Cambridge.)	? Photographs by Bradshaw.
	G^{P}. BOERNERIANUS.	1791. Matthaei, Meissen, 4to.
	F^{P}. AUGIENSIS.	1859. Scrivener, Cambridge, 4to.
	P^{APR}. PORFIRIANUS.	1865–69. Tischendorf (*Mon. Sac. Ined.* vols. v. & vi.), Leipzig, 4to.
	M^{P}. RUBER.	1800. Henke, Progr. Helmstadt, 4to. 1855. (ed. alt. 1861). Tischendorf (*Anecd. Sac. et Prof.*), Leipzig, 4to.

CHAPTER THIRD.

THE ANCIENT VERSIONS.

VALUE OF VERSIONS.

Next to the study of the MSS., the most important aids in textual criticism are the ancient versions, or translations of the New Testament from the Greek into vernacular languages. They are, however, only *indirect* sources, as we must translate them back into the original, except in omissions and additions, which are apparent at once. If, for instance, the Latin versions in Luke ii. 14 read *hominibus bonæ voluntatis*, it is evident that the translators found in their Greek copy the genitive εὐδοκίας, and not the nominative εὐδοκία (*voluntas*). The translation *unigenitus Filius*, in John i. 18, supports υἱός instead of ϑεός (*Deus*). The translation *habeamus pacem*, in Rom. v. 1, presupposes the reading of the subjunctive ἔχωμεν (*let us have*), and not the indicative ἔχομεν (*habemus, we have*).

In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone similar textual corruptions, and no MS. copy of a version is earlier than the fourth century. Yet in general they represent the Greek text from which they were made. Some of them are as yet imperfectly edited. Even a satisfactory critical edition of the Vulgate is still a desideratum. But, notwithstanding these drawbacks, the ancient versions are more important to the textual critic than to the exegete. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering."[1] It matters comparatively little whether they be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render—to tell where insertions or omissions occur in the original text before the translator. It is therefore very weighty evidence against the genuineness of any particular passage that it is not found in the most ancient versions, representing as they do the text current in widely separated regions of the Christian world.

The most important of these versions are the Latin, the Syriac, the Egyptian, the Æthiopic, the Gothic, and the Armenian.

The Vulgate was the first version made use of as a collateral witness in the printed editions of Erasmus and the scholars of Complutum.

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[1] Smith's *Dict. of the Bible*, Amer. ed., vol. iv. p. 3479, art. "Vulgate."

LATIN VERSIONS.

1. The Old Latin (Itala). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertullian, Cyprian, Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victorinus, Jerome, Rufinus, Augustin, Pelagius, and in the Apocalypse of Primasius, its text can be in large measure restored. See Hermann Rönsch, *Das N. T. Tertullian's, aus den Schriften des letzteren möglichst vollständig reconstruirt*, Leipsic, 1871 (731 pages).

The version is nearest in age to the earliest form of the Peshito, and may be assigned to the middle or latter half of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustin, *De Doctr. Christ.* ii. 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustin and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. In the New Testament it underwent many changes in different provinces; partly made to improve the style, partly to bring it into conformity with Greek manuscripts. The great want of uniformity in the copies current in the latter part of the fourth century led to the revision undertaken by Jerome, which now bears the name of the Latin Vulgate.

The balance of probability is in favor of North Africa as the place of its origin, because there, rather than in Italy, there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustin (*De Doctr. Christ.* ii. 15) speaks of a translation which he calls the *Itala*, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

The Old Latin version never attained to much authority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred. Jerome's translation of the Psalms from the original Hebrew could not force its way.

There is still lacking a really trustworthy edition of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS. of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one complete MS. yet known of the Apocalypse, and of the Catholic Epistles but few fragments remain. The codices of this version are cited by small Latin letters, but Dr. Westcott, art. "Vulgate" in Smith's *Dict. of the Bible* (iv. 3455 sqq., Amer. ed.), often differs widely in his use of these letters from Tischendorf, whom we follow. The principal MSS. of the Gospels generally regarded as representing the *African* text are—

Codex VERCELLENSIS (a), supposed to have been written by Eusebius, Bishop of Vercelli, cir. A.D. 365.

Codex VERONENSIS (b), of the fourth or fifth century.

Codex COLBERTINUS (c), at Paris, of the eleventh century, the only complete MS.

Codex BRIXIANUS (f), at Brescia, of the sixth century, represents a later revision, probably Augustine's *Itala*.

Codex BOBBIENSIS (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text; and the same is true of Codex PALATINUS (e), at Vienna, fifth century.

The last two MSS. agree in a striking manner with the quotations of Cyprian, and Dr. Hort therefore regards them as the best representatives of the African text; the type of text found in a b c he would designate as *European*, while f and q are classed as *Italian*.

The most complete edition of the Old Latin version is Peter Sabatier's *Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica et cæteræ quæcunque in Codd. MSS. et Antiquorum Libris reperiri* *potuerunt* (Remis, *i. e.* Rheims, 1743–49, 3 tom. fol.; new title-page, Paris, 1751). But many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's *Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis*, Romæ, 1749, 2 tom. fol.; Scrivener's *Codex Bezæ*, Cambridge, 1864; Tischendorf's *Evangelium Palatinum*, Lips. 1847; and Haase's *Codex Rehdigeranus*, Breslau, 1865–66. For the Acts, see Scrivener's *Codex Bezæ*, and Belsheim's *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Uebersetzung aus dem Gigas Librorum*, Christiania, 1879. For the Pauline Epistles, Tischendorf's *Codex Claromontanus*, 1852; Matthæi's *Codex Bœrnerianus*, Misenæ, 1791; and Scrivener's *Codex Augiensis*, Cambridge, 1859. For the Catholic and Pauline Epistles (merely fragments), see Ziegler's *Italafragmente*, Marburg, 1876. For the Apocalypse, see Belsheim, as above. Belsheim's *Codex Aureus* of the Gospels (Christiania, 1878) is rather a MS. of the Vulgate than of the Old Latin, though the text is mixed, as it is in not a few other MSS. The Græco-Latin MSS. $D^{\text{evv act}}$ D^{paul} E^{act} G^{paul} F^{paul} (mostly Vulgate), have no independent authority except where the Latin differs from the Greek. Bishop John Wordsworth's *Series of Latin Biblical Texts* was begun, Oxford, 1883, with *The St. Germain St. Matthew.*

The *Codex Lugdunensis*, published by Ulysse Robert, Paris, 1881, contains a version apparently of African origin (comp. Renan, *Marc Aurèle*, p. 456, note 2). This, however, is a MS. of the Pentateuch.

On the whole subject, consult Hermann Rönsch, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata*, 2d ed., revised, Marburg, 1875; L. Ziegler, *Die latein. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879 (he maintains the existence of several Latin versions or revisions before Jerome); O. F. Fritzsche, *Latein. Bibelübersetzungen*, in the new ed. of Herzog, vol. viii. 1881, pp. 433–472; Westcott's art. "Vulgate," in Smith's *Dict. of the Bible;* and Westcott and Hort's *Greek Testament*, vol. ii., Introd., pp. 78–84. There is a good condensed account, revised by Dr. Abbot, in Mitchell's *Critical Handbook* (1880), p. 133 sq.

2. The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that a thorough revision was imperative, and was intrusted by Pope Damasus, in 383, to Jerome (d. 419), the most learned scholar of his day, and of all the Latin fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness." But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. In the New Testament he used "old" Greek MSS., and made no alterations except such as were required by the sense. He removed numer-

ous interpolations of parallel passages in the Gospels. "Internal evidence shows that the Latin MSS. which he took as a basis for his corrections contained an already revised text, chiefly, if not wholly, Italian in character" (Hort, ii. 80).

Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "*bipedes asellos*." But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the time of the invention of printing.

The first book printed was the Vulgate—the so-called Mazarin Bible (Gutenberg and Fust, Mayence, 1455). Printing, however, fixed errors and gave them wider currency, and revision was felt once more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous, and, as the event showed, by no means infallible, constitution *Æternus ille* (dated March 1, 1589), in which the pope said, "By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent, . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation." He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27, 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishonorable escape from the awkward predicament in which Sixtus had placed the Church—viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not until 1592, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labor has already been expended upon the work. The most famous of these MSS. are—

(*a*) Codex Amiatinus, from the Cistercian Monastery of Monte Amiatino, in Tuscany, now in the Laurentian Library at Florence; it contains the Old and New Testaments almost complete, dates from c. 700, and is the oldest and best MS.[1] The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text).

(*b*) Codex Fuldensis, in the Abbey of Fulda, Hesse-Cassel; contains the New Testament; dates from 546. Collated by Lachmann for his large edition of the Greek Testament, and edited by E. Ranke, Marburg and Leipsic, 1868.

(*c*) Codex Forojuliensis (sixth century), at Friuli; Matthew, Luke, and John published by Bianchini, *Evang. Quadruplex*, Appendix. Part of the same MS. is at Prague (Pragensis).

(*d*) Codex Harleian. 1775 (seventh century), of the Gospels, partially collated by Griesbach, *Symb. Crit.* vol. i.

(*e*) Codex Toletanus, at Toledo; written in Gothic letters in the tenth century; collated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, *Vindiciæ Canon. Scripturarum*, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, *Variæ Lectiones Vulg. Lat. Bibliorum Editionis*, Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. An important work, but without either the authorized or the corrected text. The MSS. of the Vulgate are quoted by abbreviations of their names, as *am* (Cod. Amiatinus), *fuld* or *fu* (Fuldensis), *for*, *harl*, *tol*.

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[1] It was formerly dated 541, but was written between 690 and 716, probably by an Italian scribe, in the monastery of Wearmouth, England, and presented by Abbot Ceolfrid to Pope Gregory II. See the interesting correspondence between John Wordsworth, Sanday, and Hort in the London *Academy* for Feb., 1887, *The Guardian*, and the *Durham University Journal* for March, 1887, and E. Ranke in the *Theol. Literaturzeitung* for June, 1887.

SYRIAC VERSIONS.[1]

1. The PESHITO (or PESHITTO, PESHITTA, as spelled by many Syriac scholars), the "simple"—so called because of its simple Syriac style, or its simple form, in distinction from the Grecized versions replete with *asterisks* and *obeli* derived from Origen—in its present shape, dates from the fourth or third century. It supplied the wants of the Syrian Christians before the unhappy schism in that church (fifth century), and by its use in common has always been a bond of union between the different sects, who still read it in their church services and as a sacred classic, though its language is no longer the vernacular. The Peshito has been justly called "the queen of (ancient) versions," since, while it yields to none in accuracy and faithfulness, it is idiomatic, and as unfettered as an original composition in Syriac. Its genius is strikingly like that of Luther's matchless German; generally close and literal, but not shrinking from a paraphrase when necessary. It was first used for critical purposes by Beza, but only occasionally and indirectly (through the Latin version of Tremellius), more fully by Walton, Mill, Wetstein, and with great care by Tregelles. The text connects it in sundry places with D and the Latin versions, though in more with A. Its critical value is very great, but has been somewhat diminished since the discovery of the still older Curetonian Syriac. It had undergone a revision be-

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[1] See especially Tregelles, in Horne's *Introd.* (14th ed. 1877), vol. iv. 258–284, and on the Syrian text, Westcott and Hort, ii. 132–146.

fore it assumed its present shape, like that of the Old Latin by Jerome. According to the investigations of Westcott and Hort, the revision took place in the fourth century or sooner (between 250 and 350), adapting it to the Greek copies current at Antioch.[1]

Notwithstanding its age and value, the Peshito was not known to Europe until 1552; and in 1555, at Vienna, the first edition appeared, at the expense of the emperor, Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is the basis of all its European successors, and is not inferior to any. It contained all that is now known of the Peshito version—that is, all of the New Test. except 2d Peter, 2d and 3d John, Jude, and the Apocalypse. There is testimony, however, to the fact that these books existed in a Syriac translation before the fourth century, and were used by Syrian fathers who quoted the Peshito. The missing epistles were supplied in the modern editions from another version (otherwise unknown), first brought to light by Pococke, and published at Leyden in 1630. The Apocalypse, likewise of unknown origin, was first published by De Dieu, at Leyden in 1627, from a late Indian MS. owned by Scaliger. Its text is not of great value. The best European editions of the Peshito, with the additions just specified, are those of Lee, published by the British and Foreign Bible Society, and of Greenfield, published by Bagster, in the Polyglot and separately. Rather better than either are the American editions, one edited by Dr. Justin Perkins at Urmi, or Ooroomeyah, in Persia, 1841, and its reprint in New York in 1874, both in Nestorian type, and both by the American Bible Society. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849. Better than either is the familiar Latin translation by Tremellius. In Schaaf and Leusden's edition, Leyden, 1708 (also with *title-pages* dated 1709, 1717, but no other change), the Syriac text is accompanied with a close Latin version, and an appendix of various readings. Schaaf's *Lexicon Syriacum Concordantiale*, published as a companion volume, is an invaluable help to the student.

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[1] *Gr. Test.*, p. 552; comp. *Introd.* p. 135 sqq. Dr. Hort's view has been independently confirmed by Dr. Schürer in the "Theol. Literaturzeitung" for 1881, No. 25, p. 594.

2. The PHILOXENIAN or HARCLEAN version, so called from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (488–518), and from Thomas of Harkel, a subsequent reviser, who was probably likewise a Monophysite bishop of Mabug. Scrivener calls it "the most servile version of Scripture ever made." It may be compared in this respect to the literal English version of Robert Young. It is based upon the Peshito, and forces it into rigorous conformity with the letter of the Greek, even to the linguistic phenomena. It dates from A.D. 508, and was revised by Thomas of Harkel, or Heraclea, A.D. 616, who compared it with several ancient Greek MSS. belonging

to a library at Alexandria, the readings of which he often notes in his margin. These are as important as the text itself. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito. The only edition of the Harclean (improperly called the Philoxenian) is that of Joseph White, printed by the Clarendon Press, Oxford, 1778–1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853).

This version was chiefly used by the Jacobites. The unrevised Philoxenian was thought by Adler[1] to exist in a Florence Codex (in the Medicean Library) of the eighth century; but this opinion is disputed by Bernstein,[2] who thought the claims of the Vatican Codex Angelicus (twelfth to fourteenth century) to be superior. But a Jacobite MS. of the ninth century, originally from Mardin, at present belonging to the Syrian Protestant College at Beirût, brought to light by Prof. Isaac H. Hall in 1876, possesses claims superior to either, and is the nearest representative of the unrevised Philoxenian thus far known, if indeed it is not identical with it. This MS. originally consisted of the Gospels in that version, with the other books in the Peshito, so far as the latter contained them. At present the MS. contains nearly the entire Gospels from Matt. xii. 20; and of the rest of the New Test. lacks all of Philemon and Hebrews, with large portions of the Pastoral Epistles, besides a few other *lacunæ* where a leaf is lost.[1]

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[1] *N. T. Versiones Syriacæ*, p. 55.

[2] *Das heilige Ev. d. Johannes*, pp. 25–30.

3. The CURETONIAN Syriac is a mere fragment of the Gospels (consisting of 82½ leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholars—as Cureton, Payne Smith, Hermansen, Ewald, Crowfoot, Tregelles, Westcott and Hort—as the oldest form of the Syriac version; the "Peshito" in its present form holding a relation to it similar to that of the Vulgate to the Old Latin. Dean Alford calls it "perhaps the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (seventy miles northwest of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favors A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the *binding* of a MS. of the Peshito which came from the Nitrian convent (1871). They were published by

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[1] Professor Hall read a carefully prepared paper on this MS. before the Am. Society of Bibl. Lit. and Exegesis at its meeting in New Haven, June, 1882. It was published in the *Journal*, vol. ii. 1883.

Rödiger in the *Monatsbericht* of the Berlin Academy of Sciences for July, 1872; and also by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22–xvi. 12; xvii. 1–23; John vii. 37–viii. 19, not including, however, the disputed passage respecting the woman taken in adultery.

The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot in his *Fragmenta Evangelica*, 2 parts, London, 1870–71[72], and better by Fred. Baethgen in *Evangelienfragmente*, etc., Leipzig, 1885.

4. The JERUSALEM Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861–64, 2 vols. 4to) by Count Francesco Miniscalchi Erizzo. Fragments of two other MSS. are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, *Anecdota Syriaca*, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

OLD EGYPTIAN, OR COPTIC, VERSIONS.[1]

There are three Egyptian translations in three different dialects — the THEBAIC or SAHIDIC, the

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[1] *Copt* (comp. Arabic *Kebt*) is supposed to be of the same origin as the Greek *Aἴ-γυπτ-ος* (*Kahi Ptah*, "country of Ptah"). Another derivation is from the city Κοπτίς or Κοπτός in Upper Egypt, a city of so vast importance as to give its name to most articles of Egyptian commerce, to the Egyptian numeral system, and (as many not unreasonably think) even to Aἴγυπτος itself. See the authorities collected in Athanasius Kircher's *Prodromus Coptus* (Romæ, 1636), cap. I., *De Etymo Coptos*, pp. 7–15. The name Copt (Κοπτίτης, Latin *Coptites*) is far older than

MEMPHITIC or BAHIRIC, and the BASHMURIC. The Thebaic and Memphitic versions are, as Bishop Lightfoot declares,[1] "entirely independent;" the former is "rougher, less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartze and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into these Egyptian dialects in the second century. We have no satisfactory edition of either version.

1. The *editio princeps* of the MEMPHITIC Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartze (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epistles by P. Boetticher, *alias* P. A. de Lagarde, of Göttingen (Halle, 1852). The Apocalypse is omitted (but is contained in Wilkins's ed.). The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847–52), under the editorial care of "Henry Tattam, the presbyter of the Anglican Church for the

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the Arabian dominion of Egypt. It is now applied to the descendants of the ancient Egyptians, mostly Christians, who inherited the old Egyptian (demotic) language, together with their religion.

[1] In the chapter on the Egyptian Versions, which he prepared for Dr. Scrivener's *Introduction*, pp. 319–357, 2d ed.; revised in 3d ed. pp. 365–405.

Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

2. The *editio princeps* of the THEBAIC Version for Upper Egypt is that of C. G. Woide, completed by Ford (Oxford, 1799). The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western, though to nothing like the same extent as the Old Latin and the Old Syriac.

3. Of the BASHMURIC or ELEARCHIAN Version (end of third century?) we have a fragment of John's Gospel (iv. 28–53), and some portions of the Pauline Epistles published from MSS. in the Borgian Museum at Rome by Zoega (*Catalogus*, 1810) and Engelbreth (*Fragmenta Basmurico-Coptica Vet. et Nov. Test.*, Havniae, 1811). It is a secondary version made from the Thebaic, but useful in passages where that is defective.

ÆTHIOPIC VERSION.

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Frumentius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity and general smoothness.

The text in Walton's Polyglot is taken from the first edition of this version, printed at Rome, 1548–49. The MS. used for it was defective in the larger part of the Acts, and its gaps were supplied by the Abyssinian editors from the Latin Vulgate or the Greek. Bode's Latin translation (1753) of Walton's text is the only accurate one. The New Testament has been better edited by Thomas Pell Platt for the British and Foreign Bible Society (1826–30); but a really critical edition is still a desideratum. There are considerable differences in the Æthiopic MSS., but they are all comparatively modern. Gildemeister, Professor in Marburg, collated some portions of the Æthiopic New Testament for Tischendorf's edition of 1859.

GOTHIC VERSION.

It is the work of Ulphilas, Vulfila, or Wulfila (311–381, or 313–383),[1] the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic, and founded the Gothic alphabet (resembling partly the Greek, partly the Runic letters). It is uncertain whether he translated the whole Bible or only portions; the ancient report that he omitted the books of Kings, because they would excite the warlike passions of the Goths, sounds like a myth. Bishop Wulfila was a semi-Arian, and all the Germanic tribes, except the Franks, received Christianity first in that form during the Arian ascendency in the East. His Bible accompanied the Goths on their migrations from the lower Danube to the West. The Gothic language and people have perished, but this version has been fortunately recovered in modern times. It is the earliest specimen of Teutonic literature, and the starting-point of comparative Teutonic philology, for which it is even more important than for biblical learning. Comp. J. Esberg: *Ulfilas, Gothorum Episcopus* (Holm. 1700); G. Waitz: *Ueber das Leben und die Lehre des Ulfila. Bruchstücke aus dem vierten Jahrh.* (Hann. 1840); W. L. Krafft: *De Fontibus Ulfilæ Arianismi* (Bonn, 1860); W. Bessell: *Das Leben des Ulfilas und die Bekehrung der Gothen zum Christenthum* (Göttingen, 1860); *Edinb. Review* for October, 1877.

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[1] The true spelling is *Wulfila, i. e. Wölflein, Little Wolf.* The date 318–388 is exploded; but it is not certain whether we should adopt 311–381 (Stamm, Bernhardt) or 313–383 (Krafft in Herzog, Davidson).

There are seven famous codices of this version:

(*a*) Codex Argenteus, beautifully written on purple vellum in gold and silver letters, containing fragments of the Gospels; it dates from the earlier part of the sixth century, was discovered in the library of the Benedictine abbey of Werden, on the Ruhr, in 1597, and, after changing hands, transferred in 1648 from Prague to the University Library at Upsala in Sweden.

(*b*) Codex Carolinus, in the library at Wolfenbüttel, discovered by Knittel in a palimpsest, 1756, published 1762 and 1763; contains forty verses of the Epistle to the Romans.

(*c*) Palimpsest fragments of five codices in the Ambrosian Library at Milan, discovered and published by Angelo Mai and Castiglione, Milan, 1819–39; portions of Esther, Nehemiah, the Gospels, and Paul's Epistles.

The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: *Ulfilas. Vet. et N. Test. Versionis Gothicæ Fragmenta quæ supersunt* (Leipsic, 1836–46), with a Latin version, and a very copious grammar and lexicon; and by E. Bernhardt (Halle, 1875), in which the Gothic is accompanied by the Greek, with full critical notes. Stamm's *Ulfilas*, 7th ed. by Moritz Heyne, with grammar and lexicon (Paderborn, 1878), is the most convenient manual edition for the student of the language. Bernhardt's is the best for text-critical purposes. Massmann's edition (1855–1857) deserves honorable mention.

The Swedish scholar, Andreas Uppström (d. 1865), has published the text of all the Gothic MSS. line for line, with the most painstaking accuracy, correcting many errors of his predecessors, in his *Codex Argenteus*, Upsala, 1854; *Decem Cod. Argentei rediviva folia, ibid.* 1857; *Fragmenta Gothica selecta*, 1861; and *Codices Gotici Ambrosiani*, Stockholm and Leipsic, 1864–68. Compare also *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale*, by Jos. Bosworth, assisted by George Waring, 2d ed. Lond. 1874, with a fac-simile of the Codex Argenteus.

Dr. R. Müller and Dr. H. Hoeppe have published the Gothic Gospel of Mark with a grammatical commentary: *Ulfilas: Evangelium Marci grammatisch erläutert*, Berlin, 1881 (pp. 72), unfortunately disfigured not only by typographical errors, but by gross mistakes in the notes. On the other hand, W. W. Skeat's *The Gospel of Saint Mark in Gothic*, with grammar, notes, and glossary (Oxford, 1882), is excellent.

ARMENIAN VERSION.

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It was based on Greek MSS. probably obtained from Cappadocia, the mother of Armenian Christianity. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them; some modern copies contain corruptions from the Latin Vulgate. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Uscan of Erivan; in this the text has been more or less conformed to the Latin Vulgate. The best edition, founded on manuscripts, is by Zohrab—New Testament, 1789; whole Bible, 1805, and again 1816. It is now published by the British and Foreign Bible Society.

On the Armenian Version, see Tregelles in Smith's *Bible Dict.*, Am. ed., vol. iv. p. 3374.

We pass by the *Slavonic*, *Arabic*, *Persic*, and several other versions, which are of too late a date to be of value for the restoration of the primitive text. Most of them are derived from other versions, chiefly the Latin and Syriac. The Slavonic bears traces of ancient texts.

CHAPTER FOURTH.

PATRISTIC QUOTATIONS.

VALUE OF THE FATHERS AS WITNESSES OF THE TEXT.

The third source of textual criticism is furnished by the quotations in the early Christian writers, from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin (and Syriac) fathers indirect, testimony to the original text. The former rank with the Greek MSS.; the latter with the Versions. Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value. Sometimes their silence furnishes negative evidence of the absence of a passage in their copies.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. They had no concordances and other modern conveniences which facilitate the finding of passages. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were doing a service when they corrected their quotations that it is often difficult to tell just what was the text before them. The chief benefit of patristic quotations consists not so much in their independent value as in their corroborative force, by establishing a reading which rests on good authority of MSS. or versions. When they are single and unsupported, they deserve little or no credit.[1]

Origen, Eusebius, and Chrysostom are the most learned biblical scholars among the earlier Greek fathers, and have more weight than all the rest as witnesses of the text. They note occasionally that "some" or "many" or "the most accurate" "copies" contain or omit a certain reading, or that the true reading has been perverted by heretics or for some special purpose.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. They are scanty in the ante-Nicene age. The first commentator and the father of Christian exegesis is the great Origen, from whom we have expositions of several chapters of Matthew, Luke, and John in the original Greek (partly in a condensed Latin translation), of Romans in the abridged and altered version of Rufinus, and of many scattered verses of the Epistles. Theodore of Mopsuestia commented on the Minor Epistles of Paul (extant only in a Latin translation); Chrysostom preached Homilies on Matthew, John, Acts, and all the Epistles of Paul; Theodoret wrote notes on the Epistles of Paul, based chiefly on Theodore and Chrysostom; from Cyril of Alexandria we have Homilies on Luke (partly in Greek, partly in a Syriac translation) and on John. Fragments of other Greek commentators are contained in the *Catenæ Patrum*, which are chiefly compiled from Chrysostom and Theodoret.

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[1] See the judicious remarks of Tregelles, in Horne's *Introduction* (14th ed. London, 1877), vol. iv. pp. 329-342. Comp. also Reuss, *Gesch. der h. Schr. N. T.* ii. p. 125 (5th ed.).

Of the Latin fathers, Tertullian is the richest source for quotations from the old Latin (African) Version, and Jerome for the whole New Testament as retranslated by him (the Vulgate), besides much valuable information scattered through his exegetical and other writings. Jerome was a born linguist and critic, and thoroughly at home in the Hebrew and Greek Scriptures and in Bible Lands, but somewhat fettered by orthodox and ascetic prejudices. Augustin was a profounder theologian, and had more spiritual insight into the meaning of the Scriptures than Jerome or any of the fathers; but he was neither a Greek scholar nor a textual critic, and relied on the old Latin version with all its imperfections and errors. Primasius, an African writer of the sixth century, has preserved to us, in a commentary, almost the entire text of the Apocalypse in an old African Latin version. "Thus, singularly enough, the Apocalypse possesses the unique advantage of having been preserved in a Latin text at once continuous and purely African."[1]

The number of ecclesiastical writers that have been consulted by various critics considerably exceeds one hundred, but, with the exception of those we have mentioned, only a few yield substantial results.[1]

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[1] Hort, ii. 84.

A. GREEK FATHERS.

First Century till the middle of the Second: The apostolic fathers, so called—Clement of Rome, Barnabas, Polycarp, Ignatius, Hermas, and Papias. Also the newly discovered "Teaching of the Apostles."

These writers, as pupils of the apostles, would be the oldest and most important witnesses; but they still lived in the element of oral tradition within the hearing of the apostles, and hence they quote few passages from the New Testament. The first literal quotation from the New Testament with the solemn formula, "It is written," occurs in the Greek Epistle of Barnabas—namely, the passage in Matt. xxii. 14: "Many are called, but few are chosen."[2] The *Didache* contains about twenty reminiscences from Matthew.[3] Clement and Polycarp have allusions to Epistles. Papias gives us valuable testimonies of the Gospels of Matthew and Mark, preserved by Eusebius, but no quotations. His work on the Oracles of the Lord is lost.

Second Century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of the four Gospels, particularly of Matthew and Luke, but in a very free and loose way. From John he quotes the passage on regeneration (iii. 5). Irenæus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnostic heresies is replete with quotations from the New Testament, but exists for the most part only in a Latin version.[1]

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[1] Alford (i. 140–143) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Tischendorf, Scrivener, and Mitchell. Biographical sketches of the chief fathers in the second and third vols. of Schaff's *Church History*, revised ed., N. Y., 1883, '84.

[2] Ep. Barn. c. 4: *προσέχωμεν μήποτε, ὡς γέγραπται, πολλοὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ εὑρεϑῶμεν.* In ch. 5 Barnabas quotes also from Matt. ix. 13 (but without naming the writer or the book).

[3] See Schaff: *The Oldest Church Manual*, etc., 2d ed. 1886, pp. 82 sqq.

THIRD CENTURY: Clemens Alexandrinus (d. 220), and still more Origen (184–254). See p. 165. Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), Dionysius Alexandrinus (265), and Methodius (d. 311).

In the FOURTH and FIFTH CENTURIES: Eusebius the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilius Magnus (d. 379), Gregory Nazianzen (d. 389), Gregory Nyssen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsuestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

About the SIXTH CENTURY (or perhaps later) we have the commentary of Andreas, bishop of Cæsarea in Cappadocia, on the Apocalypse, which he divided into twenty-four chapters and seventy-two sections.

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[1] He testifies, *e. g.*, to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii. 18: the one is 666, which he found in the best copies, and explains to mean *Lateinos* (while several modern exegetes make it out to mean, in Hebrew letters, *Neron Cæsar*); the other 616, which is the numerical value of *Nero* (without the final *n*) *Cæsar*.

With him is closely connected a later bishop of Cæsarea, Arethas, who likewise wrote a full commentary on the Apocalypse, based in part on the former; but his age is uncertain (probably the tenth century).[1]

In the Seventh Century the most important writer is Maximus the Confessor (d. 662).

In the Middle Ages: John of Damascus (about 750, see his *Parallela Sacra*), and the later commentators, Œcumenius (bishop of Tricca in Thessaly, end of the tenth century), Theophylact (archbishop of Bulgaria, 1071), Euthymius Zygadenus or Zigabenus (d. after 1118).

B. LATIN FATHERS.

Second Century: Tertullian (about 200), important for the Old Latin Version, though he often translates independently, or quotes loosely.

Third Century: Cyprian (d. 258), whose numerous quotations (in his *Testimonia*, etc.) are in general carefully made from the African Old Latin, current in his time, Novatian (fl. 251), Lactantius (306), and the anonymous writer of the treatise *De Rebaptismate*, printed with the writings of Cyprian.

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[1] Rettig (*Die Zeugnisse des Andreas und Arethas*, in the "Studien und Kritiken" for 1831) assigns him to the close of the fifth or early part of the sixth century. But Dr. Otto (in *Corpus Apol.* iii. p. xi., and more recently in his *Des Patriarchen Gennadios Confession, nebst einem Excurs über Arethas' Zeitalter*, Wien, 1864) quotes a MS. which states that it was written by Baanes, *νοτάριος* of Arethas, archbishop of Cæsarea, in the year of the world 6422 (A.D. 914). See the article Arethas in Smith and Wace, *Dictionary of Christian Biography*, i. 154 sq., and especially Harnack, *Die Überlieferung der griech. Apologeten* u. s. w., Leipz. 1882, p. 36 sqq.

FOURTH and FIFTH CENTURIES: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorinus Afer (d. cir. 370), Ambrose (d. 379), Ambrosiaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagius (417), Augustin (d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

SIXTH CENTURY: Primasius, already mentioned as important for the text of the Apocalypse.

The MEDIÆVAL commentators of the Latin Church depend almost exclusively on the Latin Vulgate, and have therefore no value for textual criticism.

CHAPTER FIFTH.

TEXTUAL CRITICISM.

NATURE AND OBJECT OF TEXTUAL CRITICISM.

THE variety of documentary sources, from which the original text of the New Testament must be derived, calls for a special branch of biblical learning, called TEXTUAL or VERBAL CRITICISM. Its object is to ascertain and restore, as far as possible, the very text of the apostolic writers, and thus to furnish a faithful substitute for the lost autographs. It is distinct from "higher criticism," which deals with questions concerning the origin, authenticity, and theology of these writings, and their organic place in the history of the apostolic age. It does not enter into the province of hermeneutics and interpretation, but furnishes a solid basis for the commentator. It is confined to the original form and integrity of the text, as far as it can be established by documentary evidence. It aims to show, not what the apostles and evangelists might have written or ought to have written, but simply what they actually did write. It has nothing to do with sectarian notions and tenets, or subjective likes and dislikes, but only with facts.

Criticism is a dry study, and requires an unusual amount of patience and attention to the minutest details. A good critic must have full command of all sources of evidence, an acute mind, and a clear, sound judgment. He must combine microscopic accuracy and judicial impartiality. In the nature of the case the number of real critics is very limited.

The science of textual criticism is of comparatively recent origin. It was matured with the discovery and collection of the material during the eighteenth century, and reached its height within the last fifty years. It has been cultivated mostly by Protestant scholars—Swiss, German, Dutch, and English. It has received a mighty impulse by the recent discovery and publication of the most ancient manuscripts, and by the Anglo-American Revision of 1881, and is beginning to excite the interest of the Christian laity, who have a right to know the results of learned investigation, especially if they affect the vernacular versions of the Word of God. A few Catholics—like Hug and Scholz, Vercellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition and the living church than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several Popes.

The importance of this branch of biblical learning can hardly be overestimated; for a pure text is the basis of exegesis, and exegesis is the basis of dogmatics and ethics. Protestant theology makes the New Testament the supreme and only infallible rule of the Christian faith and practice, and must stand or fall with this final test.

ORIGIN OF VARIATIONS.

The necessity of criticism arises, as has just been stated, from the vast number of variations in the documentary sources of the New Testament text. It would have required a perpetual miracle to keep the transcribers from error. No MS., either of the Greek original or of any translation, is faultless any more than any printed book. The errors are even more numerous, since the MSS. had not the benefit of repeated proof-readings; many of them, however, have the marks of one or more correctors of a later date.

The variations of the Greek text are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defects, to harmonize apparent discrepancies, or to wilful corruption for sectarian or ascetic purposes. Examples of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biassed by their theological opinions. The wide diffusion of MSS. and versions was a safeguard against the reception of corruptions, whether heretical or orthodox. The case of Marcion, who mutilated the Gospel of Luke to suit it to his

Gnostic notions, is exceptional, and was generally understood in its true character. The mutual charges of corruption made by the orthodox and heretical parties in times of heated controversy were mostly unfounded.[1]

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists. Origen (d. 254) complained of the great corruption of the text about the middle of the third century. Jerome, the greatest scholar of the last quarter of the fourth century (d. 419), says that in his days there were nearly as many distinct forms of the text as codices of the Latin Testament (*tot pæne exemplaria quot codices*), and that the text of the Gospels especially was in confusion (*apud nos mixta sunt omnia*). The further up we go, the greater were the freedom and carelessness of the transcribers. Copies were made first for private use; ecclesiastical copies were written with greater care, and tended to settle the text, until it became stationary, or, as it were, stereotyped. The changes date nearly all from the first four centuries, as we may infer from patristic quotations. Variations of later origin are mostly unimportant, and changes in the distribution of existing readings rather than new readings. A text agreeing in great measure with that which Erasmus first printed, was already current in Antioch at the close of the fourth century, and is virtually identical with the text used by Chrysostom (d. 407). This Antiochian or Syrian text stands out in opposition to the text of older date. The Gospel and Epistles of John have suffered least, the Acts and the Apocalypse most, from textual corruption.

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[1] Examples of possible changes in the interest of dogma: the omission or insertion of *πρωτότοκος* in Matt. i. 25 (the best authorities omit it); of *οὐδὲ ὁ υἱός*, Mark xiii. 32 (which Ambrosius charged the Arians with having inserted, *De Fide*, v. 7); of the tears of Christ and his drops of blood in Gethsemane, Luke xix. 41; xxii. 43, 44 (comp. Epiphanius, *Ancor.* 31); the substitution of "Joseph" for "father" (*πατήρ*), Luke ii. 33. Dr. Abbot writes on this subject (in a private letter): "The charges against the heretics of wilful corruption of the text (setting aside avowed excision like that of Marcion) rest on no good foundation. In the definite instances alleged by ancient writers (John i. 13; iii. 6; Mark xiii. 32) the 'heretical' reading turns out to be the true one. Epiphanius charges the *orthodox* with omitting Luke xxii. 43, 44, to remove a difficulty. This is the most plausible case of alleged wilful corruption. But Westcott and Hort, with Mr. Norton and Granville Penn (comp. Weiss), regard the passage as a later addition, and I am disposed to agree with them. No case of deliberate, wilful corruption, *affecting any considerable number of MSS.*, on the part either of the heretics or the orthodox, can be anywhere made out. Rash attempts to correct supposed error must not be confounded with wilful corruption."

Attempts for a restoration of the pure text were made by learned fathers as early as the third century, especially by Origen, Hesychius (an Egyptian bishop), and Lucian (a presbyter of Antioch); but we are not well informed as to the character and result of their labors, which were looked upon with suspicion. Jerome knew beforehand that he would be abused as a *falsarius* and *sacrilegus* for his improvement of the Latin text.

It was natural that the copies prepared in the same city or district—as Antioch, Alexandria, Constantinople—should assume a local coloring or certain textual peculiarities. Hence we are justified in dividing the authorities into different families, and to speak of an Alexandrian or Egyptian, a Constantinopolitan or Byzantine (also called Antiochian or Syrian), a Western, and a neutral text (chiefly represented by B and next by א, and presumably the oldest extant). Bengel first suggested the division into families or recensions; Griesbach carried it further, and with some excesses which created a reaction in Germany against it; Westcott and Hort modified and completed it. This classification is an essential prerequisite for a just estimate of the value of documents according to their representative weight rather than their number.

NUMBER OF VARIATIONS.

The variations were gradually found out as the collection and examination of the sources progressed. The first editors had no idea of the number, but it accumulated with every standard edition. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr. Scrivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions.

This number far exceeds that of any ancient book, for the simple reason that the New Testament was far more frequently copied, translated, and quoted than the most celebrated works of Greek and Roman genius. While we have but a few copies of the Greek and Roman classics, on which we must rely for the text, we have hundreds of copies of the Greek Testament, and these are only a remnant of many thousand copies which were destroyed during the early persecutions (especially that of Diocletian), or perished by use or neglect. Moreover, our oldest copies of the Greek Testament are by several hundred years nearer the original autographs than the oldest copies of the Greek classics are to their originals.

VALUE OF VARIATIONS.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but it rather insures, the integrity of the text; and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English Version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions, and the Anglo-American Revision.

Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst of MSS. does not pervert or set aside "one article of faith or moral precept."

Dr. Ezra Abbot, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."[1] The same scholar speaks on the subject more fully with special reference to the English Revision: "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen twentieths of these are of no more consequence than the palpable errata in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain, probably nine tenths are of no importance as regards the sense; the differences either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New

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[1] *Anglo-American Bible Revision*, p. 92.

Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of copyists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labor in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the argument. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case ot any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."[1]

Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: "In the multitude of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty.

The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant as now. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place:[2] "If there had been but one MS. of the Greek Testament at the restoration of learning, about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

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[1] See "Sunday-school Times," Philadelphia, May 28, 1881.

[2] In his reply, under the pseudonym of *Phileleutherus Lipsiensis*, to the deist Anthony Collins, who, in his *Discourse of Free-thinking* (1713), represented the 30,000 variations of Mill as fatal to the authority of the New Testament.

Modern editors are almost unanimous on the inapplicability of subjective conjectural criticism in the formation of the Greek text of the New Testament.[1] "We possess," says Dr. Tregelles, "so many MSS., and we are aided by so many versions, that we are never left to the need of conjecture as the means of removing errata."[2] "So far," says Dr. Scrivener,[3] "is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Scripture, that it leads him to recognize the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Æschylus give for the like guidance through the obscurities which vex his patience and mar his enjoyment of that sublime poet?" Dr. Hort,[4] however, thinks that the evidence for corruption of texts antecedent to extant authorities is "often irresistible," and imposes on an editor the duty of indicating the presumed unsoundness of the existing text, although he may be wholly unable to propose any endurable way of correcting it, or have to offer only suggestions in which he cannot place full confidence.

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[1] Comp. Tischendorf's popular tract: *Haben wir den ächten Schrifttext der Evang. und Apostel?* Leipzig, 1873. Dr. O. von Gebhardt (*Nov. Test. Gr.* p. viii.) mentions two special Dutch essays on the subject, by W. H. van de Sande Bakhuyzen and W. C. van Manen, Haarlem, 1880.

[2] *Gr. N. Test.*, Prolegomena, p. x.

[3] *Introd.*, p. 4.

[4] Vol. ii. p. 71.

CLASSES OF VARIATIONS.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes —omissions, or additions, or substitutions, of words or phrases.

1. OMISSIONS.

Omissions occur frequently from like endings called *homœoteleuton* (ὁμοιοτέλευτον). When two lines or sentences end with the same word, the intervening words were often unconsciously overlooked and omitted. A very important case of this kind is the sentence in 1 John ii. 23: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει (the same ending as in the preceding clause), which is not found in the *Textus Receptus*, and is italicized in the English Version; but sustained by א, A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

2. ADDITIONS.

Additions are very numerous in the later MSS. and in the *Textus Receptus*, and must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(*a.*) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the text. These cases are most frequent in the parallel sections of the Gospels.[1] They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. By such interpolations the idiosyncrasy of style and manner is more or less obliterated.

For examples, see in the *Text. Rec.*, Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28); Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xviii. 11 (from Luke xix. 10); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Matt. xxi. 44 (from Luke xx. 18); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 9, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(*b*.) Amplifications of quotations from the Old Testament, as in Matt. ii. 18; xv. 8; Luke iv. 18,

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[1] As was observed by Jerome in his Preface to the Gospels (*Ad Damasum*): "*Magnus in nostris codicibus error inolerit dum, quod in eadem re alius evangelista plus dixit, in alio quia minus putaverint addiderunt; vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerat ad ejus exemplar cæteros quoque existimaverit emendandos: unde accidit ut apud nos mixta sunt omnia et in Marco plura Lucæ atque Matthæi, rursus in Matthæo plura Joannis et Marci . . . inveniantur.*"

19; Rom. xiii. 9; Heb. ii. 7; xii. 20, etc. These are all right in the Septuagint.

(*c.*) Insertions of words and proper names (instead of pronouns) from Lectionaries for the Church service, especially those of the Gospels (Evangelistaria or Evangeliaria). Hence the frequent interpolation or changed position of Ἰησοῦς (*e. g.*, Matt. iv. 18; viii. 5; xiv. 22; John i. 43). Comp. also Luke vii. 31 (the prefix *εἶπε δὲ ὁ κύριος*), and x. 22 (*καὶ στραφεὶς πρὸς τοὺς μαϑητὰς εἶπε*, omitted by Tregelles, Westcott and Hort, but retained by Tischendorf and Von Gebhardt).

(*d.*) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text, of which the bilingual Codex Bezæ (D) and Codex Claromontanus (D$_{(2)}$) are the best known representatives. "The chief and most constant characteristic of the Western readings," says Dr. Hort, "is a love of paraphrase. Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness."[1] Examples of this paraphrastic tendency are found in the enlarged readings in Matt. xx. 28; xxv. 1 (*καὶ τῆς νύμφης*, after *τοῦ νυμφίου*); Luke iii. 22; xx. 34; Eph. v. 30; in many curious interpolations in the Acts; and in John v. 3, 4, and viii. 1 sqq., which will be considered separately under the next head.

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[1] Vol. ii. p. 122.

In this love for explanatory expansion of the sacred text, as if the Holy Spirit was too brief and terse for the common understanding, the authors of the Authorized English Version have imitated the old Western copyists and translators, but have acted more honestly by printing their numerous, mostly useless, and sometimes misleading, interpolations in italics.[1]

(*e.*) Additions from oral tradition, ancient liturgies, and explanatory glosses. They were usually noted on the margin and then incorporated with the text. Jerome expressed his wonder at the large number of such interpolations by the temerity of transcribers in his day.[2] But in many cases it was done ignorantly and innocently.

Under this head we may place the most important and serious interpolations, which are rejected by the severer class of critics, although some may be defended with solid arguments. They are as follows:

1. The doxology in the Lord's Prayer, Matt. vi. 13, which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer),

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[1] This method has been retained, but on a greatly reduced scale, in the Revision. It is open to objection, as conflicting with modern usage of italicizing for the purpose of emphasizing. Smaller type or brackets would obviate misunderstanding. I heard of a famous sensation preacher taking two words in italics for his text, as if they contained the gist of the passage.

[2] *Ad Suniam et Fretelam:* "*Miror quomodo e latere annotationem nostram nescio quis temerarius scribendam in corpore putaverit quam nos pro eruditione legentis scripsimus. . . . Si quid pro studio ex latere additum est, non debet poni in corpore.*"

and is missing in the oldest MSS. (א, B, D, Z), in the Itala and Vulgate.[1] It probably came in from 1 Chron. xxix. 11, and from ancient liturgical usage in Syria, as a response of the congregation. It is found first in the *Didache* and the Syriac Version, and thence passed into the common text at the time of Chrysostom. The Jewish response to the prayers in the temple is said to have been: "Blessed be the name of the glory of his kingdom forever and ever." In the Liturgy of St. James the doxology of the Lord's Prayer is expanded into a trinitarian shape: *ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεί.* But in all the extant Latin liturgies the doxology is omitted.[2]

2. The passage on the periodical descent of the angel of the Lord, troubling the pool of Bethesda for the healing of the sick, John v. 3, 4 (from *ἐκδεχομένων*, ver. 3, to *κατείχετο νοσήματι*, ver. 4), is undoubtedly an interpolation (at least ver. 4), probably

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[1] Cod. A cannot be quoted for or against, as the first twenty-four chapters of Matthew are lost. The newly discovered Codex Rossanensis has the doxology, but belongs to the sixth century. See p. 131.

[2] The English Revision puts the doxology in the margin. It was a case of honesty *versus* prudence. No change seems to have given wider dissatisfaction than this, and the substitution of "the evil one" (the tempter) for "evil," in the same prayer hallowed by daily use. The doxology is very appropriate, and will always be used; but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from liturgical usage is far more easily accounted for than its omission. The internal evidence also is rather against it; for our Lord immediately proceeds with "for" (*ἐὰν γάρ*) in ver. 14. His object was to suggest proper topics for prayer rather than to give a complete formula.

of Syrian and Western origin, and expresses a popular superstition, for which John cannot be held responsible. The first Greek father who shows any knowledge of the interpolation is Chrysostom (d. 407), but it is wanting in א, B, C*, (D), 33, and other authorities, and omitted by the critical editors, and the Revisers of 1881.[1]

3. The section on the woman taken in adultery, John vii. 53–viii. 11, in ten cursive MSS. at the end of the Gospel of John, in four (13, 69, 124, 346) at the end of Luke xxi. It no doubt rests on a primitive and authentic tradition, but was not written by John. It is omitted by א and B, and other Greek MSS.; there is no room for it in A and C, which are here defective; it was unknown to the Greek and older Latin fathers, but widely current in Latin Gospels of the fourth century. It interrupts the context, departs from the style of John, and presents an unusual number of variations in the MSS. Nevertheless, the story itself is eminently Christlike, and found its way into the Gospels of John and Luke from apostolic teaching, perhaps from the lost work of Papias of Hierapolis, who collected from primitive disciples various traditional discourses of our Lord with comments, and who (according to Eusebius iii. 39) set forth "a narrative concerning a woman maliciously accused before the Lord touch-

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[1] The Revision relegates it to the margin with this note: "Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*"

ing many sins,[1] which is contained in the Gospel according to the Hebrews." The English Revision properly retains the section, but in brackets, with a marginal note, and with space between it and the genuine part. The Christian world will never lose it. Its best place would be at the end of the Gospel of John as an appendix.[2]

4. The concluding twelve verses of Mark (xvi. 9–20) present a peculiar case. The section is wanting in the two oldest MSS. (א and B), and, according to the testimony of Eusebius and Jerome, in almost all the Greek MSS. of their day; it contains seventeen unusual words or phrases not elsewhere found in Mark or not in that sense; and there is a shorter conclusion in L and in the important old Latin MS. k, which presupposes the same defect in older MSS. On the other hand, the section is found in most of the uncial

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[1] *ἐπὶ πολλαῖς ἁμαρτίαις*, not one *ἁμαρτία*, as in the text.

[2] For the details the reader may consult the critical editions (Tregelles, p. 236–243; Tischendorf, ed. viii.; Hort, ii. *Notes*, ii. 82–88), and the commentaries of Lücke, Meyer (6th ed. by Weiss), Lange, Alford, Wordsworth, Godet, and Westcott. In my annotations to Lange's *Com. on John* (1872), pp. 267 sqq., I arrived at the same conclusion—namely, that "the *critical* evidence, especially from the Eastern church, is *against* the section, the *moral* evidence *for* it; in other words, it is no original part of John's *written* Gospel, but the record of an *actual event*, which probably happened about the time indicated by its position in John viii. The story could not have been invented, as it runs contrary to the ascetic and legalistic tendency of the ancient church. It is full of comfort to penitent outcasts. It breathes the Saviour's spirit of holy mercy which condemns the sin and saves the sinner. It is a parallel to the parable of the prodigal, the story of Mary Magdalene, and that of the Samaritan woman, and agrees with many express declarations of Christ that he came not to condemn, but to save the lost (John iii. 17; xii. 47; Luke ix. 56; xix. 10; comp. John v. 14; Luke vii. 37 sqq.)."

and in all the cursive MSS., in most of the ancient versions, in all the existing Greek and Syriac lectionaries as far as examined; and Irenæus, who is a much older witness than any of our existing MSS., quotes ver. 19 as a part of the Gospel of Mark (*Adv. Hær.* iii. 10, 6). A strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have *intentionally closed* his Gospel with ἐφοβοῦντο γάρ, "for they were afraid" (ver. 8).

These facts leave us two alternatives: (1) The conclusion is from the pen of Mark, but was not in his first draft, which may have been published before he completed the work, or it was lost from some very early copy (being written, perhaps, on a separate leaf), which was transcribed in this incomplete form. (2) Mark was prevented by some accident (perhaps the Neronian persecution of 64) from concluding his Gospel, and the twelve verses were supplied by the friendly hand of the last editor, perhaps from the Gospel of Luke, or from one of his Gospel fragments (comp. i. 1), or from oral teaching. I take the second alternative, and regard the conclusion as authentic or historically true, but not as genuine. The critical editors (and the English Revisers) properly retain the section, but include it in brackets, or leave some space between vers. 8 and 9, to indicate the uncertainty of its origin.[1]

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[1] For full information on this interesting case we refer to the critical apparatus of Tischendorf and Tregelles, to the monograph of Weiss on

5. The baptismal confession of the eunuch, Acts viii. 37, came in from very ancient ecclesiastical use. It supplies Philip's answer to the eunuch's question, "What doth hinder me to be baptized?" It appears in Western sources (Greek, Latin, and Arm.) and in some good cursives, but is absent from the best Greek MSS. and the Vulgate, though it soon found its way from the Old Latin into the later text of the Vulgate. Erasmus transferred it from the margin

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Mark (*Das Marcusevang.* pp. 512–515), and especially to the exhaustive discussion of Westcott and Hort in the second volume (*Append.* pp. 29–51). All these eminent critics, as well as Griesbach and Lachmann, reject the genuineness of the section, though they retain it in the text. The chief defenders of the genuineness are Bleek, Lange, Ebrard, Hilgenfeld, Broadus ("Baptist Quarterly," Phila. 1869), Wordsworth, McClellan, Scrivener (*Introd.* pp. 507–513), Morison (*Com. on Mark*, pp. 446 and 463 sqq.), Canon Cook (in the Speaker's *Com. on Mark*, pp. 301-308), and especially Dean Burgon of Chichester, in his very learned and very dogmatic monograph, *The Last Twelve Verses of the Gospel according to S. Mark Vindicated against Recent Critical Objections and Established*, Oxf. and Lond. 1871 (334 pages): comp. his article in the "Quarterly Review" for Oct. 1881. Burgon lays great stress on the Lectionaries, and on the fact that Cod. B (which he otherwise hates with a personal animosity) leaves a blank column between ver. 8 and the Gospel of Luke, which seems to imply the scribe's knowledge of a fuller conclusion of the Gospel. But it is the last (third) column, and the second has the subscription, after ver. 8, ΚΑΤΑ ΜΑΡΚΟΝ, which indicates the close. Nor is it the only blank column in the whole MS., as Burgon asserts; for (as Dr. Abbot has first pointed out) two columns are left blank at the end of Nehemiah, and a column and a half at the end of Tobit. There are similar blanks in the Alexandrian and Sinaitic MSS. In his "Revision Revised," Burgon makes a savage attack upon Westcott and Hort and the English Revisers for daring (in common with the ablest critics) to dissent from what he regards his unanswerable "demonstration" and infallible judgment. He calls the marginal note of the Revisers in Mark xvi. 8, which simply states a fact, "the gravest blot of all." Then the other blots must be very slight indeed.

of one of his Greek MSS., as "having been omitted by the carelessness of scribes." The Revision relegates it to the margin with the note: "Some ancient authorities insert, wholly or in part, ver. 37, *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God.*"

6. The passage of the three heavenly witnesses, 1 John v. 7, 8, is wanting in all the Greek MSS., uncial and cursive, written before the fifteenth century, in all the ancient versions (including the best MSS. of the Vulgate), and in all the Greek fathers, who in the Nicene age, during the Arian and semi-Arian controversies, quoted every available proof-text of the Bible from Genesis to Revelation for the dogma of the Trinity, and could not possibly have overlooked this, had they known it or found it in any MS. It first appeared in Latin copies, and from them passed into two very late Greek MSS., of no authority. The internal evidence alone is conclusive against it; for John would not have written "the Father, the *Word*, and the Holy Spirit," but either "the Father, the *Son*," or "*God*, the Word," etc. Moreover, there is no real correspondence between "the Father, the Word, and the Holy Spirit" in heaven, and "the Spirit, the water, and the blood" on earth; the supposed analogy originated in the fancy of some African father of the fifth century (possibly Cyprian in the third century), and was put on the margin by some copyist of the Latin text. For these reasons the passage is now given up by all critical editors and commentators. Erasmus at

first omitted it; Luther did not translate it, though it crept afterwards into his German Bible.[1] Truth, honesty, and piety demand its expulsion from the Word of God. The doctrine of the Holy Trinity does not need the support of a spurious interpolation; it rests on the whole tenor of the Bible doctrine of a God revealed as Father, Son, and Holy Spirit.[2]

3. SUBSTITUTIONS.

Very often one word is substituted for another similar in spelling or sound, or apparently better suited to the context. The most remarkable variations under this head are the following:

1. John i. 18: ὁ μονογενὴς υἱός (abridged $\overline{\text{YC}}$),

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[1] Strange to say, it is retained in the recent authoritative revision of Luther's text, though in brackets and with the note: "*Die eingeklammerten Worte fehlen in der Uebersetzung Luthers und sind ihr erst später beigefügt worden.*" The English Revision very properly ignores the interpolation altogether, reading simply, with John: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." All the rest from "in heaven," ver. 7, to "on earth," ver. 8, is spurious.

[2] See above, p. 136 sq. More than fifty volumes and pamphlets have been written for and against the three witnesses. It was once considered a sure mark of heresy to doubt the genuineness of the passage, now it is difficult to summon a corporal's guard of old fogies for its defence. Even Dr. Scrivener, one of the most conservative critics, says (p. 561), "To maintain the genuineness of this passage is simply impossible." It is a wonder that Dean Burgon has not come up to the defence of this forlorn post. He might summon any number of *Latin* witnesses. Many sermons on the Trinity, good, bad, and indifferent, have been preached from this text. A high American dignitary and scholar (?) honestly believes that the passage was written by St. John, and will yet be dug up from the dust of some Egyptian convent. *O sancta simplicitas!* O for another Tischendorf or Simonides!

the only-begotten Son (text. rec.), or μονογενὴς ϑεός (abridged $\overline{\Theta C}$), *an Only-begotten One who is God.* (A third reading, ὁ μονογενὴς ϑεός, "*the* only-begotten God," found in ℵ^c, *i. e.*, ℵ as corrected by the third hand, and in No. 33, arose simply from a combination of the two readings, the article being improperly transferred from the first to the second.) The two readings are of equal antiquity: ϑεός is supported by the oldest Greek MSS., nearly all Alexandrian or Egyptian (ℵ*, *i. e.*, the original or uncorrected ℵ, B, C*, L, also the Peshito Syr.); υἱός by the oldest versions (Itala, Vulg., Curet. Syr., also by the secondary uncials, and all known cursives except 33). The patristic evidence is uncertain and conflicting. The usual abbreviations in the uncial MS., $\overline{\Theta C}$ and $\overline{\Upsilon C}$, may easily be confounded. The connection of μονογενής with ϑεός is less natural than with υἱός, although John undoubtedly could call the Son ϑεός, and did so in ver. 1. Μονογενὴς ϑεός simply combines the two attributes of the Logos, ϑεός, ver. 1, and μονογενής, ver. 14.

For a learned and ingenious defence of ϑεός, see Hort's *Two Dissertations* (Cambridge, 1877), Westcott in the Speaker's *Commentary on John* (p. 71), and Westcott and Hort's *Gr. Test.* vol. ii. (*Notes*, p. 74); also Weiss in the 6th ed. of Meyer's *Com. on John* (1880).[1] It is urged that the substitution of υἱός for ϑεός is easily explained as being suggested by the primary meaning of *μονογενής*, while the converse substitution is inexplicable by any ordinary motive likely to affect transcribers. But ϑεός in connection with *μονογενής* is not sustained by any parallel passage in the New Test., and sounds strange. Tischendorf adopts *υἱός*, and Dr. Abbot ably defended this reading in two essays—one in the "Bibliotheca Sacra" for 1861, pp. 840–872, and one printed for the American Revision Committee (and afterwards published in the "Unitarian Review" for June, 1875, at Boston). The Westminster Revisers first adopted "God" in the text, but afterwards put it on the margin, as the American Committee suggested. Both readings give essentially the same sense, but the common reading is more natural and free from objection. Μονογενής does not necessarily convey the Nicene idea of eternal generation, but simply the unique character and superiority of the eternal and uncreated sonship of Christ over the sonship of believers, which is a gift of grace. It shows his intimate relation to the Father, as the Pauline *πρωτότοκος* (Col. i. 15) his sovereign relation to the world.

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[1] Weiss renders the passage (p. 86) thus: "*Göttliches Wesen hat niemand je gesehen; ein Eingeborener göttlichen Wesens . . . hat davon Kunde gebracht*," *i. e.*, "the Divine Being no one has ever seen; an Only-begotten One of Divine Being . . . . has brought knowledge of it."

2. Luke ii. 14: *εὐδοκία* (nominative), or *εὐδοκίας* (genitive), in the *Gloria in Excelsis*. The textus receptus gives us an anthem with three clauses, or a triple parallelism, the third being a substantial repetition of the second:

"Glory be to God in the highest,
And on earth peace,
Good pleasure among men."[1]

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[1] *ἐν ἀνθρώποις εὐδοκία.* The A. V. is certainly wrong in ignoring

The other reading gives us a double parallelism of somewhat unequal length (as often in the Psalms):

> "Glory be to God in the highest,
> And on earth peace among men of (his) good pleasure,"[1]

with three corresponding ideas—glory and peace, God and men, in the highest (heaven) and on earth.[2] Intrinsically this reading is preferable, the parallelism being complete without a repetition. It is supported by ℵ*, A, B, D, all the Latin copies (*bonæ voluntatis*), the Gothic Version (*godis viljins*, "of good will"), Origen, Jerome; while the nominative *εὐδοκία* is sustained by the cursive MSS., the Syriac, Coptic, and other versions, and many Greek fathers, and the Greek *Gloria in Excelsis*, as appended to Cod. A (which, however, in Luke ii. 14 reads the genitive), and in the Apost. Constitutions. Tischendorf adopts *εὐδοκίας*, so also Westcott and Hort, and the Revisers, but with the other reading on the margin.[3]

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the preposition (as the Vulgate and Luther do), and translating "Good will *towards men*," as if it were the dative.

[1] *εὐδοκίας*, *bonæ voluntatis*, not as a predicate of men, but men of *God's* good will, men in whom he takes delight, to whom his favor, his benevolent purpose, is shown by the birth of the Saviour. *All* men are meant, not a particular class (comp. John iii. 16; Tit. ii. 11). This relieves the passage of a great difficulty. Comp. *εὐδοκία* in Phil. i. 15; ii. 13; Eph. i. 5, 9; 2 Thess. i. 11; and *εὐδοκέω* in Matt. iii. 17; xvii. 5; Mark i. 11; Luke iii. 22.

[2] Dr. Hort (*Notes on Select Readings*, ii. p. 56) suggests a more equal division, by connecting "and on earth" with the first clause:

Δόξα ἐν ὑψίστοις ϑεῷ καὶ ἐπὶ γῆς,
εἰρήνη ἐν ἀνϑρώποις εὐδοκίας.

[3] The famous "Quarterly Reviewer" (Oct. 1881), of course, denounces

3. Rom. v. 1: ἔχομεν, *we have* (*habemus*), εἰρήνην, peace, or ἔχωμεν (the hortative), *let us have* (*habeamus*), peace. Here the intrinsic evidence rather favors the received text, since the apostle states the result of justification by faith; moreover, it is respectably supported by ℵ^{a}, B^{3}, F, G, P, Didymus, Epiphanius, etc.; and ο and ω may easily be confounded. Hence Lachmann in his ed. major, and Tischendorf in his former editions, favored ἔχομεν, and the American Committee decided to retain "we have" in the text, and to put "let us have" in the margin. But the English Committee decided the other way, following Lachmann in his ed. minor, Tischendorf in his last edition, and Westcott and Hort. In his Critical Notes Hort does not even mention this variation. It must be admitted that ἔχωμεν is, upon the whole, better supported by ℵ* (uncorrected), A, B*, C, D, Itala, Vulgata, and other versions; and it gives also good sense, since peace, like every other gift, must be held fast and regained ever anew to be fully possessed and enjoyed. Anxious and timid Christians must be exhorted to realize the benefit of the merits of Christ which are theirs by faith.

4. Acts xx. 28: "to feed the church of *God*" (τὴν

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the reading of εὐδοκίας as a "grievous perversion of the truth of Scripture," and holds the evidence for εὐδοκία to be "absolutely decisive." Canon Cook, the editor of the Speaker's *Commentary*, agrees with Dean Burgon's general position, but admits at least that "the Revisers have manuscript authority sufficient to prove that their reading was known and adopted by many churches at a very early time." (*The Revised Version of the First Three Gospels*, Lond. 1882, p. 27.)

ἐκκλησίαν τοῦ ϑεοῦ), or "the church of the *Lord*" (τοῦ κυρίου). The difference derives doctrinal importance from the addition: "which he purchased with *his own blood*" (ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου). The reading ϑεοῦ would furnish a strong argument for the divinity of Christ, but also an almost patripassian or monophysitic view of his death.[1] The two Revision Companies are divided here—the English put "God" in the text, and "the Lord" in the margin; the Americans reverse the order. The critical editors are also divided—Westcott and Hort adopt τοῦ ϑεοῦ, Tischendorf τοῦ κυρίου. The former is supported by ℵ, B, a number of cursives, Vulg.; the latter by A, C*, D, E, 13, and other cursives, and by the Old Latin, Coptic, and Sahidic versions. The testimony of the fathers is divided.[2] The ablest arguments on the two sides of the question are by Dr. Hort, in favor of ϑεοῦ, in *Notes on Select Readings*, pp. 98–100, and by Dr. Ezra Abbot, in favor of κυρίου, in the "Bibliotheca Sacra," Andover, for 1876, pp. 313 sqq.[3] Dr. Hort suggests at the end of his note that possibly υἱοῦ may have dropped out after τοῦ ἰδίου at some very early transcription, affecting all existing documents. This conjecture would relieve the passage of all difficulty, and make it conform to the apostolic doctrine that God purchased to himself a universal church by the precious blood of his dear Son. But since conjecture cannot be allowed a place in view of the multitude of readings, except in an extreme case, which does not exist here, I prefer the reading *κυρίου*. Paul often speaks of "the church of God" (1 Cor. i. 1; xi. 22; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 5), but nowhere of the blood of God. On the other hand, the Church is usually represented as the institution of Christ, as his body, and his bride for which he shed his blood (Matt. xvi. 18; 1 Cor. iii. 11; Eph. i. 22, etc.).

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[1] Comp. Watts's "When God the mighty Maker died;" and the old German hymn, "*O welche Noth! Gott selbst ist todt.*"

[2] Chrysostom is quoted on both sides; but Dr. Abbot writes me the following note: "The case in regard to Chrysostom must be considered clear. He not only reads κυρίου without variation among the MSS. in his *Hom. on Eph.* iv. 11, but (what I did not know when I wrote my article) the best MSS. of Chrysostom read κυρίου in his homily *on this passage of the Acts*, and that reading is accordingly adopted in the translation of his *Homilies on the Acts* in the Oxford Library of the Fathers."

[3] The essay was first privately printed for the use of the Am. Revision Committee.

5. 1 Tim. iii. 16: ϑεός ($\overline{\Theta \mathrm{C}}$), or ὅς (O C), "*God* was manifested in the flesh," or "*He who* [*i. e.*, Christ] was manifested in the flesh." Here the weight of external and internal evidence is decidedly in favor of *ὅς*, and this reading has been adopted by all the critical editors (Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort), critical commentators (including Alford and Ellicott), and by the English and American Revisers.[1] The arguments

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[1] Even Bishop Wordsworth of Lincoln, the most conservative of English commentators, adopts the reading ὅς. So the Bishop of London, in the Speaker's *Commentary, in loc.*; Canon Spence, in Ellicott's *Com.*, and Dean Plumptre, in Schaff's *Popular Com.*, vol. iii. (1882), p. 570. Canon Farrar, *St. Paul*, ii. 522, regards it as "a certain reading." In opposition to the almost unanimous consensus of modern critics and commentators, Dean Burgon (*The Revision Revised*, 1883, pp. 424–501) boldly ventures upon a long dissertation in defence of the reading ϑεός. His indefatigable researches in the Libraries of Europe have increased the number

are: (1) The best MSS. (א, A*, C*, F, G) read ὅς, although some have been corrected by later hands. In א the letters ϑε were added above the line, in the twelfth century. The correction in C is older. A is defaced, but has been examined by Bishop Ellicott and other scholars with the aid of the microscope, and found to have had originally OC without a bar above and without a transverse stroke in O, though both were added in comparatively recent times. B cannot be quoted here, as it does not contain the Pastoral Epistles.[1] (2) All the ancient versions of any weight have a relative pronoun here. (3) The Western ὅ, *quod*, which is a manifest correction of ὅς and adaptation to the preceding μυστήριον. (4) The oldest fathers: Origen (*qui manifestatus est*), Epiphanius, Cyril, Theodore of Mopsuestia, Jerome. The reading ϑεός seems not to have been known before the last third of the fourth century; and even Chrysostom is here doubtful, though in one place he probably read ϑεός, as certainly did Theodoret. (5) It is much easier to account for the change of the difficult ὅς into the easy ϑεός, than *vice versa*, although the mechanical resemblance of OC and Θ̅C̅ made the other change more easy. (6) While ϑεός well suits the first of the six verbs,

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of *cursive* MSS. of the Pauline Epistles, including lectionaries which read ϑεός or ὁ ϑεός (4), to 290 (258 + 32). He has found two others which read ὃς ϑεός, and 3 lectionaries which read ὅς, which are to be added to the 3 cursives before cited for that reading. But the evidence for ὅς he neither states fairly nor fully, and he fails to account for this reading. See p. 298.

[1] Not "because the jealousy of Rome has prevented accurate collation," as the Speaker's *Com.* (iii. 780) strangely remarked in the year 1881, thirteen years after the publication of the fac-simile edition of Vercellone!

it does not naturally harmonize with the other five. We may say that God "was manifested in the flesh," but not that he was "justified in the spirit," "seen of angels," "received up in glory." All this, however, can be said with perfect propriety of Christ as the God-*man*. And he is undoubtedly meant by the relative pronoun. And even the first verb suits better to the language of John, who does not say "*God* was made flesh," but "the *Word* was made flesh." We have in this passage no doubt a quotation from a primitive creed or hymn in praise of Christ, and this accounts not only for the relative ὅς, but also for the rhythmical structure of the whole passage, which can be arranged in three parallel pairs:

Ὃς ἐφανερώϑη ἐν σαρκί,
ἐδικαιώϑη ἐν πνεύματι,
ὤφϑη ἀγγέλοις,
ἐκηρύχϑη ἐν ἔϑνεσιν,
ἐπιστεύϑη ἐν κόσμῳ,
ἀνελήμφϑη ἐν δόξῃ.

The doctrinal importance of this variation has been much overrated. The divinity of Christ loses nothing by the change. It implies in any case his pre-existence. He is the personal embodiment of the mystery of godliness.[1]

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[1] Comp. a sermon of Dr. Vaughan (Master of the Temple), *Authorized or Revised?* Lond. 1882, p. 17: "The Revised Version of the New Testament says *this* to us—and if it were its only change, it would have been worth ten years of labor: The mystery of godliness, the revealed secret which has in it 'reverence,' the right feeling and attitude of the soul towards God its Author and Object of being, is a Person—incarnate, justified, attested, heralded, believed, glorified—a Person whom to know

6. Apoc. xvii. 8: καίπερ ἔστιν, or καὶ παρέσται. Here the textus receptus, by the fault of a transcriber, gives nonsense: "The beast that was, and is not, *and yet is*"—while the true reading adopted by all the modern editors makes it quite clear: "The beast was, and is not, and shall come" (lit., shall be present).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as ἐν τοῖς προφήταις for ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ, in Mark i. 2; Βηϑαβαρᾶ for Βηϑανία, in John i. 28 (due, perhaps, to the conjecture of Origen).

CRITICAL RULES.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. It is not a mechanical process, and does not lead to mathematical certainty. The critic has often to reason upon mere probabilities, and to ascertain what hypothesis best explains all the phenomena. Here the judgment may vary, and absolute unanimity cannot be expected in every case.

The following rules may be regarded as being sound, and more or less accepted by the best modern critics:

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.

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is life, whom to serve is freedom. He is not a doctrine, nor a book, nor a creed, nor a church—He is a Person."

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be *weighed* rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.

On closer inspection, the witnesses are found to fall into certain groups, and to represent certain tendencies. Westcott and Hort have revived, modified, and perfected Griesbach's system of families or recensions. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts, and enter minutely into the *genealogical* relations of the ancient documents. The Western text is specially represented by D, the Old Latin versions, the Greek copies on which they were based, and in part by the Curetonian Syriac, and is characterized by a tendency to paraphrase and to interpolate from parallel passages or other sources. The Alexandrian or Egyptian text is much purer, but betrays a tendency to polish the language; it is found in Origen, Cyril of Alexandria, and other Alexandrian fathers, and in the two principal Egyptian versions, especially the Memphitic. The Syrian text is mixed, and the result of a recension of editors who borrowed from all sources and were anxious to remove stumbling-blocks, and to present the New Testament in a smooth and attractive form. The neutral (pre-Syrian) text is best represented by B and largely by ℵ, and comes nearest to the apostolic original. From a careful comparative examination, Westcott and Hort have come to the conclusion that these two oldest extant MSS., the Vatican and the Sinaitic, are derived from ancestries which "diverged from a point near the autographs, and never came into contact subsequently; so that the coincidence of ℵ and B marks those portions of text in which two primitive and entirely separate lines of transmission had not come to differ from each other through independent corruption in the one or the other."[1] They pay supreme respect to the Vatican MS., while Tischendorf, in his last edition, often gives the preference to the Sinaitic readings.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions. See the special discussion of the genealogical method below, p. 208 sqq.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading. Mere antiquity is no certain test of superiority, since the corruption of the text began at a very early date.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "*Brevior lectio præferenda est verbosiori*" (Griesbach). Porson regarded this as the "surest canon of criticism." Transcribers were intent upon complete copies, and often inserted glosses on the margin or between the lines, and others put them into the text.

(7.) The more difficult reading is preferable to the easier. "*Lectio difficilior principatum tenet,*" or "*Proclivi scriptioni præstat ardua.*" This was Bengel's first rule. It is always easier to account for the change of a really or apparently difficult and obscure reading into an easy and clear one, than *vice versa.* Transcribers would not intentionally substitute a harsh, ungrammatical, or unusual reading for one that was unobjectionable.

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[1] *Gr. Test.* i. 556 sq.

(8.) The reading which best explains the origin of the other variations is preferable. This rule is emphasized by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncrasies of the writer" (Scrivener).

(10.) That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all mediæval copies and printed editions.

(12.) The primary uncials, ℵ, B, C, and A—especially ℵ and B—if sustained by other ancient Greek uncials (as D, L, T, Ξ, Z) and first-class cursives (as 33), by ancient versions, and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

APPLICATION OF THE RULES.

The application of these critical canons decides, in the main, against the *Textus Receptus*, so called, from which the Protestant versions were made, and in favor of an older uncial text. The former rests on a few and late, mostly cursive MSS., which have very little or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It is essentially the Byzantine, or Constantinopolitan, text which almost exclusively prevailed in the Greek state-church. It is the mixed text of the Syrian fathers of the fourth century, especially of Chrysostom, who spent the greater part of his life in Antioch, and the last ten years as patriarch at Constantinople (d. 407). This text was almost exclusively copied during the ascendency of Constantinople in the East, while the West confined itself to the Latin version, and remained ignorant of the Greek Testament till the fall of Constantinople and the revival of letters. This text was introduced in the West in printed form by Erasmus in 1516, with some additions from the Latin version. It passed with many changes into the editions of Stephens, Beza, and Elzevir, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort have the advantage over them in the possession of an immense critical apparatus which has been accumulating for three hundred years. This apparatus includes not only the oldest Greek MSS., but also the oldest versions —Syriac, Latin, Egyptian — and numerous quotations of ante-Nicene and Nicene fathers (older than Chrysostom); and among these various sources there is a very remarkable agreement and departure from the received text, though mostly of a verbal character, and seldom touching a doctrine. We are now able to go back from the printed text of the fifteenth century and its basis, the Byzantine text of the fifth century, to a text of the ante-Nicene age up to the time of Irenæus or the middle of the second century.

It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. The German Version of Luther and the English Version of 1611 are so idiomatic and classical, and so full of faith and the Holy Spirit, that they have deservedly a most powerful hold on the popular mind and heart; and every serious departure from them is apt to disturb associations and cherished recollections of the dearest and most sacred character. But the truth must prevail at last over tradition and habit. *Amicus Erasmus, amicus Stephanus, amicus Beza, sed magis amica veritas.*

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is *shorter*, but it is also *older*, *purer*, and *stronger*.

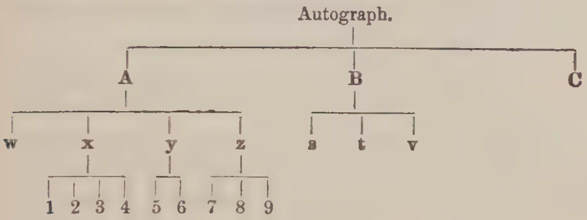
By that we must abide until new discoveries bring us still nearer to the inspired original. If we cannot have the very best, let us have at least the next best. If the apostolic autographs should ever be discovered, which is extremely improbable, it would create a new epoch in biblical learning, but it would scarcely alter the text, which no doubt has been providentially preserved from all essential alterations.

THE GENEALOGICAL METHOD.

[This section was kindly contributed to this work by Professor BENJ. B. WARFIELD, D.D., of the Theological Seminary at Allegheny, Pa., now at Princeton, N. J. He has made textual criticism a special study, and has published since an able *Introduction to the Textual Criticism of the N. T* (London, 1886). Comp. chs. ii. and iii.—P. S.]

IN attempting to recover the original form of any ancient text, the first step must always be *to gather the testimony*, which in the New Testament is found in the MSS., citations and versions. Just as inevitably the next step must be the *sifting, weighing, and classifying of the testimony.* It is, indeed, conceivable that all witnesses might be equally important; but most certainly this is not *a priori* probable. It is altogether likely prior to examination, rather, that one witness is more weighty than another; it is far from improbable that many apparently important witnesses may prove simply a body of repeaters. Suppose, for instance, that printed as well as manuscript copies were included in the collected material: one edition may have comprised ten thousand impressions; another, equally good or better, only one hundred; and it would be clearly unfair, merely on account of this accident of the number of impressions, to allow one hundred times more weight to the one edition than to the other. Similarly, from one MS. there may have been made a thousand copies; from another, equally good or better, only ten; and it would be equally unfair, merely on account of this accident of the number of copies taken, to allow one hundred times more weight to the one group than to the other. Unless, however, before using our testimony at all, we begin by sifting and classifying it, we run continual and unavoidable risk of perpetrating this gross injustice.

An imaginary case, illustrated by a diagram, may make these facts more apparent:



Suppose three copies, A, B, C, are made of the autograph, which is then destroyed. Suppose, further, that C remains uncopied; of B three copies, s, t, v, are made; and of A four, w, x, y, z, of which, again, x, y, z become themselves the parents of the further copies represented by numerals in the diagram. We have now nineteen representatives of the autograph from which we are to reconstruct it. Shall we allow equal weight to each? Clearly A and 9, say, for instance, stand in very different relations to the autograph, and it would be manifestly unfair to allow them equal weight. Clearly, again, in the presence of A, all its copies—sons and grandsons alike—are useless to us; they contain legitimately nothing not already in A, and therefore, both in the cases where they are like it and in those where they are unlike it, must be absolutely neglected. The same is, of course, true of the relation of s, t, v to B. In other words, the *fourteen MSS.*, A, w, x, y, z, 1–9, can rank in combination as only *one witness;* the four, B, s, t, v, again as only one; and, although we possess *nineteen documents*, we have at last only *three witnesses.*

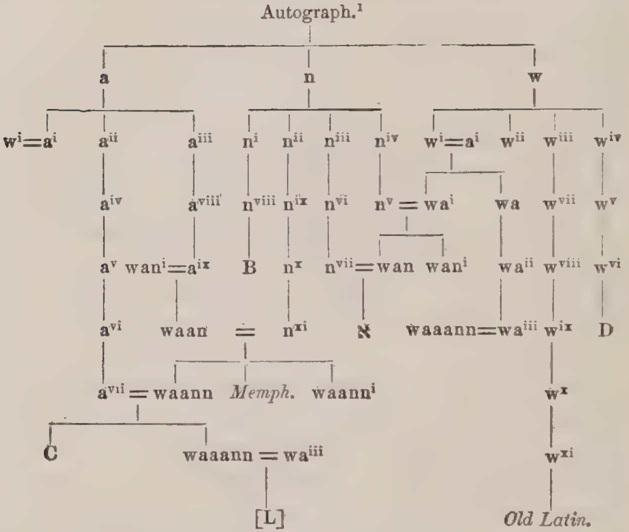
Let us take another step, and suppose that as well as the autograph, A, B, x, y, z are lost, so that we possess only the fourteen MSS., C, s, t, v, w, 1–9: how would the case be altered? We certainly do not, in thus decreasing the number of our copies, increase the number of our witnesses. s, t, v would still represent only three repeating witnesses of what was in the one witness B; w, 1–9 would be still, in all their divergencies from one another, only corruptions from A, and hence worthless — in all their agreements with one another only witnesses to what was in A, and hence only one witness. There are thus still only *three* witnesses to consider. And it would be still manifestly misleading to treat our documents as together constituting more witnesses than three. We could not, indeed, now as in the former case neglect the testimony of s, t, v, or of w, 1–9; but we should not be able to treat each of them as a direct witness to the autograph co-ordinate with the others or with C. The true method of procedure would be to compare the various copies among themselves, noting their affiliations, and thus discovering that s, t, v constituted one group, while 1, 2, 3, 4,—5, 6,—7, 8, 9, each formed a sub-group, which then united with each other and with w to frame another group, while C stood alone. Thus, working backward on the simple and almost self-evident principle that community in readings means community in origin, we should discover by the irrefragable evidence of the mutual resemblances and divergences of documents what we know from the diagram—namely, that we have three witnesses only to consider, and that the whole group w, 1–9 is, in point of originality, equal only to the one MS. C in value. The qualifying phrase, "in point of originality," has been designedly inserted; for, although this grouping of the documents is decisive as to the question "how many witnesses have we?" and necessarily reduces them to three, it says not one word as to the relative values of those three witnessing groups. A, represented by the extant w, 1–9, may be far better than, or it may be far worse than C, represented by itself alone. The relative values of the various witnesses cannot be determined until after the grouping has been thoroughly done, and then must be sought by testing the groups as wholes by intrinsic and transcriptional evidence.

By means of our diagram we have thus obtained the two first and most important rules of critical procedure: 1, First classify the witnesses by means of a careful study of the affiliation of the documents, thus discovering how many *real* witnesses there are; and, 2, Then determine the relative values of these witnesses through the use of the only applicable evidence—*i. e.*, intrinsic and transcriptional. Thus alone can we mount to the autographic form of any ancient text by secure steps.

The application of this method—universally in use elsewhere—to the text of the New Testament was first hinted at by Bentley and Mill, and first actually made by Bengel, followed especially by Griesbach. It has been reserved, however, to our own day and to Dr. Hort to perfect it. Dr. Hort has pointed out that the extant MSS. of the New Testament fall naturally into four great groups, which he names Syrian, Western, Alexandrian, and Neutral. The Syrian is, however, demonstrably of late origin, and the result of a combination of the other three. And therefore, just as in our imaginary case all derivative evidence was to be rejected in the presence of its sources, so also here the whole Syrian group is of no value as testimony to us in the presence of the groups out of which it was made. In the reconstruction of the autographic text we are concerned thus only with the three coordinate groups, called Western, Alexandrian, and Neutral. We have but to distribute the various documents which have come down to us, each to its proper group, in order to lay beneath us an impregnable basis for our reconstruction of the autographic text of the New Testament.

This task of distribution proves in the New Testament to be a very difficult and complicated one. The different portions of the volume—Gospels, Acts, Catholic Epistles, Pauline Epistles, and Revelation—must be treated separately. Allowance must be made for progressive growth of corruption within the bounds of each class. And, above all, the problem is to an unparalleled degree complicated by mixture between the groups, so that in many passages it is exceedingly difficult, and sometimes impossible, to classify the readings with any certainty. These difficulties and complications limit the application of the genealogical method, as it is called, so far, but cannot affect it in general, and do not throw doubt upon it wherever it is applicable. They force us to call to our aid other methods to decide between readings in special passages and to test our results in all passages; but in the main portion of the New Testament, genealogical evidence is thoroughly applicable and entirely decisive.

The vast majority of the extant documents—all those of the later or cursive type—are assigned definitively to the Syrian class, and hence are convicted as of secondary value as witnesses, and of no value at all in the presence of the primary sources. Only five MSS. are found to be throughout pre-Syrian—viz., B, ℵ, D, D_2, G_3—of which B seems purely Neutral in the Gospels, and D, D_2, G_3 purely Western throughout. In the rest of the New Testament B has a Western element; and ℵ, though largely Neutral, has Western and Alexandrian elements throughout. Such MSS. as A, C, L, P, Q, R, T, Z, Γ, Δ, and some few cursives, contain a larger or smaller pre-Syrian element. The Old Latin Version seems purely, the Curetonian Syriac predominatingly, Western. The Memphitic was originally in all probability purely pre-Syrian, and predominatingly non-Western; the Thebaic is similar, but with a larger Western element. The pre-Syrian element among citations is largest in those from Origen, Didymus, and Cyril of Alexandria. The following very rough and ideal genealogical diagram may perhaps suggest the above facts to the eye, as concerning some of the chief documents in the Gospels.


Autograph.[1]
a
n
w
$w^{i}=a^{i}$
a^{ii}
a^{iii}
n^{i}
n^{ii}
n^{iii}
n^{iv}
$w^{i}=a^{i}$
w^{ii}
w^{iii}
w^{iv}
a^{iv}
a^{viii}
n^{viii}
n^{ix}
n^{vi}
$n^{v}=wa^{i}$
wa
w^{vii}
w^{v}
a^{v}
$wan^{i}=a^{ix}$
B
n^{x}
$n^{vii}=wan$
wan^{i}
wa^{ii}
w^{viii}
w^{vi}
a^{vi}
$waan$
$=$
n^{xi}
ℵ
$waaann=wa^{iii}$
w^{ix}
D
$a^{vii}=waann$
Memph.
$waann^{i}$
w^{x}
C
$waaann=wa^{iii}$
w^{xi}
[L]
Old Latin.

The Alexandrian, Western, and Neutral groups—which each originated in a single document—are represented by the letters a, w, and n, respectively; the pure or mixed[2] representatives of each being designated by the primed or combined letters. If a reading now, for instance, is attested by D, א, Old Latin—seeing that D and the Old Latin are pure descendants of w, and א a mixed one, their common inheritance of this reading may be accounted for as coming from w, and they may therefore constitute but a single witness for it. On the other hand, if a reading is supported by B, א, D, it necessarily has the support of both n and w—two out of three. On the hypothesis that a, n, and w are of equal value, the latter reading would be probably right, and the former probably wrong.

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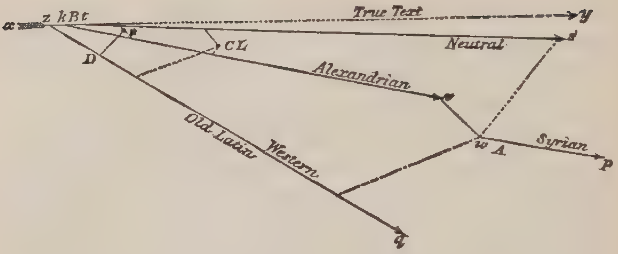
[1] This diagram is meant to represent the *kind*, not the *degree*, of relationship between documents. The reader must avoid being led to suppose, for instance, that C, L, and *Memph.* are as closely related to one another as the diagram represents them to be.

[2] The usual genealogical sign of marriage (=) is used in the diagram to denote mixture.

Of course, however, the three original sources—w, n, and a—are not of equal value. On testing the groups that represent them by intrinsic and transcriptional evidence—which, we must remember, is the only applicable evidence—w betrays itself as most painfully corrupt, and a as quite so, while n approves itself as unusually pure. In cases of ternary variation between the groups, that reading which represents n is probably, therefore, correct, and is usually supported as such by internal evidence; in cases of binary variation that reading for which the group representing n throws its weight is almost certainly correct, and is almost uniformly proved to be such by internal evidence. (The exception consists mainly of those few passages classed as Western non-interpolations.) The relative divergence from the autograph of the several groups may be roughly represented to the eye by the following diagram, in which also we may observe anew the value of certain combinations in the Gospels.



If x y represents the line of absolutely true descent, z q, along the course of which the various Western documents may be ranged in growing corruption, will roughly represent the Western divergence, t s the Neutral, and k v the Alexandrian; w p represents the Syrian. Now, it is evident that B, placed at a point between k and t, or just beyond t on the line t s, is the nearest to the originals of any MS. B ℵ will carry us back to a point on s t x, or to a point at, or prior to, k or z. B D will take us to, or prior to, z. ℵ D, on the contrary, *may be* equal to B D, and so land us on z x; or *may be* equal to D alone, and so carry us only amid the abounding corruption of z q. And so on through the list.

In putting the genealogical method to practical use in determining the text in individual passages, the central problem is to translate testimony expressed in terms of individual manuscripts into testimony expressed in terms of classes of manuscripts. It would be a great help to have in our hands a trusty edition of the New Testament presenting in parallel columns the four great classes of text, each with its own various readings. In such case we should have only to turn to the passage in our Testament and see the testimony marshalled in order. Such an edition is, however, still a desideratum,[1] and, indeed, is by no means a necessity. The information given in any good digest of readings is sufficient to enable us to deal with most passages at the expense of a little trouble and thought, as if they had place in such an edition and we could turn to them there and see at a glance the readings of each class. Let us suppose, for instance, that we wished to deal with a passage in the Gospels in which one reading was supported by B, ℵ, C, L, Memph., Theb., Orig., and its rival by the remainder of the witnesses: it is easy to see that in our desiderated edition the former reading, supported as it is by the typical Neutral and Alexandrian documents, would stand in those columns, and the latter, for a like reason, in the Western and Syrian columns. By simply noting the grouping of the documents we can proceed, therefore, just as if all this preliminary work had been already done to our hand by somebody else.

The proper procedure is something like this: First, let the Syrian testimony—which as collusive testimony is no testimony—be sifted out. This may be done roughly by confining our attention for the moment to the pre-Syrian documents—that is, to the earlier versions, the fathers before 250 A.D., and to such MSS. as B, ℵ, C, L, D, T, Ξ, Δ, Z, R, Q, 33 in the Gospels; B, ℵ, A, C, D, E, 13, 61 in Acts; B, ℵ, A, C, 13 in the Catholic Epistles; B, ℵ, A, C, D, G, P, 17, 67** in Paul; and ℵ, A, C, P, 95, in Revelation. Very frequently the reading will be found to be already settled on the completion of this first step; on sifting out the Syrian testimony the variation is sifted out too. As this amounts to proving the non-existence of the variation before A.D. 250, the text thus acquired is very certain. An example may be seen in John v. 8, where the received text reads ἔγειραι with support which disappears entirely with the Syrian documents, while its rival, ἔγειρε, is left with the support of B, ℵ, C, D, L, etc. A like case is Mark i. 2, where "*the prophets*" is read only by documents which sift out by this process, leaving its rival, "*Isaiah, the prophet*," still testified to by B, ℵ, D, L, Δ, 33, Latt., Memph., and Syrr. Pst., Hlc. mg. and Hier. We add three further examples from Mark: iv. 24, where B, ℵ, C, D, L, Δ, Latt., Memph. omit "*that hear*," against Syrian witness only; xv. 28, where the whole verse is omitted by B, ℵ, A, C, D, Theb., against Syrian (and late Western) witness; iii. 29, where "*sin*" is read instead of "*judgment*" by B, ℵ, L, Δ, 33 (C, D), Latt., Memph., against purely Syrian opposition. In such cases, our procedure cannot be doubtful.

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[1] Its place is, especially in the Gospels, supplied for many purposes in a general way by Mr. E. H. Hansell's parallel edition of the four great MSS., A, B, C, D.

Often, however, after this first step has been taken, we seem hardly nearer our goal than at the outset; there are still rival readings—two or sometimes three—among which we are to find the original one. The next step in such case is to assign these remaining readings to their own proper classes.

This is done by noting carefully the attestation of each, with a view to determining the class to which the group supporting each belongs. This is not always an easy task, but it is usually a possible one. Suppose, for instance, we have before us at this stage two readings in a passage of the Gospels—the one supported by D, Old Lat., Cur. Syr., and the other by B, ℵ, C, L—it is very easy to see that the former would stand in our wished-for edition in the Western column, and the latter in the Neutral and Alexandrian columns; or, in other words, that the former would take us in our diagram only somewhere on the line z q, while the latter would carry us to the point of juncture of the Neutral and Alexandrian lines. So, also, if the attestation were divided rather thus: B, ℵ, D, Old Lat., Vulg., Memph., Theb., against C, L, it would be easy to see that the former was Neutral and Western, and the latter Alexandrian; or, in other words, that the former would take us to point z on the diagram, the latter only somewhere on the line t v. Our procedure in such cases, again, could not be doubtful. The following are examples of such cases: In John i. 4, ἔστιν is read by ℵ, D, Codd. mentioned by Origen, Old Lat., Cur. Syr., Theb.; that is, by documents typically Western in conjunction with others containing larger or smaller Western elements: it belongs on the line z q. Its rival, ἦν, is read by B, C, L, Γ, Memph., Vulg., Syrr.; or, in other words, by documents Neutral, or Neutral and Alexandrian: to it, therefore, the genealogical argument points as probably the correct reading. The interesting reading of Mark

ix. 23, adopted by the Revisers of the English New Testament, is another case in point—restoring the vivid form of the original, as it does, against the flatter corruption supported by D, 33, Old Lat., Vulg., Syrr., *i. e.*, by the Western class. Other examples from Mark are: Mark ix. 44, last clause of 45, and 46, omitted by B, ℵ, C, L, Δ, Memph. = Neutral and Alexandrian, inserted by D, Old Lat., Vulg., Syrr. = Western; Mark ix. 49, last clause, omitted by B, ℵ, L, Δ, and inserted by C, D, Latt., Syrr., where the defection of C to the Western side introduces no complication, seeing that C has a Western element; Mark xi. 26, omitted by B, ℵ, L, Δ, and inserted by C, D, Latt., Syrr. Other examples may be found in all the clauses omitted by the Revised English Version from the Lord's Prayer as recorded by Luke.

It is not asserted, of course, that the genealogical method will do everything; or that there are no passages in which it leaves the true reading in doubt or in darkness. But it is asserted, as is illustrated by the foregoing examples, that it is easy to apply it in the great majority of cases, and that it is sound wherever applicable. Its results ought to be always tested by other methods—by internal evidence of groups first, and internal evidence of readings afterwards. From this testing the method emerges triumphant; although in a few rare cases we are preserved by it from a wrong application of the genealogical argument. Extreme and very interesting instances of this may be found in those passages which are technically called by Dr. Hort "Western non-interpolations." There are only some half-dozen of these, but they are very instructive. Matt. xxvii. 49 is a fair sample. Here B, א, C, L, (U), Γ, etc., unite in inserting the sentence, "*But another, taking a spear, pierced his side, and there came forth water and blood*," against the opposition of Western (and Syrian) documents only. Now it is quite impossible to accept this sentence: it looks strange in this context, it has the appearance of coming from John xix. 34, and it is very surprising that the Western class, the chief characteristic of which is *insertion*, should here be the sole *omitter.* Both intrinsic evidence and transcriptional evidence speak so strongly against the sentence, indeed, that the editors unanimously reject it. Is the genealogical method here at fault? No; our application of it only is corrected. We must remember that genealogical investigation does not itself determine for us the relative values of the different classes; it merely distributes the documents into these classes, and leaves to internal evidence the other task (see p. 211). And internal evidence determines general and usual relations, not invariable ones. It tells us that, the documents having been distributed into the Neutral, Alexandrian, and Western classes on genealogical considerations, the Neutral class is the best, and hence is usually to be trusted—the Western the worst, and hence is usually to be distrusted. It does not tell us that the Western reading is necessarily *always* wrong. The significance of such exceptions as the one under discussion is simply this: in a few rare cases the stem from which the classes diverge received corruption after the Western divergence, and before the Neutral or Alexandrian divergence; in other words, between z and k on the diagram. A glance at the diagram will show how consistent this result is with the method; it informs us only that B D takes us to an earlier point than B plus non-Western C, and warns us never to be satisfied with a mechanical application of a rule, however generally valid it may appear. So far from such exceptions to the ordinary application of genealogical evidence proving destructive of its principle, therefore, they form one of the best and strongest confirmations of it. They are the jags in the papers' edges, the fitting of which proves that we are on the right track.

A list of the chief variations in one chapter of the Gospels is added below for the examination of the student.

READINGS OF THE FIFTH CHAPTER OF ST. MATTHEW.[1]

(1) Ver. 1	*προσῆλϑαν*	W., T., Tr.	B, ℵ.
	προσῆλϑον		C, D, Γ, Δ—*Western.*
(2) " 4, 5	order of verses (5, 4)	T., Tr.	D, 33, Old Lat., Vulg., Cur. Syr.—*Western.*
	" " " (4, 5)	W.	B, ℵ, C, Γ, Δ, Memph., Syrr.
(3) " 9	add *αὐτοί*	[W., Tr.]	B, Γ, Δ, Cur. Syr., Memph.
	omit "	T.	ℵ, C, D, Latt., Pst.—*Western.*
(4) " 11	add *ῥῆμα*		C, Γ, Δ, Syrr., Orig.—*Alexandrian.*
	omit "	W., Tr., T.	B, ℵ, D, Latt., Memph.

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[1] In this list the third column gives the editors who have accepted each reading—W. standing for Westcott and Hort, T. for Tischendorf (latest text), and Tr. for Tregelles. The fourth column gives the witnesses for each reading.

(5) Ver. 11	add *ψευδόμενοι*	W., T., Tr.	B, ℵ, C, Γ, Δ, Vulg., Cur. Syr., Pst., Memph.
	omit "	[Tr. mg.]	D, Old Lat., Origen.—*Western.*
(6) " 13	*βληϑὲν ἔξω κατ.*	W., Tr., T.	B, ℵ, C, 33, Syr. Hcl., Orig.
	βληϑῆναι ἔξω καὶ κατ.		D, Γ, Δ (Latt.)—*Western.*
(7) " 22	omit *εἰκῆ*	W., Tr. mg., T.	B, ℵ, Vulg., Orig.
	insert "	[Tr.]	D, L, Γ, Δ, 33, Old Lat., Cur. Syr., Syrr., Memph. —*Western.*
(8) " "	*ῥαχά*	T.	ℵ, D, Old Lat., etc.—*Western.*
	ῥακά	W., Tr.	B, etc.
(9) " 23	*κἀκεῖ*	W., T., Tr.	B, ℵ, L, Γ, 33, Orig.
	καὶ ἐκεῖ	Tr. mg.	D, Δ, etc.—*Western.*
(10) " 25	omit *σε παραδῷ*	W., T.	B, ℵ.
	insert " "	[Tr.]	(D), L, Γ, Δ, 33, Old Lat., Vulg., Cur. Syr., Theb., Memph., Pst.—*Western.*
(11) " 27	omit *τοῖς ἀρχ.*	W., T., Tr.	B, ℵ, D, Γ, Old Lat., Memph., Pst.
	add " "		L, Δ, 33, Cur. Syr., Hcl., Vulg.—*Alexandrian?*
(12) " 28	omit *αὐτήν* (1st)	T.	ℵ, Δ, Clems., Orig. 3 *times.*
	insert "	[W.], Tr.	B, D, L, Γ.
(13) " 30	*ε. γ. ἀπέλϑῃ*	W., Tr., T.	B, ℵ, 33, Old Lat., Vulg., Cur. Syr., Memph.
	βληϑῇ ε. γ.		L, Γ, Δ, Syrr.—*Alexandrian.*
(14) " 32	*πᾶς. ὁ ἀπολ.*	Tr., T.	B, ℵ, L, Δ, 33, Vulg., Syrr.
	ὃσ ἐὰν ἀπολ.	[W.]	D, Old Lat., Cur. Syr., Memph.—*Western.*
(15) " "	*μοιχευϑῆναι*	W., T., Tr.	B, ℵ, D, 33, Orig.
	μοιχᾶσϑαι		L, Δ—*Alexandrian?*
(16) " 37	*ἔστω*	W., T., Tr.	ℵ, D, L, Δ, Old Lat., Vulg., Clems. (once).
	ἔσται	W. mg.	B, Clems. (once).
(17) " 39	*ῥαπίζει εἰς*	W., T., Tr.	B, ℵ (33).
	ῥαπίσει ἐπί	Tr. mg.	D, L, Δ—*Western.*

(18) Ver. 39	omit *σου*	T.	ℵ, 33, Orig.
	add “	[W.] Tr.	B, D, L, Δ, Latt.
(19) “ 41	*ἀγγαρεύσει*	W., Tr., T.	B, L, (D).
	ἀγγαρεύσῃ		ℵ, Δ, 33—*Western?*
(20) “ 42	*δός*	W., Tr., T.	B, ℵ, D.
	δίδου		L, Δ—*Alexandrian?*
(21) “ 44	omit clauses	W., Tr., T.	B, ℵ, Latt., Memph., Cur. Syr., Orig.
	add clauses		D, L, Δ, 33, etc.—*Western.*
(22) “ 46	*τὸ αὐτό*	W., T.	B, ℵ, L, Δ, Syrr., (Latt.).
	οὕτως	W. mg., Tr.	D, Z, 33, Cur. Syr., Memph. —*Western.*
(23) “ 47	*ἀδελφ.*	W., T., Tr.	B, ℵ, D, Latt., Cur. Syr., Pst., Memph.
	φίλους		L, Δ—*Alexandrian?*
(24) “ “	*ἐϑνικοί*	W., Tr., T.	B, ℵ, D, Latt., Memph., Cur. Syr.
	τελῶναι		L, Δ, Pst.—*Alexandrian?*
(25) “ “	*τὸ αὐτό*	W., Tr., T.	B, ℵ, D, 33, Pst., (Latt.).
	οὕτως		L, Δ, Memph., Cur. Syr.—*Alexandrian?*
(26) “ 48	*ὡς*	W., Tr., T.	B, ℵ, L, Z, 33, Clems., Orig.
	ὥσπερ		D, Δ—*Western.*
(27) “ “	*ὁ οὐράνιος*	W., Tr., T.	B, ℵ, L, Z, 33, Vulg., Syr. Hcl.
	ἐν τ. οὐρανοῖς		(D), Δ, Old Lat., Pst., Cur. Syr.—*Western.*

CHAPTER SIXTH.

HISTORY OF THE PRINTED TEXT OF THE GREEK TESTAMENT.

THE history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

(2.) The transition period from the Received Text to the older Uncial Text, 1770 to 1830.

(3.) The restoration of the oldest and purest text, 1830 to 1881.

More than half a century elapsed after the invention of the art of printing before the New Testament was published in the original Greek.[1] The honor of pioneership in this great enterprise is divided between a Roman Catholic cardinal of Spain and a semi-Protestant scholar of Switzerland (originally of Holland). The former began first, with a number of helpers and boundless resources of money; but the latter, single-handed and poor, overtook him by superior learning and enterprise. The same pope, Leo X., who personally cared more for letters and arts than for religion, authorized the publication of both editions, and thus unconsciously promoted the cause of Protestantism, which appeals to the Greek Testament as the highest and only infallible authority in matters of faith, and which claims the right and owns the duty to print and spread the Word of God in every language on earth. The Jews had anticipated the Christians by publishing the Hebrew Bible several years before (in 1488 at Soncino in Lombardy, and again at Brescia, 1494).

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[1] I mean the *whole* Greek Testament. For the celebrated printer, Aldo Manuzio (the elder, 1447 - 1515), had previously published the first six chapters of the Gospel of John at Venice in 1504; and the Magnificat of Mary, Luke i. 46–55, and the Benedictus of Zacharias, Luke i. 68–79, were added to a beautiful Greek Psalter in the year 1486. The Latin Vulgate was first published at Mayence, in 1455 (the Mazarin Bible), before any other book. The German Bible was also printed before the Greek and Hebrew original. No less than fourteen editions of the German Bible in the High-German dialect were printed before 1518 (at Mayence, 1462; at Strassburg, 1466; at Augsburg, 1475; at Nürnberg or Basle, 1470, etc.), and four in the Low-German dialect from 1480 to 1522 (at Cologne, 1480; at Lübeck, 1494, etc.). See Fritzsche's art. *Deutsche Bibelübers.* in Herzog (new ed.), iii. 545 sqq., and Kehrein, *Gesch. der deutschen Bibelübersetzung vor Luther*, Stuttg. 1851. England, which now far surpasses all other countries in the publication and circulation of the Scriptures, was far behind the Continent in the sixteenth century. Wiclif's version existed

Dr. Reuss, of Strassburg, who is in possession of the largest private collection of editions of the

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then only in manuscript. The first edition of William Tyndale's English New Testament was printed on the Continent (partly at Cologne, partly at Worms) in 1526, secretly smuggled into England, and burned by order of the bishop of London (Tunstall) in St. Paul's churchyard, not far from the Oxford Bible Warehouse in Paternoster Row and the Bible House of the British and Foreign Bible Society on the banks of the Thames, from which thousands and millions of Bibles in all languages are now sent to the ends of the earth. The archbishop of Canterbury (Warham) bought a large number of copies at an expense of nearly a thousand pounds sterling for destruction, but thereby furnished the translator the means for printing a new edition. Hence the scarcity of the first edition, of which only two copies and a fragment survive. Tyndale "caused the boy who driveth the plough to know more of the Scriptures than did all the priests" of his day. See Eadie, *History of the English Bible*, i. 129, 161, 173 sq., 184.

Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament (501 and 139 being complete), which were printed from 1514 to 1870. He divides them into twenty-seven families.[1] This list has been enlarged in 1882 to the number of 924 by Professor Hall (see First Appendix). He estimates the total number of printed copies of the entire Greek Testament, as far as he can trace them, on the basis of 1000 to each edition, to be over one million. A large number, and yet very small as compared with that of the *English* New Testament, of which the American Bible Society alone issues nearly half a million of copies every year.[2]

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[1] See his *Bibliotheca Novi Test. Græci* (1872), and Appendix I. Reuss classifies his editions as follows:

I. Editio Complutensis; II. Editiones Erasmicæ; III. Editio Compluto-Erasmica; IV. Editio Colinæi; V. Editiones Stephanicæ; VI. Editiones Erasmo-Stephanicæ; VII. Editiones Compluto-Stephanicæ; VIII. Editiones Bezanæ; IX. Editiones Stephano-Bezanæ; X. Editiones Stephano-Plantinianæ; XI. Editiones Elzevirianæ; XII. Editiones Stephano-Elzevirianæ; XIII. Editiones Elzeviro-Plantinianæ; XIV. Editiones criticæ ante-Griesbachianæ; XV. Editiones Griesbachianæ; XVI. Editiones Matthæianæ; XVII. Editiones Griesbachio-Elzevirianæ; XVIII. Editiones Knappianæ; XIX. Editiones criticæ minores post-Griesbachianæ; XX. Editiones Scholzianæ (including the Bloomfield and the Bagster editions, London); XXI. Editiones Lachmannianæ; XXII. Editiones Griesbachio-Lachmannianæ; XXIII. Editiones Tischendorfianæ; XXIV. Editiones mixtæ recentiores (Theile, Muralt, Reithmayr, Anger, Wordsworth, Hahn); XXV. Editiones nondum collatæ; XXVI. Editiones dubiæ; XXVII. Editiones spuriæ. To these should be added the Tregelles editions; the Westcott and Hort editions; the Oxford and Cambridge editions of the Revisers' text. The American editions (over one hundred and fifty) are reprints of European families, mostly of the textus receptus and its derivatives.

[2] The issues of the New Testament in English from the Bible House at New York, by sale and donation, are as follows:

I confine myself here to the standard editions, which mark an epoch in the history of textual criticism. Compare the full titles and specimen pages in the Second Appendix.

I. The Period of the Textus Receptus: from Erasmus and Stephens to Bengel and Wetstein.—A.D. 1516–1750.

THE TEXTUS RECEPTUS.

This period extends from the Reformation to the middle of the eighteenth century. The text of Erasmus, with various changes and improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. No two editions are precisely alike, any more than the editions of the Authorized English Version; but all present substantially the same text. The changes are numerous, but rarely affect the sense. The Greek Testaments printed in England are usually based on Stephens and Beza; those on the Continent, on the Elzevirs.

The Protestant versions of the sixteenth and seventeenth centuries (German, French, Dutch, English) in common use were made from this Erasmo-Elze-

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A.D. 1880, 540,065 copies.
1881, 491,105 "
1882, 424,642 "
A.D. 1883, 524,416 copies.
1884, 552,629 "
1885, 397,177 "

In 1886 the British and Foreign Bible Soc. published 568,610 whole English Bibles, and 1,123,903 English New Tests.; the American Bible Soc. 295,769 English Bibles, and 326,918 English New Tests.

virian text, and gained the same authority among the laity which the former enjoyed among scholars. Both were practically considered to be the inspired Word of God, and every departure from them was looked upon with distrust. This pious superstition, although gradually undermined during the present century, still lingers, and will die very reluctantly; for religious prejudices and habits are exceedingly tenacious.

The Roman Catholic Church is not bound to a particular Greek text, but holds instead with even greater tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text than the textus receptus. The Council of Trent has put this defective version even on a par with, and virtually above, the sacred original, and thus checked all serious progress in biblical criticism and exegesis. Roman Catholic editions of the Greek Testament are behind the age, and mostly mere reprints of the Complutensian text, either alone or combined with the Erasmian, both having the quasi-sanction of the pope (Leo X.). The edition of the Roman Catholic scholar, Scholz, contains a vast critical apparatus, but has no ecclesiastical sanction. The only duly and fully authorized Roman Catholic Bible is the Clementine Vulgate, and that needs a thorough critical revision.

ERASMUS.

The first published (not printed) edition of the Greek Testament is that of the famous DESIDERIUS

Erasmus (urged by his enterprising publisher, Frobenius, who offered to pay him as much "as anybody"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it, and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.[1]

The first edition was taken chiefly from two inferior Basle MSS., one of the Gospels and one of the Acts and the Epistles: they are still preserved in the University library at Basle, and have the corrections of Erasmus and the marks of the printer's pages (as I myself observed on a visit in 1879). They date from the fourteenth or fifteenth century. Erasmus compared them with two or three others on the same books. For the Apocalypse he had only one MS., of the twelfth century, borrowed from Reuchlin, then lost sight of, but found again in

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[1] The Sorbonne in 1527 condemned thirty-two articles of Erasmus extracted from his works, after having previously forbidden the circulation of his *Colloquia* in France. But he enjoyed the pope's friendship to the last, and was even offered a cardinal's hat, which he declined on account of old age. He died without a priest, but invoking the mercy of Christ, and lies buried in the Protestant Minster of Basle. Comp. on Erasmus the monographs of Müller (1828), Drummond (1873), Gilly (1879), and the article "Erasmus" by Stähelin in Herzog's "Encykl." vol. iv. 278–290, new ed. (abridged in Schaff's "Encycl." i. 753).

1861;[1] defective on the last leaf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version, differing in many respects from the Vulgate, with brief annotations. Dedicated to Pope Leo X., who is reminded of his duty to "make known to the Christians again the commandments of their Master out of the evangelical and apostolic writings themselves."

Erasmus prepared, with the aid of Œcolampadius (the friend of Zwingli and reformer of Basle), in all five successive editions, with improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, much improved, 1527; fifth, 1535. Besides, more than thirty unauthorized reprints are said to have appeared at Venice, Strassburg, Basle, Paris, etc.

The entire apparatus of Erasmus never exceeded eight MSS. The oldest and best of them he used least, because he was afraid of it—namely, a cursive of the tenth century, numbered 1, which agrees better with the uncial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate; and hence in more than twenty places his Greek text is not supported by any known Greek MS.

NOTE.—Reuss gives the titles of the five Erasmian editions, and says (*Biblioth.* p. 26) that they vary in sixty-two out of a thousand places which he compared. Mill's estimate of the variations (four hundred in the second edition) is far below the mark; see Scrivener, *Introd.* p. 385. Of the first edition, Erasmus himself says that it was prepared with headlong haste ("*præcipitatum fuit verius quam editum*"), in order that his publisher might anticipate the publication of the Complutensian Polyglot. There was therefore some rivalry and speculation at work. The second edition is more correct, but even this (as Dr. O. von Gebhardt, in his *Gr. Germ. Test.*, p. xvi., says) contains several pages of errors, some of which have affected Luther's German version. The third edition first inserted the spurious passage of the three witnesses (1 John v. 7), "*e codice Britannico*," *i. e.*, from the Codex Montfortianus of the sixteenth century; but Erasmus did not consider it genuine, and admitted it only from policy, "*ne cui foret ansa calumniandi.*" The Complutensian Polyglot had it with two slight variations. The fourth edition of Erasmus adds, in a third parallel column, the Latin Vulgate, besides the Greek and his own version; it has also many changes and improvements from the Complutensian Polyglot, especially in Revelation. The fifth edition omits the Vulgate, but otherwise hardly differs from the fourth; and from these two, in the main, the Textus Receptus is ultimately derived.

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[1] By Dr. Delitzsch, in the library of the princely house of Oettingen-Wallerstein. See his *Handschriftliche Funde*, Heft i. and ii., 1861 and 1862.

THE COMPLUTENSIAN POLYGLOT.

The Complutensian New Testament is a part of the Polyglot Bible of Complutum, or Alcalá de Henares, in Spain. This *opus magnum*, the greatest of the kind since the Hexapla of Origen, was prepared under the direction and at the expense of Cardinal FRANCIS XIMENES DE CISNEROS, Archbishop of Toledo, Great Inquisitor, and Prime-minister of Spain, and published in 1520, with papal approbation, in 6 vols. fol.[1] The work was begun in 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514 (two years before the issue of the edition of Erasmus); the fourth volume July 10, 1517 (the year of the Reformation), but not published till 1520 or 1521 (four years after the first edition of Erasmus, who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo would not give his approbation till March 22, 1520;[1] even then there was some delay, and the work did not get into general circulation before 1522.

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[1] See a full account of the University of Alcalá, founded by the cardinal (1508), in Hefele's *Der Cardinal Ximenes*, Tübingen, 1844, pp. 101 sqq., and of the Polyglot, pp. 120 sqq. Also in Tregelles, *Account of the Printed Text*, etc., pp. 1–19.

The cardinal desired by this herculean work to revive the study of the Bible, which was so deplorably neglected before the Reformation. Every theologian, he says, should draw the water of life from the fountain of the original text. He was willing to give up all his knowledge of civil law for the explanation of a single passage of the Bible. He acquired some knowledge of Hebrew and Chaldee in his ripe years. He employed for the Polyglot the best scholars he could get, at a high salary; among them three converted Jews. The most eminent were Lopez de Zuñiga (Stunica, or Astunga, known from his controversies with Erasmus), Demetrius Dukas of Crete, and Nuñez de Guzman. They again employed pupils and scribes. The cost of the work for manuscripts, salaries, and printing expenses exceeded the enormous sum of 50,000 ducats, or about $150,000. But this was only one fourth of the cardinal's annual income. "He had the income of a king and the wants of a monk."[1]

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[1] This is the correct date; not March 20, 1521 (as Hug gives it). See Hefele, *l. c.* p. 142.

Only six hundred copies were printed, and sold at 6½ ducats per copy; so that the total sale would not have refunded the twelfth part of the cost. Copies are exceedingly rare and dear. (See the facsimile in Append. II.)

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate in two columns (the Greek being broader), with parallel passages and quotations on the Latin margin. The chapters are marked, but no verses (which were not known before 1551). Several prefaces of Jerome and other additions are appended, among them five Greek and Latin poems in praise of Ximenes. The second, third, and fourth volumes contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honor in the middle, between the Greek Septuagint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, *i. e.*, the Roman or Latin Church, was crucified between two robbers, *i. e.*, the Jewish Synagogue and the schismatical Greek Church![2] The sixth volume contains lexica, indexes, etc.

The text of the New Testament is mostly derived from late and inferior MSS. not specified, and not described except in the vague and exaggerated terms "very ancient and correct" (*antiquissima et emendatissima*), and procured from Rome, for which Leo X. is thanked in the Preface.[1]

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[1] Hefele, p. 126.

[2] Some have denied that Ximenes wrote this preface, since he elsewhere gave the preference to the original text. Hefele (p. 136) vindicates it to the cardinal, but thinks that he meant only to disparage the *Synagogue* and the *Greek Church*, but not the *Hebrew text* nor the *Septuagint*.

The Complutensian text was reprinted, though not without some changes, by Christopher Plantin at Antwerp (1564? 1573, 1574, 1584, 1590, etc.), at Geneva (1609, 1619, 1620, 1628, 1632), in the Antwerp Polyglot (edited by Spaniards under Philip II., 1571 and 1572), in the great Paris Polyglot (1630–33, in the ninth and tenth volumes), and by Goldhagen at Mayence (1753). More recently it was carefully re-edited by P. A. Gratz (Roman Catholic Professor at Tübingen, afterwards at Bonn), with changes in the orthography and punctuation, and with the Clementine Vulgate (Tübingen, 1821; 2d ed. Mayence, 1827; 3d ed. 1851, in 2 vols.), and by Leander van Ess (1827), who, however, incorporated the text of Erasmus with it.[2] By the third edition of Stephens it is to some extent connected with the *textus re-*

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[1] On the textual sources of the Complutensian Polyglot, see Tregelles, *l. c.* pp. 12–18. Hefele (p. 132) says, the Greek text of the Polyglot stands there without any authority, as if it were fallen from heaven. Reuss (*Biblioth.* pp. 16-24) gives a list of the readings peculiar to this Greek Testament. The great Vatican MS. (B) was not used.

[2] The title of this editio Compluto-Erasmica is *Novum Test. Gr. et Lat. expressum ad binas editiones a Leone X. P. M. adprobatus Complutensem scilicet et Erasmi Roterod.*, with the Clementine text of the Vulgate in parallel columns, and readings from Stephens, Matthæi, and Griesbach in foot-notes. Tubingæ, 1827. Leander van Ess was a zealous promoter of the study of the Bible among Roman Catholics. His invaluable library was acquired for the library of the Union Theological Seminary in New York through the agency of Dr. Edward Robinson.

ceptus of Protestants; but in its original shape it may be called the Roman Catholic text, as far as there is such a text.

COLINÆUS.

Simon Colinæus (Simon de Colines), a printer at Paris, and step-father of Robert Stephanus, published at Paris, 1534, a Greek Testament, which is in part an eclectic mixture of the Erasmian and Complutensian texts, but contains many readings introduced for the first time on manuscript authority.[1]

STEPHANUS.

The editions of the great printer and scholar, Robert Stephanus, or Stephens[2] (1503–59), were published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the *O mirificam* editions); 1550, in folio; and at Geneva, in 1551, 16mo. His son Henry (1528–98) collated the MSS. employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (*editio regia*) of 1550 is the most celebrated, and the nearest source of the *textus receptus*, especially for England.[3] The text was mainly taken from Erasmus (the editions of 1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable ($D_{(2)}$ and L), but least used. It was republished by F. H. A. Scrivener, 1859, at Cambridge; new edition 1877, and again 1887, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, Tregelles [W. and H. and Revisers].[1]

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[1] See Reuss, p. 46, who indicates the sources of Colinæus. His edition was not reprinted, and was superseded by the editions of Stephanus.

[2] This is the usual English spelling. *Stephen* or *Stephanus* would be more correct. His French name was *Estienne.*

[3] Reuss (p. 53): "*Est hæc ipsa editio ex qua derivatur quem nostri textum receptum vulgo vocant, nomine rei minus bene aptato.*"

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons.[2] The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

BEZA.

Théodore de Bèze (Beza, 1519–1605), Calvin's friend and successor in Geneva, and the surviving patriarch of the Reformation, prepared four folio editions of Stephens's Greek text, with some changes and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprinted in Cambridge, 1642). He also issued several octavo editions with his Latin version and brief marginal notes (1565, 1567, 1580, 1590, 1604).[1] He came into possession of two bilingual (Græco-Latin) uncials of great value, $D_{(1)}$ and $D_{(2)}$ (Cod. Bezæ, or Cantabrigiensis, for the Gospels and Acts, and Cod. Claromontanus for the Pauline Epistles), but made very little use of them, because they differed very much from the Erasmian and Stephanic texts. The time had not yet come for the safe operation of the art of textual criticism.

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[1] *Nov. Test. Textûs Stephanici A.D.* 1550, *cum variis lectionibus editionum Bezæ, Elzeviri, Lachmanni, Tischendorfii, Tregellesii, Westcott-Hortii, Versionis Anglicanæ emendatorum.* Cantabr. et Lond. 1887.

[2] He first introduced the present verse-division into his edition of the Latin Vulgate of the whole Bible, in 1555 (not 1548).

Beza was an eminent classical and biblical scholar, and enjoyed, next to Calvin and Bullinger, the greatest respect and authority in the Church of England during the reigns of Elizabeth and James I. He presented Codex D to the University of Cambridge (1581), and received in return a letter of thanks with the highest compliments.[2]

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[1] Beza called the edition of 1565 the second; but his first, 1557, was only his Latin version with annotations, for which he cared more than for the Greek text. Scrivener (*Introd.* 2d ed. p. 390) gives 1559 as the date of the first edition; but this is an error; see Reuss, *Biblioth.* pp. 72 sqq. Others speak of an edition of 1576; but this was edited by Henry Stephens. See Masch's Le Long, *Bibl. Sacra*, pars i. pp. 307–316; and Abbot's *Notes on Scrivener's Introd.* pp. 48–50.

[2] "*Nam hoc scito, post unicæ Scripturæ sacratissimam cognitionem, nullos unquam ex omni memoria temporum scriptores extitisse, quos memorabili viro Johanni Calvino tibique præferamus.*" Dr. Scrivener, the editor of Cod. D, in quoting this passage (*Introd.* p. 112), makes the strange remark that this veneration for Calvin and Beza "boded ill for the peace of

His editions were chiefly used for the Authorized Version of 1611, in connection with the two last editions of Stephens. This fact gives to them a peculiar historical value.

NOTE.—Beza had already, by his Latin version and notes, suggested several improved renderings to the authors of the Geneva Version (1557 and 1560), from which they passed into King James's (as in Mark xiv. 72; Luke xi. 17; Acts xxiii. 27; xxvii. 9; James i. 13); but also some arbitrary explanatory or harmonistic corrections of the text (as in Luke ii. 22, "*Mary's* purification," or "*her* purification," for "*their* purification;" Mark xvi. 2, "when the sun *was yet rising*," or "*at the rising* of the sun," for "when the sun was risen:" Rev. xi. 1, "*and the angel stood* saying," *καὶ ὁ ἄγγελος εἱστήκει*, for "one said," λέγων or λέγει). A more serious charge has been inferred, though unjustly, from the probable influence of his predestinarianism in the rendering of some passages, as Matt. xx. 23 (the insertion, *but it shall be given*); Acts ii. 47 ("such as should be saved," which cannot be the meaning of *τοὺς σωζομένους*, but it is the rendering from Tyndale down, and the Rhemish Version gives likewise the future, "them that should be saved"); Heb. x. 38 ("if *any man* draw back," "SIQUIS *se abduxerit*," for *ἐὰν ὑποστείληται*). This charge is not well founded, as has been shown by Archbishop Trench in his treatise on *Revision*. Beza was undoubtedly the best exegetical scholar on the Continent at the time the Authorized Version was made, and his influence upon it was, upon the whole, very beneficial. "In the interpretation of the text," says Westcott, "he was singularly clear-sighted; in the criticism of the text he was more rash than his contemporaries in proportion as his self-reliance was greater. But though it is a far more grievous matter to corrupt the text than to misinterpret it, the cases in

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the English Church." But the University of Cambridge could not have bestowed its respect on worthier men at that time. Even Hooker, who led the way in the high-church reaction against the Reformation, speaks in most appreciative terms of John Calvin as being "incomparably the wisest man that ever the French Church did enjoy" (*Laws of Ecclesiastical Polity*, vol. i. pp. 158 sqq., ed. Keble). On the life and labors of Beza, see the works of La Faye (Gen. 1606), Schlosser (Heidelb. 1809), Baum (Leipsic, 1843 and 1851), and Heppe (Elberfeld, 1861); also the art. "Beza" in Schaff's Herzog, vol. i. pp. 255–257.

which Beza has corrected the renderings of former translators are incomparably more numerous than those in which he has introduced false readings; and, on the whole, his version is far superior to those which had been made before, and so, consequently, the Genevan revisions which follow it" (*Hist. of the English Bible*, pp. 296, 297). A work on the precise Greek text of the Authorized Version, as far as it can be ascertained, was recently edited by Dr. Scrivener (*The New Testament in the Original Greek, according to the Text followed in the Authorized Version, together with the Variations adopted in the Revised Version*, Cambridge, 1881). The Appendix, pp. 648–656, gives a list of the passages wherein the Authorized Version departs from the readings of Beza's New Test. (1598). This list is more complete and more correct than that published by Dr. Scrivener in his *Cambridge Paragraph Bible* (1873), Introd., Appendix E.

ELZEVIR.

The brothers BONAVENTURE and ABRAHAM ELZEVIR, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Leyden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neatly printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Hence the name *textus receptus*, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.[1] Erasmus is the first, Elzevirs' editor the last author, so to say, of the *textus receptus.* All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751–52) except on condition of following it.[1]

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[1] Mill observed but twelve variations. Tischendorf (p. lxxxv. *Proleg.* 7th ed.) gives a list of 150 changes; Scrivener (p. 392) states the number as 287. Most of these variations, however, are as unimportant as the

WALTON'S POLYGLOT.

BRIAN WALTON'S *Polyglot Bible*, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the

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variations of the different editions of King James's English Version, which number over 20,000.

[1] For a history of the Elzevir family and a list of their publications, see *Les Elzevier. Histoire et Annales typographiques, par* ALPHONSE WILLEMS, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

Ἡ Καινὴ Διαϑήκη. Novum Testamentvm, *ex Regijs alijsque optimis editionibus cum curâ expressum.* Lvgdvni Batavorvm, ex Officina Elzeviriana. cIↄ Iↄ c xxiv. 12mo, or 24mo.

(“*Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de* 1633.” Willems, i. 98.)

Ἡ Καινὴ Διαϑήκη. Novum Testamentum. *Ex Regiis aliisque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit.* Lvgd. Batavorvm, ex Officina Elzeviriorum. cIↄ Iↄ c xxxiii. 12mo, or 24mo.

The second is the most beautiful and correct edition. An edition was printed by the Elzevirs for Whittaker of London in 1633, 8vo, with notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. It was also issued at Leyden with a new title-page dated 1641. Four later editions (1656, 1662, 1670, 1678) were printed at Amsterdam. Dr. Abbot says (in Schaff's “Rel. Encycl.” i. 274): “The text of the seven Elzevir editions, among which there are a few slight differences, is made up almost wholly from Beza's *smaller* editions of 1565 and 1580 (Reuss): its editor is unknown. The *textus receptus,* slavishly followed, with slight diversities, in hundreds of editions, and substantially represented in all the principal modern Protestant translations prior to the present century, thus resolves itself essentially into that of the last edition of Erasmus, framed from a few modern and inferior manuscripts and the Complutensian Polyglot, in the infancy of biblical criticism.”

Greek text of Stephens, 1550, with the Latin Vulgate, the Peshito Syriac, the Æthiopic, and Arabic versions. In the Gospels a Persic version is added, and it has the later Syriac version of the five books not contained in the Peshito. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a critical apparatus gathered from sixteen authorities (including $D_{(1)}$ and $D_{(2)}$ cited as "Cant." and "Clar."), by the care of the celebrated Archbishop Ussher (1580–1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600–1661) was a royalist, during the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1661). But the Polyglot was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of copies—the one called "republican" (with compliments to Cromwell in the preface, but *no* dedication), the other "loyal," and dedicated to Charles II.[1]

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[1] "Twelve copies were struck off on large paper. By Cromwell's permission the paper for this work was allowed to be imported free of duty, and honorable mention is made of him in the Preface. On the Restoration this courtesy was dishonorably withdrawn, and the usual Bible dedication sycophancy transferred to Charles II. at the expense of several cancels; and in this, the 'Loyal' copy, so called in contradistinction to the 'Republican,' Cromwell is spoken of as 'Maximus ille Draco.' This is said to have been the first work printed by subscription in England." (Henry Stevens, *The Bibles in the Caxton Exhibition*, London, 1877, pp. 119 sq.) Comp. H. J. Todd's *Memoirs of the Life and Writings of*

Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises, without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines and moral precepts, but "every tittle and iota," including the Hebrew vocalization, and that "the Scriptures of the Old and New Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable."[1] To this Walton replied, forcibly and conclusively, in *The Considerator Considered*, London, 1659. He maintained that the authority of the Scriptures, as a *certain* and *sufficient* rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen's view was contrary to undeniable facts, and contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

Walton's Polyglot is less magnificent than the

Brian Walton, together with the Bishop's Vindication of the London Polyglott Bible, London, 1821, 2 vols.

[1] *Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prolegomena and Appendix to the late "Biblia Polyglotta*," Oxford, 1659. See Owen's *Works*, edited by Goold and Quick, vol. ix. pp. 63-139. His theory was held by eminent Lutheran and Reformed divines in the seventeenth century, including the learned Buxtorfs (father and son), and was even symbolically endorsed by the "Formula Consensus Helvetici," 1675.

Antwerp Polyglot (Plantin. 1569–1573, in 9 vols.), and the Paris Polyglot (Paris, 1628–1645, in 10 vols.), but more ample, commodious, and critical.

MILL.

John Mill's *Novum Testamentum Græcum*, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labor. The text is from Stephens, 1550. A vastly increased critical apparatus, gathered from manuscripts, versions, and especially from patristic quotations.[1]

It had been preceded by the New Testament of Bishop John Fell, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores of fresh materials" (Scrivener, p. 395).

Mill may be regarded as the founder of textual criticism. He did not construct a new text, but provided a large apparatus of about 30,000 various readings for the use of others. He expressed the hope, in his very learned Prolegomena (p. clxvii. b), that the stock of evidence at the foot of his pages would enable the reader to discover the true reading in almost every passage.

BENTLEY.

Proposed edition, 1720. Dr. Richard Bentley (1662–1742), the illustrious classical scholar and critic, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was reasserted and executed by the critical genius of Lachmann.

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[1] See the list of Mill's MSS. in Scrivener, p. 398. Küster's reprint of Mill, with additions and improvements, Amsterdam and Leipsic, also Rotterdam, 1710, deserves to be mentioned. Some copies are dated 1723 and 1746. See on Mill and Küster the Proleg. of Wetstein, vol. i. pp. 176 sq.

Bentley proposed to go back from the *textus receptus* to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tallies, nor two indentures, can agree better."

He issued his *Proposals* for such an edition in 1720, with the last chapter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799.

Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the *textus receptus;* and it might well have formed the basis of further labors."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

BENGEL.

JOHANN ALBRECHT BENGEL (1687–1752), "Prälat," or Superintendent, of the Evangelical Lutheran Church of Würtemberg, was a most original, profound, pregnant, and devout commentator, and author of the invaluable *Gnomon*, which is a marvel of *multum in parvo.* He edited a Greek Testament at Tübingen, 1734, 4to, together with an *Apparatus Criticus*, containing in three parts critical dissertations.[1]

Bengel became a critic from conscientious scruples, but was confirmed in his faith by thorough research. When he studied theology at Tübingen, his inherited faith in the plenary inspiration of the Bible was disturbed by the thirty thousand variations in Mill's Greek Testament, and he determined to devote several years to the study of the text, and at last to prepare a new edition. He found that the variations leave the evangelical faith intact. His excellent motto in biblical criticism and exegesis was:

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[1] A small octavo edition appeared in the same year at Stuttgart without the critical apparatus. For an account of his biblical labors, see the biography written by his great-grandson, J. Chr. Fr. Burk, *Dr. Johann Albrecht Bengel's Leben und Wirken*, Stuttgart, 1831, pp. 19 sqq. and 200 sqq. Comp. also Oskar Wächter, *Bengel's Lebensabriss*, 1865; and a good article by Hartmann and Burk in Herzog's "Encykl." vol. ii. pp. 295–301 (abridged in Schaff's "Rel. Encycl.").

> "Te totum applica ad textum,
> Rem totam applica ad te."

He retained the received text except in the Apocalypse (his favorite study), but noted the value of the variations in the margin. He always preferred the more difficult reading. Most of his cautious changes have been approved. He first divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and set the example of recording the testimonies for and against the received reading, but he did it only in rare instances. "The peculiar importance of Bengel's New Testament," says Scrivener,[1] "is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of *families* or *recensions* which was afterwards expanded by J. S. Semler, and grew to such formidable dimensions in the skilful hands of Griesbach."

WETSTEIN.

Jo. Jac. Wetstein (1693–1754): *Novum Testamentum Græcum Editionis Receptæ cum Lectionibus*, etc., Amstel. 1751–52, 2 tom. fol.[2] A herculean and magnificent work of forty years. The text is mainly from the Elzevir editions, with some readings from Fell; but he gives his critical judgment in the margin and the notes. He made large additions to the apparatus, and carefully described the MSS. and other sources in the copious Prolegomena, i. 1–222; ii. 3–15, 449–454, 741–743. His edition contains also a learned commentary, with illustrations of the language and sentiment from Hebrew, Greek, and Latin authors.

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[1] *Introd.* p. 403.

[2] His family name was *Wettstein,* but he signed himself in Latin *Wetstenius;* and hence English, Dutch, and most German writers spell the

Wetstein was far inferior to Bengel in judgment, but far surpassed him in the extent of his resources and collations. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. He had a natural passion for the study of MSS.; made extensive literary journeys; collated about 102 MSS. (among them A, C, and D) with

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name *Wetstein*. He was a native of Basle, in Switzerland, and for some time assistant pastor of his father at St. Leonhard's; but, being suspected of Arian and Socinian heresy, he was deposed and exiled from his native city (1730). His departure from the *textus receptus* in 1 Tim. iii. 16 (θεός), in favor of the reading ὅ, was made one of the grounds of this charge. In the inquisitorial process his former teachers, Iselin and Frey, who compared the Basle MSS. for Bengel, figured as his accusers. The Acta were published at Basle, 1730 (466 pages, 4to, besides preface). He obtained a professorship at the Arminian College at Amsterdam (1733), where he died, March 22, 1754, at the age of sixty-one. His colleague, J. Krighout, published a memorial discourse (*Sermo funebris*), which provoked his old antagonist, Frey, to a new attack (*Epistola ad J. Krighout*, Bas. 1754), whereupon Krighout vindicated his memory (*Memoria Wetsteniana Vindicata*, Amst. 1755). See Hagenbach, *J. J. Wettstein der Kritiker und seine Gegner*, in Illgen's "Zeitschrift für die hist. Theologie," for 1839, No. 1, pp. 13 sqq., and his article in the first edition of Herzog's "Encykl." vol. xviii. pp. 74–76.

greater care than had been done before, and introduced the present system of citing the uncials by Latin capitals and the cursives and lectionaries by Arabic numerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow and intolerant orthodox opponents, Iselin and Frey; he depreciated the merits of Bengel; his text is superseded, but his New Testament is still indispensable to the scholar as a storehouse of parallel passages from the ancient classics and the rabbinical writers. Bishop Marsh calls it "the invaluable book."

During the next twenty years little was done for textual criticism. JOHANN SALOMO SEMLER, the father of German rationalism (1725–91), but, in what he called "Privat-Frömmigkeit" (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein's Prolegomena with valuable suggestions (Halle, 1764), and stimulated the zeal of his great pupil Griesbach.

II. SECOND PERIOD: TRANSITION FROM THE TEXTUS RECEPTUS TO THE UNCIAL TEXT. FROM GRIESBACH TO LACHMANN.—A.D. 1770–1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the *textus receptus,* and approach to an older and better text; but the former was still retained as a basis on a prescriptive right.

GRIESBACH.

The period is introduced by the honored name of Johann Jacob Griesbach (1745–1812), Professor of Divinity at Halle and then at Jena.[1] He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions (from 1775 to 1807) and critical dissertations (*Symbolæ Criticæ*, 1785–93; *Commentarius Criticus*, and *Meletemata Critica*, 1798–1811) mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of families, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc.), a recension of the corrupt Western text, and the Constantinopolitan or Byzantine (A, flowing from both, and the mass of later and inferior manuscripts); but recognized also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was criticised and modified, but not improved, by Hug, a Roman Catholic scholar (1765–1846).

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[1] Griesbach was the son of a Protestant pastor in Hesse-Darmstadt; educated in Tübingen, Leipsic, and Halle, where he became an ardent disciple of Semler. He travelled in France, Holland, and England; was appointed professor in Halle, 1773, and called to Jena in 1775, where he spent the remainder of his life in usefulness and well-deserved honor. Besides his critical works on the Greek Testament, he published little of importance. His *Opuscula*, edited by Gabler, Jena, 1824–25, in 2 vols., consist chiefly of university programmes and addresses. See Augusti, *Ueber Griesbach's Verdienste*, Breslau, 1812; Reuss, *Biblioth.* pp. 193–204, and his article "Griesbach" in Herzog, new ed. vol. v. pp. 430-432. Dr. Hort (*Gr. Test.* ii. 185) venerates his name "above that of every other textual critic of the New Testament," and pays him the following tribute (ii. 181): "What Bengel had sketched tentatively was verified and worked out with admirable patience, sagacity, and candor by Griesbach, who was equally great in independent investigation and in his power of estimating the results arrived at by others. . . . Unfortunately he often followed Semler in designating the ancient texts by the term 'recension,' and thus gave occasion to a not yet extinct confusion between his historical analysis of the text of existing documents and the conjectural theory of his contemporary, Hug, a biblical scholar of considerable merit, but wanting in sobriety of judgment."

Principal editions, Halle, 1775–77; Halle and London, 1796–1806, 2 tom. 8vo; Leipsic, 1803–1807, 4 tom. fol. (called by Reuss, p. 200, "*editio omnium quæ exstant speciosissima*"); reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus (but differing from Griesbach's text, as Reuss says, p. 200, only in two places, Matt. xviii. 19 and Mark iv. 18).

Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hahn (republished at New York by Dr. Edward Robinson, 1842), Theile (11th ed. Leipz. 1875), and of several English and American editions.[1]

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

MATTHÆI.

C. F. Matthæi (Professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridiculed the system of recensions, despised the most ancient authorities, and furnished a text from about a hundred Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and passionate attacks upon others. His *Novum Test. Græce et Latine* (Vulg.) was published at Riga, 1782–88, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. 8vo (1803–7). "Matthæi was a careful collator, but a very poor critic; and his manuscripts were of inferior quality" (Abbot).

The Danish scholars Birch, Adler, and Moldenhauer collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1788–1801. During the same period Codd. A, D, and other important MSS. were published.

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[1] Bloomfield's editions, London, 1832, 9th ed. 1855, are only in part based on Griesbach and in part on Scholz, but mostly on Mill. He censures Griesbach for "his perpetual and needless cancellings," etc.

F. C. ALTER, in his Greek Testament (Vienna, 1786–87, 8vo), gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

SCHOLZ.

J. M. A. SCHOLZ (a pupil of Hug, and Roman Catholic Professor in Bonn; d. 1852): *Novum Testamentum Græce*, etc., 1830–36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive traveller and collator. He examined many new Greek MSS., written after the tenth century, in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His judgment and ability were not equal to his zeal and industry, and all the critics who have examined his collations (Tischendorf, Bleek, Tregelles, and Scrivener) charge him with a great want of accuracy.

His edition has found much more favor in England than in Germany, and was republished by Bagster in London.[1] It marks no advance upon Griesbach.

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[1] In several editions, including *The English Hexapla* (which gives, with Scholz's Greek Testament, the versions of Wiclif, Tyndale, Cranmer, Gene-

At a later date (1845) Scholz retracted his preference for the Byzantine text, and said that if a new edition of his Greek Testament were called for, he should receive into the text most of the "Alexandrian" readings which he had placed in his margin.

III. THIRD PERIOD: THE RESTORATION OF THE PRIMITIVE TEXT. FROM LACHMANN AND TISCHENDORF TO WESTCOTT AND HORT.—A.D. 1830–81.

LACHMANN.[1]

CARL LACHMANN (Professor of Classical Philology in Berlin; b. 1793, d. 1851): *Novum Testamentum Græce et Latine*, Berol. 1842–50, 2 vols. Compare his article in the *Studien und Kritiken*, 1830, No. 4, pp. 817–845. Lachmann had previously published a small edition in 1831, with the variations of the *textus receptus* (Elz. 1624) at the end. In the larger edition he was aided by the younger PHILIP BUTTMANN, who added the critical apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865. The Latin text of the Vulgate is derived from Codd. Fuldensis, Amiatinus, and other manuscripts.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. He was a

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van, Rhemish, and King James's), and a pocket ed. of the Greek Test. with the Authorized Version and a dictionary. See on Bagster's and Bloomfield's editions the lists in the first Appendix, and in Reuss, *Bibliotheca*, 235–238.

[1] See his *Biography*, by Hertz, Berlin, 1851; also the article *Bibeltext des N. T.*, by O. von Gebhardt in Herzog, *Encykl.* (ed. ii.), ii. 425 sqq.

classical and Teutonic philologist, and gifted with a rare faculty for textual criticism. He distinguished himself by critical editions of Propertius, Catullus, Tibullus, Lucretius, Gaius, the *Niebelungenlied*, Walther von der Vogelweide, and Wolfram von Eschenbach, and edited Lessing's complete works. He was a friend of Schleiermacher, Lücke, Bleek, and other eminent theologians. He approached the task of biblical criticism, like Richard Bentley, with the principles and experience of a master in classical criticism. His object was purely historical or diplomatic—namely, to restore the oldest attainable text, *i. e.* the text of the fourth century, as found in the oldest sources then known (especially in Codd. A, B, C, D, P, Q, T, Z, Itala, Vulgate, ante-Nicene fathers, especially Irenæus, Origen, Cyprian, Hilary of Poitiers); yet not as a *final* text, but simply as a sure *historical basis* for further operations of internal criticism, which might lead us in some cases still nearer to the primitive text. He therefore ignored the printed text and cursive manuscripts, and went directly to the oldest documentary sources as far as they were made accessible at his time. He went also beyond the Latin Vulgate to the Old Latin. He ranged the Greek Western uncials on the Latin or Western side. He distinguished only two types of text—the Oriental (A, B, C, Origen), and the Occidental (D, E, G, oldest Lat. Verss., a, b, c, Vulg., and Western fathers from Irenæus down to Primasius for the Apocalypse)—and took no notice of the Byzantine authorities. As his text was intended to be preparatory rather than final, he gave, with diplomatic accuracy, even palpable writing errors if sufficiently attested; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century.

His range and selection of authorities were limited. When he issued his large edition, the Sinaitic manuscript had not yet been discovered, and Cod. B and other uncials not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. His judgment was clear, sound, and strong, but at times too rigid. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the *textus receptus*, and to substitute for it the uncial text of the Nicene or ante-Nicene age. His chief authority is B.

Lachmann met with much opposition from the professional theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct. Tischendorf, Tregelles, Westcott and Hort, build on his foundation, but with vastly increased resources and facilities.[1]

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[1] Tregelles says (p. 99): "Lachmann led the way in casting aside the so-called *textus receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority." Reuss calls him (*Biblioth.* p. 239) "*vir doctissimus et κριτικώτατος*." The conservative Dr. Scrivener (p. 422 sqq.) depreciates his merits, for he defends as far as possible the traditional text. But Dr. Hort (*Gr. Test.* ii. 13) does full justice to his

TISCHENDORF.

Constantin von Tischendorf (Professor of Theology at Leipsic; b. 1815, d. 1874): *Novum Testamentum Græce*, etc., *ed. octava critica maior*, Lips.; issued at intervals, in eleven parts, from 1864 to 1872, 2 vols., with a full critical apparatus. A smaller edition (*ed. critica minor*) in one vol. gives the same text with the principal readings. The best manual edition of Tischendorf, with the readings of Tregelles, Westcott and Hort, is by Oscar von Gebhardt: *Novum Testamentum Græce Recensionis Tischendorfianæ ultimæ Textum cum Tregellesiano et Westcottio-Hortiano contulit et brevi adnotatione critica additisque locis parallelis illustravit* O. de G. Ed. stereot. Lipsiæ, 1881. The same text appeared also with Luther's revised German version, Leipz. 1881 (Bernh. Tauchnitz).

Tischendorf is by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He may be called the Columbus of the textual department in the New Testament litera-

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memory: "A new period began in 1831, when for the first time a text was constructed directly from the ancient documents without the intervention of any printed edition, and when the first systematic attempt was made to substitute scientific method for arbitrary choice in the discrimination of various readings. In both respects the editor, Lachmann, rejoiced to declare that he was carrying out the principles and unfulfilled intentions of Bentley, as set forth in 1716 and 1720." Abbot says of Lachmann (in Schaff's *Relig. Encycl.* i. 275): "He was the first to found a text wholly on *ancient* evidence; and his editions, to which his eminent reputation as a critic gave wide currency, especially in Germany, did much toward breaking down the superstitious reverence for the *textus receptus*."

ture. His working power, based on vigorous health and a hopeful temperament, was amazing. He had the advantage of the liberal support of the Saxon, and afterwards of the Russian, government in his expensive journeys and publications. He began his preparations for a critical edition of the Greek text of the New Testament in 1839 and 1840, and was appointed to a chair of theology in the University of Leipsic in 1843. He was stimulated by the industry of Scholz and by the principles of Lachmann, and aimed at a text based on the oldest authorities from the fourth to the sixth century. He visited the principal libraries of Europe in search of documents; made repeated journeys to France, England, Turkey, and three to the Orient (1844, 1853, and 1859); discovered, collated, copied, and edited many most important MSS. (especially א, B, $B_{(2)}$, C, $D_{(2)}$, $E_{(2)}$, L); and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereotyped *editio academica*). Four of these—issued 1841, 1849, 1859 (*editio septima critica major*), and 1872 (*ed. octava*)—mark a progress in the acquisition of new material. His editions of the texts of biblical manuscripts (including some of the Septuagint) embrace no less than seventeen large quarto and five folio volumes, besides the *Anecdota Sacra et Profana* (1855, new ed. 1861), etc., and the catalogue of his publications, most of them relating to biblical criticism, covers nearly fifteen octavo pages in Gregory's *Prolegomena*.[1]

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[1] Pars i. pp. 7–22. His first publication was a poem, 1835.

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all authorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf *versus* Tischendorf, but they mark the progress in the range of his resources and knowledge. In the first volume of his seventh critical edition (1859) he showed a more favorable leaning towards the received text as represented by the cursives and later uncials; but he soon found out his mistake, and returned in the second volume to the older uncial text. Soon afterwards followed his crowning discovery of the Sinaitic manuscript at the foot of the Mount of Legislation (1859), a closer examination of the Vatican manuscript (1866), and the acquisition of other valuable material. His resources far exceeded those at the disposal of any former editor, and were all utilized in his eighth and last critical edition, completed in 1872. Here he shows a decided, though by no means blind, preference for his favorite Sinaitic and other uncial manuscripts of the oldest date. His critical apparatus and digest below the text is the richest now extant, and will not soon be superseded. The edition of 1859 differs from that of 1849 in 1296 places, 595 of them being misimprovements in favor of the *textus receptus;* the edition of 1872 differs from the one of 1859 in

3369 places, mostly in favor of the oldest uncial text.[1]

Unfortunately he did not live to prepare the indispensable *Prolegomena* to his edition, which were to give a full description of his critical material and a key to the multitudinous and at times almost hieroglyphic abbreviations, together with such a list of *Addenda* and *Emendanda* as might be suggested by his own further researches and the labors of other scholars. For in such a vast forest of quotations numerous errors must be expected. A stroke of apoplexy (May 5, 1873), followed by paralysis and death (Dec. 7, 1874), arrested his labors, and terminated a career of indomitable industry and great usefulness.

The preparation of the critical *Prolegomena* was, after some delay, intrusted in 1876 to an American scholar residing at Leipsic, Dr. CASPAR RENÉ GREGORY, who with the efficient aid of Dr. EZRA ABBOT, of Cambridge, Mass., has nearly finished this delicate and difficult task of completing the noblest monument of German scholarship in the line of textual criticism.[2]

Thus America, which has none of the ancient manuscript treasures of the Bible, is permitted to take a share in the great and noble work of restoring the oldest and purest text of the Book of books.

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[1] Scrivener, *Introd.* p. 470, made the last calculation to the disparagement of Tischendorf; O. von Gebhardt, *l. c.* vol. ii. 431 sq., gives both figures to his credit as showing his willingness to progress in the right direction and to learn from new sources of information.

[2] The first Part of the *Prolegomena* appeared in Leipsic, 1884; the second Part in 1890; a third and last Part is promised. Dr. Gregory examined the libraries of Europe and the East, and is now Professor in Leipsic.

NOTE.—Compare, on the discovery of Cod. Sinaiticus, p. 108 sqq.; and on the life and labors of Tischendorf, besides his own numerous works, the following publications: J. E. Volbeding, *Constantin Tischendorf in seiner 25-jährigen schriftstellerischen Wirksamkeit*, Leips. 1862; Dr. Abbot's article on Tischendorf in the *Unitarian Review* for March, 1875; Dr. Gregory's article in the *Bibliotheca Sacra* for January, 1876; his *Prolegomena*, 1884, Part I. 1–22; and in Schaff-Herzog, iii. 2363 sq., for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues, Drs. Kahnis and Luthardt, *Am Sarge und Grabe Tischendorf's*, with a list of his writings, Leips. 1874. These addresses bring into prominence his noble qualities, which were somewhat concealed to the superficial observer by a skin disease—his personal vanity and overfondness for his many and well-earned titles (covering ten lines on the title-pages of some of his books), and twenty or more decorations from sovereigns which were displayed in his parlor. He was a sincere believer in the truth of the Bible and the Lutheran creed. He regarded himself as an instrument in the hands of Providence for the discovery and publication of documentary proofs for the vindication of the original text of the New Testament, and to God he ascribed the glory. "*Bei allem*"—he says, in self-defence against a malignant attack (*Waffen der Finsterniss*, p. 28)—"*was mir gelungen in der Fremde wie in der Heimath, beim unermüdlichen entbehrungsvollen Wandern durch Länder und Völker, Wüsten und Meere, unter den mannigfaltigsten Erfahrungen und Gefahren, unter Arbeiten bei Tag und Nacht, war ich freilich von ganzer Seele glücklich mich des Herrn rühmen zu können, des Herrn der in dem Schwachen mächtig gewesen. Und dieses Rühmen, trotz Neider, Spötter und Verleumder, soll mir denn auch bleiben mein Lebelang, bis an des Lebens letzten Athemzug. 'O dass ich tausend Zungen hätte und einen tausendfachen Mund: so stimmt' ich damit in die Wette vom allertiefsten Herzensgrund ein Loblied nach dem andern an, von dem was Gott an mir gethan.'*"

Tischendorf did good service to the cause of evangelical truth by his able vindication of the genuineness of our canonical Gospels against the attacks of modern scepticism (especially Strauss and Renan), in his tract, *When were our Gospels written?* (1865). It was translated into all the languages of Europe, and had an immense circulation and considerable weight as coming from one who had the most extensive knowledge of the oldest documentary sources of the New Testament, which he summoned as witnesses for the apostolic origin of the Gospels. One of his last public acts was the noble part he took in the united deputations of the Evangelical Alliance to the Russian Czar and Prince Gortschakoff, at Friedrichshafen, in behalf of the persecuted Lutherans in the Baltic provinces, in 1871. I was brought into close personal contact with him on that occasion, and I know his zeal for the cause at the risk of his popularity at the Russian court. The Archduke Constantine, who was with the emperor, expressed his great surprise that he should have joined the deputation and remonstrance. (See *Report of the Alliance Deputation in behalf of Religious Liberty in Russia*, New York, 1871.) In view of this participation, and his eminent services to the cause of biblical learning, the Evangelical Alliance of the United States invited Dr. Tischendorf to the General Conference at New York in 1873, and sent him free tickets for the voyage, which he gratefully accepted. He offered to prepare and read a paper on the "Influence of the Apocryphal Gospels on the Formation of the Roman Catholic Mariology and Mariolatry." He had already engaged passage for himself and one of his sons in a Bremen steamer, when a fatal stroke of apoplexy confined him to his home. He would have been treated with great respect and kindness in America, and I had to decline a number of competing invitations for his hospitable entertainment during the conference. I may also mention, as a mark of his interest in America, that he had promised to prepare a special American Græco-Latin edition of his last recension of the Greek Testament, with a limited critical apparatus such as I thought would best answer the wants of the American student. He actually began the work in 1872, and finished about fifty pages, which were set in type. It was probably his last literary work. His death prevented the execution.

TREGELLES.

SAMUEL PRIDEAUX TREGELLES (b. Jan. 30, 1813, d. April 24, 1875): *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome from the Codex Amiatinus*, London; issued in parts from 1857 to 1879, 4to. He had previously edited *The Book of Revelation in Greek, with a New English Version and Various Readings*, London, 1844, and issued a Prospectus for his Greek

Testament in 1848.[1] He was of Quaker descent, and associated for a time with the "Plymouth Brethren." He was very poor, but in his later years he received a pension of £200 from the civil list. His Greek Testament was published by subscription.

Dr. Tregelles has devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel, and with a perseverance and success which rank him next to Tischendorf among the textual critics of the present century. He entered upon his work with the conviction, as he says,[2] that "the New Testament is not given us merely for the exercise of our intellectual faculties," but "as the revelation of God, inspired by the Holy Ghost, to teach the way of salvation through faith in Christ crucified." His belief in verbal inspiration made him a verbal critic. He visited many libraries in Europe (in 1845, 1849, and 1862), collated the most important uncial and cursive MSS., and published (1861) the palimpsest Codex Zacynthius (Ξ on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them.[3]

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[1] Dr. Tregelles (pronounced Tre-ghel′les) wrote also *An Account of the Printed Text of the Gr. New Test.* (1854), and an *Introd. to the Textual Criticism of the New Test.*, for the 10th edition of Horne's *Introd.* (vol. iv., also issued separately). These two excellent works supply to some extent the place of his *Prolegomena.* He contributed many articles for Kitto's *Journal of Sacred Literature*, made a translation of Gesenius's *Hebrew and Chaldee Lexicon* (1847), and aided in several useful biblical publications.

[2] See his Preface to 10th edition of Horne's *Introd.* vol. iv. p. xiii., dated Plymouth, Sept. 18, 1856.

[3] Dr. Scrivener remarks (p. 482): "Where Tischendorf and Tregelles

He followed Lachmann's principle, but gives a fuller critical apparatus. He ignores the received text and the great mass of cursive MSS. (except a few), and bases his text on the oldest uncial MSS., the Versions down to the seventh century, and the early fathers, including Eusebius. Within these limits he aims at completeness and accuracy in the exhibition of evidence.

He left behind him a monumental work of painstaking, conscientious, and devout scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to collate in Rome by the jealous authorities.[1] Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while engaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labors of the English Revision Committee, of which he was appointed a member. The *Prolegomena* with *Addenda* and *Corrigenda* were

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differ" (in collation), "the latter is seldom in the wrong." Dr. Abbot (in Schaff's "Encycl." i. 277): "In many cases Tregelles compared his collations with those of Tischendorf, and settled the differences by a re-examination of the manuscript." See Dr. Hort's notice of Tischendorf and Tregelles in the "Journal of Philology" for March, 1858, and C. Bertheau in Herzog, rev. ed. vol. xv. 844.

[1] The Gospels were printed 1857 and 1860, before the publication of ℵ (which he first inspected in Tischendorf's house at Leipsic in 1862), and the printing of the Pauline Epistles had begun in 1865, before Vercellone's edition of B (which appeared in 1868). Tregelles retained a number of traditional misreadings of B. O. von Gebhardt mentions as examples, Mark iii. 1, *ἦν* (which B does *not* omit); xiii. 7, *ἀκούετε* (B, *ακουητε*); xiii. 21, *εἴπῃ ὑμῖν* (B has *υμιν ειπη*). See the long list of corrections in the Appendix.

compiled and edited in a supplementary volume four years after his death by Dr. Hort and Rev. A. W. Streane, 1879.

NOTE.—TREGELLES and TISCHENDORF. The relation of these two eminent critics to each other is very well stated by Dr. O. von Gebhardt in his article *Bibeltext* (in the new edition of Herzog's "Encykl." vol. ii. p. 428 sq.): "The justly censured want, in the labors of Lachmann and his predecessors, of a secure basis for the settlement of the New Testament text, must first of all be supplied; the familiar ancient witnesses must be examined in a far more conscientious method than had hitherto been done, before any further progress could be thought of. To this problem, during the last decades, two men of chief prominence have applied their whole strength—Tischendorf and Tregelles. Both were in like measure equipped with the requisite qualities—sharp-sightedness and an accuracy that gave heed to the smallest particulars; and both, with their whole soul, fixed their eyes upon the goal set before them, and strove with like zeal to reach it. That it was not their lot to attain equal success, lay in the fact that Tischendorf was much more enterprising, more keen-eyed for new discoveries, and far better favored by fortune. But the success which each of them reached, at the same time, is so great that they leave far behind them everything that had been hitherto done in this realm. In the toilsome work of collating manuscripts and deciphering palimpsests, both Tischendorf and Tregelles spent many years of their life, being thoroughly persuaded that the restoration of the New Testament text could be striven for with success only upon the basis of a diplomatically accurate investigation of the oldest documents. But while it was Tischendorf's peculiarity to publish in rapid succession the swiftly ripened fruits of his restless activity, and so to permit his last result to come into existence, so to speak, before the eyes of the public, Tregelles loved to fix his full energy undisturbed upon the attainment of the one great aim, and to come into publicity only with the completest which he had to offer. So we see Tischendorf editing the New Testament twenty times within the space of thirty years, not to mention his other numerous publications; while Tregelles did not believe that he could venture on the publication of the only edition of the New Testament which we possess from him, until after a twenty years' preparation. It is, however, a tragic fate, and an irreparable loss for science, that to neither the one nor the other was it vouchsafed to crown the toilsome work of many years with its capstone.

As Tischendorf bequeathed to us the Editio VIII. Critica Major of his Greek Testament, without *Prolegomena*, so also did Tregelles."

Dr. Hort says (*The N. T. in Gr.* ii. 13): "Lachmann's two distinguished successors, Tischendorf and Tregelles, have produced texts substantially free from the later corruptions, though neither of them can be said to have dealt consistently, or, on the whole, successfully, with the difficulties presented by the variations between the most ancient texts. On the other hand, their indefatigable labors in the discovery and exhibition of fresh evidence, aided by similar researches on the part of others, provide all who come after them with invaluable resources not available half a century ago."

Dean Burgon, of Chichester (formerly Vicar of S. Mary-the-Virgin's at Oxford), who is diametrically opposed to the principles of Tregelles and Tischendorf, nevertheless acknowledges their great merits. In his learned vindication of the genuineness of *The Last Twelve Verses of the Gospel according to St. Mark* (Oxford, 1871, Pref. pp. viii., ix.), he says: "Though it is impossible to deny that the published texts of Drs. Tischendorf and Tregelles as *texts* are wholly inadmissible [?], yet is it equally certain that by the conscientious diligence with which those distinguished scholars have respectively labored, they have erected monuments of their learning and ability which will endure forever. Their editions of the New Testament will not be superseded by any new discoveries, by any future advances in the science of textual criticism. The MSS. which they have edited will remain among the most precious materials for future study. All honor to them! If in the warmth of controversy I shall appear to have spoken of them sometimes without becoming deference, let me here once for all confess that I am to blame, and express my regret. When they have publicly begged St. Mark's pardon for the grievous wrong they have done *him*, I will very humbly beg their pardon also." More recently (in the "London Quarterly Review" for Oct. 1881, American edition, p. 167) he says of Tregelles: "Lachmann's leading fallacy has perforce proved fatal to the value of the text put forth by Dr. Tregelles. Of the scrupulous accuracy, the indefatigable industry, the pious zeal of that estimable and devoted scholar, we speak not. All honor to his memory!"

Comp. also two able articles of Dr. Carl Bertheau on Tischendorf and Tregelles, in the revised ed. of Herzog, vol. xv. (1885), 672 sqq. and 841 sqq.

ALFORD.

Among the recent English commentators on the New Testament who embody the Greek text, Dr.

Henry Alford, the genial, many-sided, evangelical, and liberal-minded Dean of Canterbury (1810–1871), deserves honorable mention as a textual critic and most zealous promoter of the revision of the English Version, in which, as a member of the Committee of the Canterbury Convocation, he took an active part till his death, eight months after its organization.[1] In his *Greek Testament* (London, 1849, 6th ed. 1868) he gives a critically revised text with a digest of various readings, and improved it in successive editions. At first he paid too much attention to the traditional text and to internal and subjective considerations. But in the fifth edition he nearly rewrote the text and digest, chiefly on the basis of the labors of Tregelles and Tischendorf, and in the sixth he collated also the Codex Sinaiticus and incorporated its readings. He praises Lachmann and Tregelles for "the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text which stood in the way of all chance of discovering the genuine word of God; and the clear indication of the *direction* which all future sound criticism must take, viz., a return to the evidence of the most ancient witnesses." He became "disposed, as research and comparison went on, to lay more and more weight on the evidence of our few most ancient MSS. and versions, and less on that of the great array of later MSS. which are so often paraded in digests as supporting or impugning the commonly received text." His confidence in subjective considerations was shaken, because "in very many cases they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer; another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness; another, to have been omitted as appearing superfluous."[1]

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[1] He issued a revised translation of the New Testament (1869), and was the first among the four Anglican clergymen (with Moberly, Humphry, and Ellicott) who prepared a tentative revision several years before the appointment of the Canterbury Committee. Dean Stanley, shortly before his death (July, 1881), in a letter on Revision to the "London Times," paid the following handsome and well-deserved tribute to the memory of his fellow-Reviser: "If there is any one name which must be especially connected with this Revision, it is that of Dean Alford. Henry Alford, while Dean of Canterbury, by incessant writing and preaching on the defects of the existing version, as well as by his well-known labors on the New Testament, had constantly kept the need and the possibility of such a revision before the eyes of the public, and, by a happy coincidence, he was also deeply interested in all attempts at more friendly communion in all matters with Protestant Nonconformists." See Alford's *Life*, by his widow, London, 1873.

WESTCOTT AND HORT.

WESTCOTT and HORT: *The New Testament in the Original Greek*, Cambridge and London (Macmillan & Co.), 1881, 2 vols. The first volume contains the text (580 pages), the second the Introduction (324 pages) and Appendix (*i. e.*, Notes on Select Readings, 140 pages, and Notes on Orthography and Quotations from the Old Testament which are marked by uncial type in the text, pp. 141–188).

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[1] *Gr. Test.* vol. i. pp. 76, 85, 87, 88.

The first volume appeared in a corrected issue, Dec. 1881, and in smaller size (618 pp.) in 1885. Both volumes were republished from duplicate English plates, New York (Harper & Brothers), 1881, the first in a revised ed. 1886.[1]

The same American firm has also published, in superior style, with large margin, a very convenient diglot edition of Westcott and Hort's Greek text and the English revision in exactly corresponding pages, with a list of noteworthy variations between the two texts, under the title: *The Revised Greek-English New Testament*, New York, 1882. Dr. Oscar von Gebhardt has issued a similar diglot edition which presents Tischendorf's last text and the recent revision of Luther's German version (*Novum Testamentum Græce et Germanice. Das N. Test. griechisch und deutsch*, Leipzig, 1881). These two diglot editions are exceedingly helpful for the comparative study of the two best Greek texts with the two most important modern versions revised.

The Greek Testament of Westcott and Hort presents the oldest and purest text which can be attained with the means of information at the command of the present generation. It cannot, indeed, supersede the editions of Tischendorf and Tregelles, which will long continue to be indispensable for their critical apparatus, and may deserve preference in a number of readings, but, upon the whole, it is a decided advance towards a final text on which scholars, it is hoped, may before long unite as a new *textus receptus.* It is the joint work of two biblical scholars and theological professors in the University of Cambridge, who have devoted to it nearly twenty-eight years (from 1853 to 1881), and who combine in an eminent degree the critical faculty with profound learning and reverence for the word of God. Their mode of co-operation was first independent study, and then conference, oral and written. This combination gives a higher degree of security to the results. The second volume was prepared by Dr. Hort, with the concurrence of his colleague, and occasional dissent in minor details is always indicated by brackets and the initials H. or W. It speaks from the summit of scientific criticism to professional students. The Introduction would be more intelligible and helpful if its statements were oftener illustrated by examples.

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[1] The first volume of the American edition (as also the American diglot edition) contains an Introduction by Philip Schaff, which was prepared by previous arrangement with the editors and publishers, before the second volume appeared, and contains preliminary information applicable to every Greek Testament; while Westcott and Hort's second volume is an elaborate exposition and vindication of their system of textual criticism, and indispensable to the advanced student.

The aim of the editors is not only to restore the Nicene text as a basis for further operations (as Lachmann did), but to reproduce at once (with Tischendorf and Tregelles) the *autograph* text, that is, " the original words of the New Testament so far as they now can be determined from surviving documents." They rely for this purpose exclusively on documentary evidence, without regard to printed editions. They make no material addition to the critical apparatus (like Wetstein, Scholz, Tischendorf, and Tregelles), but they mark a decided progress in the science of criticism (like Bentley, Bengel, Griesbach, and Lachmann). They follow with independent judgment and sound tact in the path of Lachmann in the pursuit of the oldest text, but go beyond the Nicene age and as near the apostolic age as the documents will carry them with the use of the critical material of Tregelles and Tischendorf; they build on Griesbach's classification and estimate of documents; they advance upon all their predecessors in tracing the transcriptional history of the text and in the application of the genealogical method as the only way to rise up to the autograph fountainhead. This prominent feature of their work has been already discussed and tested in a special section, and need not be explained again.[1]

Westcott and Hort distinguish four types of text in the surviving documents:[2]

(1.) The SYRIAN or ANTIOCHIAN.[3] It was matured by the Greek and Syrian fathers in the latter part of the fourth century. It is best represented by the uncial Cod. A in the Gospels (but not in the Acts and Epistles), and by the Syriac Peshito (in its revised shape, as distinct from the older Curetonian Syriac); it is found in Chrysostom (who was first presbyter at Antioch till 398, and then patriarch of Constantinople till his death, 407),[1] in the later Greek fathers, and the mass of the cursive MSS. (most of which were written in Constantinople); and it is in the main identical with the printed *textus receptus.* It is an eclectic text, which absorbs and combines readings from the early texts of different lands. It seems to be the result of an authoritative "recension," or rather two recensions (between 250 and 350), *i. e.*, an attempted criticism performed by editors who wished to harmonize at least three conflicting texts in the same region and to secure lucidity and completeness; hence the removal of obscurities, the frequent harmonistic interpolations, and the large number of what are called "conflate" readings selected from the three principal texts. "Entirely blameless on either literary or religious grounds as regards vulgarized or unworthy diction, yet showing no marks of either critical or spiritual insight, it presents the New Testament in a form smooth and attractive, but appreciably impoverished in sense and force, more fitted for cursory perusal or recitation than for repeated and diligent study" (ii. 135). The distinctively Syrian readings must at once be rejected and give way to "Pre-Syrian" readings.

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[1] See pp. 208–224. For an adverse criticism see Burgon and Scrivener.

[2] The classification of the documentary sources was begun by Bengel, who divided them into two families—the Asiatic and the African; it was enlarged and improved by Griesbach, who distinguished three recensions—the Constantinopolitan, Alexandrian, and Western; it is perfected up to this time by Westcott and Hort. On the older system of recensions, see Tregelles in Horne's *Introduction*, vol. iv. pp. 66–107 (14th edition, 1877).

[3] Bengel called it "Asiatic," Griesbach and Scholz "Constantinopolitan," or "Byzantine." The best term would be "Græco-Syrian."

It should be remarked, however, that the assumption of a deliberate and authoritative Græco-Syrian recension is based upon a critical conjecture of Westcott and Hort rather than historical evidence. The only trace of it is an obscure remark of Jerome concerning Lucianus, a presbyter and reputed founder of the Antiochian school (martyred A.D. 312), and Hesychius, an Egyptian bishop, that certain copies of the New Testament with questionable readings were called after them.[1] An authoritative recension by the learned fathers of the Nicene and post-Nicene age, who had access to much older manuscripts than we now possess, would enhance rather than diminish the value of the *textus receptus*, unless it is counterbalanced by internal and other documentary evidence. This, however, is strongly against it. A careful comparison shows that the Pre-Syrian readings are preferable, and best explain the Syrian readings. Tischendorf emphasizes the rule that the reading which explains the variations is presumably the original.

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[1] We may add his friend Theodore of Mopsuestia (d. 429). See the recent edition of his Commentaries on the Pauline Epistles by Dr. H. B. Swete (Cambridge, 1880–82), and the Excursus on the text, vol. ii. pp. 340–345. Compare Schürer's review in the "Theol. Lit. Zeitung," 1882, No. 19, col. 444.

It is very natural that the Antiochian or Constantinopolitan text became the ruling text. Constantinople was the heiress of Antioch, the centre of the

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[1] *Epist. ad Damasum:* "*Hoc certe cum in nostro sermone discordat et in diversos rivulorum tramites ducit, uno de fonte quærendum est. Prætermitto eos codices quos a Luciano et Hesychio nuncupatos paucorum hominum adserit perversa contentio, quibus utique nec in toto Veteri Instrumento post LXX interpretes emendare quid licuit nec in Novo profuit emendasse, cum multarum gentium linguis Scriptura ante translata doceat falsa esse quæ addita sunt.*" In *De Viris illustr.* 77, Jerome says: "*Lucianus, vir doctissimus, Antiochenæ ecclesiæ presbyter, tantum in Scripturarum studio laboravit, ut usque nunc quædam exemplaria Scripturarum Lucianea nuncupentur.*" Comp. *Decret. Gelas.* vi. 14: "*Evangelia quæ falsavit Lucianus apocrypha.*"

Eastern Church, and the guardian of Greek learning, which after the migration of nations died out in the West; and the capture of Constantinople by the Turks was overruled by Providence for the revival of Greek learning by fugitive scholars and the importation of biblical and classical manuscripts to Europe.

(2.) The WESTERN text. It is most easily recognized in the Old Latin version, and in the few extant bilingual uncials which were written in the West (in Italy and Gaul), as $D_{(1)}$ of the Gospels and Acts, and $D_{(2)}$ of the Epistles. It spread very rapidly, and diverged from the original standard before the middle of the second century. The text of the ante-Nicene fathers not connected with Alexandria is substantially Western (Justin, Irenæus, Hippolytus, Methodius, even Eusebius). Its prevailing characteristics are a love of paraphrase (as Matt. xxv. 1; Luke xx. 34; Eph. v. 30), and a disposition to enrich the text by parallel passages in the Gospels and additions from traditional (and perhaps apocryphal) sources (as in John v. 4; vii. 53–viii. 11; Matt. xx. 28). "Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness" (ii. 122). Jerome's Vulgate removed some of these defects, which was one of the motives of his revision. We find analogous phenomena in some of the Apocrypha of the Old Testament, which exist in two texts, the one being an amplified and interpolated modification of the other; also in some post-apostolic writings, as the Epistle of Barnabas, the Shepherd of Hermas, and the Ignatian Epistles.

(3.) The ALEXANDRIAN or Egyptian text.[1] It is found in the abundant quotations of the Alexandrian fathers, Clement of Alexandria, Origen, Dionysius, Didymus, Cyril of Alexandria, partly, also, Eusebius of Cæsarea, and in the Egyptian versions (especially the Memphitic). It is characterized by the absence of extraneous matter and a delicate philological tact in changes of language. "We often find the Alexandrian group opposed to all other documents, often the Alexandrian and Syrian groups combined in opposition to the others, implying an adoption of an Alexandrian reading by the Syrian text" (ii. 132).

(4.) The NEUTRAL text. This is most free from later corruption and mixture, and comes nearest the autographs. It is best represented by B (which is complete except the Pastoral Epistles, the Apocalypse, and the last four chapters of Hebrews), and next by ℵ (which contains the whole New Testament without a gap). These two MSS., the oldest and most important of all, though fully known only in our day, seem to be independently derived from a common original not far from the autographs, and their concurrence is conclusive in determining the text when not contravened by strong internal evidence. Dr. Hort surmises (ii. 267) that both were written in the West, probably at Rome (where the Greek language prevailed in the Church during the first two centuries), that the ancestors of B were wholly Western (in the geographical, not the textual sense), and the ancestors of ℵ partly Alexandrian.[1] The later corrections of clerical errors and textual readings in these MSS. by different hands (especially those of $ℵ^a$, $ℵ^b$, and $ℵ^c$) furnish at the same time important contributions to the history of the text. Next to them in authority are C, L, P, T, D, Ξ, A (in the Acts and Epistles, but not in the Gospels), Z, 33, and in Mark Δ. Among these, C and L have the largest Alexandrian element. Many Pre-Syrian readings are supported by ancient versions or fathers, and commended by internal evidence, though not contained in Greek MSS. Among the fathers the Pre-Syrian and Neutral element is strongest in Origen, Didymus, to a considerable extent in Eusebius, and in Cyril of Alexandria.

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[1] Called the *African* text by Bentley and Bengel.

From these various types the apostolic text is to be restored, not by mechanical adjustment, but by the genealogical method or the careful study of the history of the written text and the relations of descent and affinity which connect the several witnesses. Not any of them can be exclusively and implicitly trusted. All the extant documents are more or less *mixed*, and embody a certain number of departures from the autographs, which began to be corrupted in the first generation after the apostles. The vast majority of changes date from the first and second centuries, and were current in the fourth, when the text began to assume a stereotyped form in the East through the controlling influence of Constantinople. Patristic quotations, being definitely chronological, are the oldest witnesses, going up to the third and second centuries, but they are often free and loose, and poorly edited; next, those versions (Syriac, Latin, Egyptian) which go back to the same date, but they have undergone revisions; and lastly, Greek MSS., a few of which date from the middle of the fourth century, but are based again upon older copies, probably from the second century, and hence they are in fact as old witnesses as the oldest fathers and versions, besides being more complete and direct.

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[1] The Roman origin of B would most naturally account for its being in the Vatican Library from its very beginning, and the absence of any trace of its being imported. But if ℵ was likewise written in Rome, it is not easy to explain how it ever was transported to the Convent at Mount Sinai.

The process of restoration is very complicated and difficult, and much remains confused or doubtful. But in the majority of cases the true reading can be fixed with certainty, as is shown by the increasing consensus of the most competent critics and commentators. With all the variations, the texts of Lachmann, Tischendorf (his eighth and last edition), Tregelles, and Westcott and Hort, are substantially one and the same. If Westcott and Hort have failed, it is by an overestimate of the Vatican Codex, to which (like Lachmann and Tregelles) they assign the supremacy, while Tischendorf may have given too much weight to the Sinaitic Codex. Absolute unanimity in cases where the evidence is almost equally divided cannot be expected among scholars of independent judgment, nor is it at all necessary for the practical purposes of the New Testament. In the absence of the apostolic autographs, and the extreme improbability of their recovery, we must be content with an approximation to the original text. Future discovery and future criticism may diminish the doubts concerning alternative readings, but will not materially alter the text.

Westcott and Hort's Greek Testament derives an additional interest from its close connection and simultaneous publication with the Anglo-American Revision of the English Testament. Both editors were prominent members of the British New Testament Company of Revisers, and Dr. Hort took a leading part in the discussion of all textual questions, which were always settled before the translation. The method pursued was to hear first Dr. Scrivener, as the champion of the traditional text, and then Dr. Hort for additional remarks and in favor of any changes that seemed desirable. The task could not have been intrusted to more competent hands. Dr. Hort advocated his side with consummate skill and complete mastery of the whole field, yet he was never followed slavishly by the Revisers, several of whom are experienced textual critics as well as exegetes, and were thoroughly prepared for each meeting. The American Company likewise devoted many days and hours to discussions of various readings, and sent a few elaborate papers to their English brethren. Parts of the Greek text were printed for private and confidential use of the English and American Revisers—the Gospels, with a temporary preface, in 1871, the Acts and Catholic Epistles in 1873, the Pauline Epistles in 1875, the Apocalypse in 1876; but the second volume was withheld till the Revision was completed. The editors, while thus materially aiding the two Companies of Revisers, received in turn the benefit of their criticism, which enabled them to introduce into the stereotype plates "many corrections dealing with punctuation or otherwise of a minute kind, together with occasional modifications of reading" (ii. 18). The result is that in typographical accuracy the Greek Testament of Westcott and Hort is probably unsurpassed,[1] and that it harmonizes essentially with the text adopted by the Revisers; for, although they differ in about two hundred places, nearly all these variations are recognized in the margin either of the Greek text or the English Revision as alternate readings.[2] It is one of the chief merits of the Revised Version that it puts the English reader in possession of an older and purer text than any other version, ancient or modern. It is the first, and so far the only, popular version which embodies the results of the latest discoveries and investigations of the original form of the Greek Testament.

NOTE.—Dr. BROOKE FOSS WESTCOTT was born Jan 12, 1825; educated at Trinity College, Cambridge; appointed Canon at Peterborough in 1869, and Regius Professor of Divinity at Cambridge in 1870. He has written a number of able and useful works, as a *History of the English Bible*, a *History of the Canon of the New Testament*, an *Introduction to the Study of the Gospels* (republished by H. B. Hackett, Boston), a *Commentary on the Gospel of St. John* (which ranks among the very best parts in the "Speaker's Commentary"), the *Epistles of St. John*, and valuable contributions to Smith's "Bible Dictionary." Dr. Fenton John Anthony Hort was born April 23, 1828, educated at Trinity College, Cambridge and appointed Hulsean Professor of Divinity in the University of Cambridge in 1878. He wrote *Two Dissertations on μονογενὴς Θεός and on the Constantinopolitan Creed* (a singularly able and acute plea for the reading "only begotten *God*," in John i. 18), the *Introduction* and *Appendix* to the Greek Testament (a masterpiece of critical learning and sagacity), and a number of valuable articles in Smith and Cheetham's "Dictionary of Christian Antiquities," and Smith and Wace's "Dictionary of Christian Biography." Both belong to what may be called the Evangelical Catholic School of Anglican Divines, but they take no part in the ecclesiastical party controversies of the age.

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[1] A few insignificant errors of the first edition, as *ὠμῶν* for *ὑμῶν* in Matt. x. 9 (p. 23), have since been corrected.

[2] *E. g.*, Westcott and Hort read in John i. 18, *μονογενὴς ϑεός* in the text, *ὁ μονογενὴς υἱός* on the margin; while the Revisers read "the only begotten Son" in the text, and "God only begotten" on the margin. In Acts xvi. 32, Westcott and Hort: *τοῦ ϑεοῦ*, text, *κυρίου*, margin; Revisers: "of the Lord," margin "God." See the convenient list of noteworthy variations in Harpers' diglot edition, pp. xci.–cii.

The Greek Testament of Westcott and Hort was well received by competent scholars in England and other countries. It was virtually (not formally) endorsed even before its publication by the English Revision Company, which includes some of the ablest biblical critics and exegetes of the age. This is the highest commendation. Bishop Lightfoot acknowledged the benefit of their assistance in the revision of the text of his Commentary on *Galatians* (p. viii.) as early as 1865. When the work was at last given to the public, the somewhat captious and fault-finding "Saturday Review" for May 21, 1881, greeted it as "probably the most important contribution to biblical learning in our generation." "The Church Quarterly Review" (for Jan. 1882, pp. 419–450), and other leading organs of public opinion in England too numerous to mention, with one signal exception ("The Quarterly Review," of which we shall speak in the next section), contained highly appreciative notices. In America, it met likewise a warm welcome. Dr. Ezra Abbot (a most competent judge) says: "It can hardly be doubted that their [Westcott and Hort's] work is the most important contribution to the scientific criticism of the New Testament text which has yet been made" (Schaff's "Rel. Encycl." i. 277). Prof. Benj. B. Warfield concludes a lengthy notice, which betrays a thorough mastery of the subject, with the judgment that the text of Westcott and Hort is "the best and purest that has ever passed through the press, and, for the future, must be recognized as the best basis for further work" ("The

Presbyterian Review" of New York for April, 1882, p. 355). The new text has already secured a recognized status on the Continent. It was hailed as an "epoch-making" work by the most competent textual critic of Germany, since the death of Tischendorf, and his successor in this department, Dr. Oscar von Gebhardt. He has incorporated Westcott and Hort's readings in his recent issue of Tischendorf's latest text (both the Greek and the Græco-German edition, Lips. 1881), and pays them this weighty tribute (*Nov. Test. Gr. et Germ.*, Introd. p. vii.): "*Wie Tregelles, so huldigen auch Westcott und Hort im wesentlichen den Grundsätzen, welche in die Kritik des Neuen Testaments eingeführt zu haben, das bleibende Verdienst Lachmanns ist. Was aber die neuste englische Ausgabe vor allen ihren Vorgängerinnen auszeichnet, ist die systematische, in solchem Umfang bisher unerreichte Verwerthung der Textesgeschichte zur Classificirung und Abschätzung der verschiedenen Zeugen, und die consequente Handhabung der so gewonnenen Grundsätze bei Ausführung der kritischen Operation.*" Dr. Carl Bertheau notices Westcott and Hort most favorably in Harnack and Schürer's "Theologische Literatur-Zeitung" for Oct. 21, 1882, col. 487, and places their text not only on a par with those of Tregelles and Tischendorf (ed. viii.), but even above them in regard to method and extraordinary accuracy ("*wegen der angewandten Methode und der ausserordentlichen Genauigkeit der Arbeit*"). The same critic (col. 494) expresses his amazement at the vehement attack of Dean Burgon in the "Quarterly Review," which he thinks needs no refutation. I may add that Professor Bernhard Weiss, of Berlin, one of the ablest living commentators, and editor of the new editions of Meyer on the Gospels and on Romans, not only agrees with the uncial text as a whole, but frequently sides with Cod. B and Westcott and Hort *versus* Cod. ℵ and Tischendorf, *e. g.*, in John i. 18 (μονογενὴς ϑεός); Rom. i. 27, 29; ii. 2, 16; iii. 28.

These are Protestant judgments. But what is even more remarkable, is the equally favorable judgment of Roman Catholic scholars. Dr. Hundhausen, of Mainz, declares in the "*Literarischer Handweiser für das Katholische Deutschland*," Münster, 1882, No. 19, col. 590: "*Unter allen bisher auf dem Gebiete der neutestamentlichen Textkritik erschienenen Werken gebührt dem Westcott-Hortschen unstreitig die Palme.*" The same intelligent writer says (col. 585): "*Die einfachen und klaren Grundprincipien Lachmann's in Verbindung mit den verbesserten und richtig angewandten Ideen Griesbach's, die umfassenden und zuverlässigen documentarischen Forschungen Tischendorf's, Tregelles' u. A. und die eindringenden kritischen Operationen der beiden Cambridger Professoren haben sich vereinigt, um in den vorliegenden zwei Bänden ein Werk von grosser Vollendung zu*

schaffen." He objects, as a Catholic, to the critical treatment of Mark xvi. 9–20, and John vii. 53–viii. 11, but adds (col. 586) that, as to the rest, Westcott and Hort present the New Testament text "in a purity and primitiveness (*in einer Reinheit und Ursprünglichkeit*) superior to any critical edition which has as yet appeared." The same opinion has been expressed by an eminent French Catholic scholar. Louis Duchesne opens a review of Westcott and Hort in the "Bulletin Critique" of Paris for Jan. 15, 1882 (as quoted by Hundhausen), with the words: "*Voici un livre destiné à faire époque dans la critique du Nouveau-Testament.*"

SCRIVENER AND PALMER.

Simultaneously with the edition of Westcott and Hort there appeared two other editions of the Greek Testament, which make no claim to be independent critical recensions of the text, but have a special interest and value in connection with the English Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of the Canterbury Revisers; but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

The first is by Dr. F. H. A. Scrivener (Prebendary of Exeter and Vicar of Hendon), and is published by the University Press of Cambridge under the title: *The* New Testament *in the Original Greek, according to the Text followed in the Authorized Version* [i. e., the *textus receptus* of Beza's edition of 1598], *together with the Variations adopted in the Revised Version.* He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type. In an Appendix (pp. 648–656), he gives a list of the passages wherein the Authorized Version departs from Beza's text of 1598, and agrees with certain earlier editions of the Greek Testament. The departures of King James's Version from Beza are only about a hundred and ninety in all, and of comparatively little importance; while the departures of the Revision from the *textus receptus* are said to number over five thousand.[1]

Dr. Scrivener is favorably known from his previous edition of the Received Text with the variations of modern editors, and from valuable contributions to the material as well as the science of textual criticism, to which we have often referred. He is the most learned representative of the conservative school of textual criticism, but is gradually and steadily approaching the position of the modern critics in exchanging the *textus receptus* for the older uncial text. He frankly confesses "that there was a time when he believed that the inconveniences and dangers attending a formal revision of the Bible of 1611 exceeded in weight any advantages which might accrue from it;" that "his judgment has been influenced, though slowly and with some reluctance, by the growing necessity for a change imposed by the rapid enlargement of the field of biblical knowledge within the last forty years;" and that "his new opinion has been not a little confirmed by the experience he has gained while actually engaged upon the execution of the work."[1] And as regards the text, he says, after enumerating the recent discoveries of MSS.: "When these and a flood of other documents, including the more ancient Syriac, Latin, and Coptic versions, are taken into account, many alterations in the Greek text cannot but be made, unless we please to close our eyes to the manifest truth. Of these changes some will not influence the English version at all, many others very slightly; some are of considerable, a few of great, importance; yet not one of them sufficient to disturb a single article of the common faith of Christendom."[2]

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[1] I have not seen an authentic estimate of the whole number of textual changes; but the following are two specimens: in the Sermon on the Mount (Matt. v.–vii.), which contains 111 verses, the Revisers have made 44 changes of text, in 38 of which they agree with Lachmann, Tischendorf, and Tregelles; in the First Epistle to Timothy, they have made in about the same number of verses nearly the same number of changes—viz., 48, of which 41 had been previously adopted by the three eminent critics named. See *The Revisers and the Greek Text of the New Testament*, Lond. 1882, p. 38 sq. Dean Burgon asserts ("Quarterly Review," No. 304, Oct. 1881, p. 307) that "the *textus receptus* has been departed from (by the Revisers) far more than 5000 times, almost invariably for the worse." According to Dr. Scrivener and Canon Cook the whole number of textual changes is 5788.

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[1] In an article written for the "Sunday-School Times" of Philadelphia, 1880, and reprinted in *The Bible and its Study*, Philadelphia (725 Chestnut Street), p. 29.

[2] *L. c.* p. 33 sq. His *Six Lectures on the Text of the New Testament*, published in 1875, mark a little progress beyond the second edition of his *Introduction to the Criticism of the New Testament*, 1874, and the third edition published in 1883, occupies substantially the same position. He gives up the spurious interpolation of the three witnesses as hopelessly untenable, and on the disputed reading in 1 Tim. iii. 16, where his friend, Dean Burgon, so strenuously insists on ϑεός, Scrivener, in his *Lectures*, p. 192 sq., makes the following admission: "On the whole, if Codd. A, C, be kept out of sight (and we know not how more light can be thrown on their testimony), this is one of the controversies which the discovery of Cod. ℵ ought to have closed, since it adds a first-rate uncial witness to a case already very strong through the support of versions.

The other edition is edited by Dr. E. **Palmer** (Archdeacon of Oxford), and published by the Clarendon Press under the title: Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The* Greek Testament *with the Readings adopted by the Revisers of the Authorised Version*, Oxford, 1881.[1]

Palmer pursues the opposite method from that of Scrivener: he presents the Greek text followed by the Revisers, and puts the discarded readings of the *textus receptus* (*i. e.*, the edition of Stephens, 1550)[2] and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo edition), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was

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Slowly and deliberately, yet in full confidence that God in other passages of his written word has sufficiently assured us of the Proper Divinity of his Incarnate Son, we have yielded up this clause as no longer tenable against the accumulated force of external evidence which has been brought against it." In his *Introd.* ed. iii. p. 637–642, he speaks hesitatingly. In his last ed. of the Stephanic text (1887) he records the readings of Westcott and Hort, but calls their ed. a "*splendidum peccatum, non κτῆμα εἰς ἀεί!*"

[1] The University Presses of Oxford and Cambridge have also published *The Parallel New Testament, Greek and English*, giving the Authorised Version, the Revised Version, the Revised Greek text, and the Readings displaced by the Revisers, in parallel columns (with space for MS. notes), Nov. 1882. Very elegant and useful editions.

[2] The text of Stephens, as reprinted by Mill in 1707, formed the basis of all Oxford editions down to Scrivener's edition (1877), of which Palmer has made free use. But the Authorized Version of 1611 follows Beza's text (1598) rather than that of Stephens, although the difference is not very great.

usually not raised." Palmer, with the aid of lists of readings prepared by the Revisers in the progress of their work, has constructed a continuous text, taking for the basis the third edition of Stephens (1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition, the distribution into verses accords with that in the Authorized Version, and the division into paragraphs is conformed to the English Revision.

The year 1881 has been fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States has been beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit.

The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!

RETROSPECT AND PROSPECT.

The history of the printed text from Erasmus down to the Westminster Revision is a gradual recovery of the original text. It follows the stream of tradition from late copies of the Middle Ages up to Nicene and ante-Nicene copies, and as near as possible to the very fountain of the autographs, as fast as ancient documents come to light and as the science of textual criticism advances. But every inch of progress had to be conquered against stubborn opposition. The story of the crucifixion and resurrection is repeated again and again in the history of the Bible, which is the standard-bearer of the Church militant. Every new truth, every discovery and invention, has to fight its way through hostile prejudice and ignorance, and pass the ordeal of martyrdom before it is recognized. "No cross, no crown." The word, "Blood is the seed of Christians,"[1] was literally or figuratively true in all ages. Persecution may proceed from priest or people, from the Sanhedrin or the Sorbonne or the mob; it may be orthodox or heretical, bloody or unbloody, according to circumstances and the spirit of the times. The persecution of the Bible and Bible versions has been of all kinds.

The first edition of the Greek Testament was deprecated by the crowd of monks as a great calamity, and Erasmus was violently assailed by the arrogant ignorance of Archbishop Lee of York and the envious traditional learning of the Complutensian rival editor, Stunica, who charged him with the crime of omitting the spurious witnesses in 1 John v. 7, and even with intentional insult to Spain for misspelling *Σπανία* for *Ἱσπανία* in Rom. xv. 28. Robert Stephanus had to flee from the wrath of the doctors of the Sorbonne to Protestant Geneva. Walton's critical apparatus roused the orthodox opposition of the great Puritan, Dr. Owen. Mill was assailed after his death, which soon followed the issue of his Greek Testament with 30,000 various readings, by the distinguished commentator Whitby; Bentley by Conyers Middleton; Bengel by Wetstein (who could not appreciate the classification of authorities into families); Wetstein in turn by Frey and Iselin, who charged him with heresy and drove him from Basle to Amsterdam. Griesbach was overwhelmed with abusive epithets by his rival, Matthæi. Lachmann was scornfully criticised by the learned rationalist, C. F. A. Fritzsche, who called him "the ape of Bentley." Tregelles was long ignored and allowed almost to starve in rich England, till he lost his eyesight in deciphering old MSS. for his Greek Testament. Tischendorf was annoyed and slandered by Simonides, who impudently claimed to have written the Codex Sinaiticus with his own hand.

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[1] This is the literal rendering of Tertullian's well-known "*Semen est sanguis Christianorum*" (*Apologeticus*, last chapter).

Translations of the Bible made for public use have fared still worse in proportion to the number of their judges. Jerome's irritable temper was sorely tried by the braying of "the two-legged donkeys" (*bipedes aselli*), as he rather coarsely called his ignorant opponents; even the great and good St. Augustin feared more harm than good from his friend's attempt to revise the Latin Bible after the *Hebraica veritas*, and continued to use the old version with all its blunders, which he had not Greek or Hebrew learning enough to correct. He was highly offended at Jerome's substituting *hedera* (ivy) for *cucurbita* (gourd) in the Book of Jonah (iv. 6); and a certain bishop nearly lost his charge for venturing to defend the new rendering. For two hundred years the old Itala was quoted, even by popes. But eleven centuries after Jerome's death (419), the Council of Trent (April 8, 1546) raised his Vulgate to equal dignity with the original (which, of course, was a most serious blunder in the opposite direction).

John Wiclif of Oxford, "the Morning Star of the Reformation," and the chief author of the first complete version of the whole Bible into the English tongue (though only from the Latin Vulgate), was denounced by the Archbishop of Canterbury and High Chancellor of England (Arundel) as "that pestilent wretch of damnable memory, son of the old serpent, yea the forerunner and disciple of antichrist, who, as the complement of his wickedness, invented a new translation of the Scriptures into his mother tongue." The Council of Constance (1415), which burned John Hus and Jerome of Prague, condemned both the writings and the bones of Wiclif to the flames; and in 1428 his remains were solemnly ungraved, burned to ashes, and cast into the brook Swift, which, as Fuller says, "conveyed them into the Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over." In 1880, five hundred years after the completion of his English Bible, Wiclif's memory was celebrated in five continents.

The first edition of William Tyndale's translation of the Greek Testament from the newly published text of Erasmus had to be smuggled into England, and was publicly burned by order of the Bishop of London (Tunstall), in St. Paul's Church-yard; the next five editions which were printed before 1530 fared not much better; hence there remain of the first edition only one fragment, of the second one copy, wanting the title-page, and another very imperfect, and of the other four two or three copies.[1] Tyndale himself was strangled and then burned in his prison at Vilvorden (Oct. 6, 1536), praying, "Lord! open the King of England's eyes." Yet he is now universally revered as the chief author of the idiom of our English Bible, and as the man who "caused a boy that driveth the plough to know more of the Scripture" than the priest and the pope of his day. And from the banks of the Thames, near the very spot where his English Testament went up in a fiery chariot, like Elijah, more Bibles are now sent to all parts of the globe in one year than were copied in the first fifteen centuries of our era.

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[1] See Westcott, *Hist. of the E. Bible*, p. 45. The final edition of Tyndale's translation of the New Testament hailed from his prison (1535). Luther's German Version met with extraordinary success in Germany. Yet it was forbidden in the Duchy of Saxony (by Duke George), in Bavaria, Austria, Brandenburg, and other countries. The theological faculty of the University of Leipsic pronounced unfavorable judgment; and the Roman Catholic, Emser, wrote a book against it in 1523, in which he charged it with no less than 1400 errors and heresies (mostly departures from the Latin Vulgate on the ground of the Greek original). Afterwards Emser published a translation of his own, in which he copied whole pages of Luther's version, adapting it only to the Latin Vulgate. The very enemies of Luther when writing in German were forced to use his language. See Köstlin, *Martin Luther*, i. 607.

The authors of the Geneva Version were fugitives from persecution; but their great improvements upon the preceding versions passed into our Authorized Version, notwithstanding the prejudice and hatred of King James, who thought it the worst translation ever made.

The Authorized Version itself was received with indifference from churchmen and violent opposition from all quarters, as the translators predicted in the first sentence of their Preface; it was charged with bad theology, bad scholarship, and bad English; for fifty years it had to fight its way into general recognition; and Hugh Broughton, the greatest Hebraist of his day, but a bad-tempered and "unclubbable" man, and hence omitted in the selection of the Translators, attacked it with the tomahawk, and sent word to King James that he "had rather be rent in pieces with wild horses" than help to bring such a mistranslation into public use.[1] And yet this same version is now universally recognized as one of the best, if not the very best, ever made, and has proved for more than two hundred years the greatest blessing which Providence has bestowed upon the English-speaking race.

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[1] Westcott (*Hist. of the English Bible*, p. 160, note 2) says: "The labors of Hugh Broughton on the English Bible ought not to be passed over without notice. This great Hebraist violently attacked the Bishops' Bible, and sketched a plan for a new version which his own arrogance was sufficient to make impracticable He afterwards published transla-

It would be a bad omen for the revised text and version of 1881 if they had escaped the fate of their predecessors and been received without opposition. The days of bloody persecution are over, but the human passions which instigated them survive.

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tions of Daniel, Ecclesiastes, Lamentations, and Job, and offered his help towards the execution of the royal version. His overbearing temper, as it appears, caused him to be excluded from the work; but his printed renderings were not without influence upon the Revisers—*e. g.*, Dan. iii. 5."

I have examined (in the Astor Library) the works of Hugh Broughton which were published in London, 1662, in one folio volume of 732 pages, under the high-sounding title: "*The Works of the Great Albionean Divine, Renown'd in Many Nations for Rare Skill in Salems and Athens Tongues, and Familiar Acquaintance with all Rabbinical Learning.*" John Lightfoot says of him, in the preface, that "among his friends he was of a very sweet, affable, and loving carriage," but "sharp, severe, and exceeding bold against error, and impiety." His judgment of King James's Bible is given on p. 661. It is addressed to the King's attendant, and begins as follows: "*The late Bible (Right Worshipfull) was sent to me to censure, which bred in me a sadnesse that will grieve me while I breath. It is so ill done. Tell his Majestie that I had rather be rent in pieces with wild horses, than any such translation, by my consent, should be urged upon poor churches.*" Then follow various objections, and the first reveals at once the motive and animus of the critic, namely: "*My advisement they regarded not*, but still make *Seth* a fool, to name his son sorrowfull Enosh [Gen. iv. 26]." He even charges the translators with leaving "atheism in the text." He protests (p. 663): "I will suffer no scholar in the world to cross me in Ebrew or Greek, when I am sure I have the truth." Broughton's criticism was a *brutum fulmen*, and is only remembered now as a curiosity in the history of the *odium theologicum*, which is not likely to die out until human nature is transformed.

There are many lineal descendants of those priests who, in the reign of Henry VIII., preferred their old-fashioned *Mumpsimus*, *Domine*, to the new-fangled *Sumpsimus.* Even in the enlightened State of Connecticut a pious deacon is reported to have opposed the revision of 1881 with the conclusive argument, "If St. James's Version was good enough for St. Paul, it is good enough for me." There are also not a few heirs of the spirit of Archbishop Arundel and Bishop Tunstall who, if they had the power, would gladly commit the Westminster Revision, Greek and English, to the flames *ad majorem Dei gloriam*, and shout a *Te Deum.*

Foremost among the learned opponents of the latest progress in biblical science is the anonymous author of three famous articles on "New Testament Revision" in the London "Quarterly Review."[1]

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[1] For Oct. 1881, Jan. and April, 1882—Nos. 304, 305, 306. The articles have since been republished under the title: *The Revision Revised,* by JOHN WILLIAM BURGON, B.D., Dean of Chichester, London, 1883. The book is enlarged by a very sharp reply to Bishop Ellicott (as a "Textual Critic," not as a "Successor of the Apostles"). The severity of tone is increased rather than softened, and the Revision is unsparingly condemned, in italics, as "*the most astonishing, as well as the most calamitous, literary blunder of the age*" (Preface, p. xi.). Dean Burgon is the author of a most elaborate vindication of the genuineness of *The Last Twelve Verses of the Gospel according to S. Mark*, Oxford, 1871 (334 and xv. pages). In this work he clearly foreshadowed his animus towards the revision movement on p. 264, where he says: "I cannot so far forget the unhappy circumstances of the times as to close this note without the further suggestion (sure therein of the approval of our trans-Atlantic brethren [*i. e.*, Episcopalian churchmen]) that, for a Revision of the Authorized Version to enjoy the confidence of the nation, and to procure for itself acceptance at the hands of the Church—it will be found necessary that the work

They abound in patristic quotations, polemical skill, and oracular assertions. The modern Broughton smelled the battle afar off, and rushed into the arena, like Job's war-horse, with extended nostrils, rejoicing in his strength, mocking at fear, swallowing the ground with fierceness and rage, and saying among the trumpets, Ha, ha! He boldly denounces the oldest and most valuable manuscripts of the Greek Testament, including the Sinaitic and the Vatican, as "a handful of suspicious documents," and condemns the Greek text of Westcott and Hort and of the Revisers (for he regards the two as identical) as "utterly untrustworthy," "entirely undeserving of confidence," and "demonstrably more remote from the Evangelic verity than any which has ever yet seen the light." And as to the English Revision (which he characteristically calls a version "of the Church and the sects"), he denounces it as "a prodigious blunder," as a translation "which, for the most part, reads like a first-rate school-boy's *crib*—tasteless,

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should be confided to *Churchmen.* The Church may never abdicate her function of being 'a Witness and a Keeper of Holy Writ.' Neither can she, without flagrant inconsistency and scandalous consequence, ally herself in the work of Revision with the Sects. Least of all may she associate with herself in the sacred undertaking an Unitarian teacher. . . . What else is this but to offer a deliberate insult to the Majesty of Heaven in the Divine Person of Him who is alike the Object of the everlasting Gospel and its Author?" When it appeared, ten years afterwards, that not only the one "Unitarian teacher" (Dr. George Vance Smith), but such orthodox churchmen as Westcott and Hort, and the whole body of Revisers, decided the question of the closing verses of Mark against the "demonstration" of this *Doctor irrefutabilis*, he regarded this as "a deliberate insult to the Majesty of Heaven." *Hinc illæ lacrymæ.*

unlovely, harsh, unidiomatic;—servile without being really faithful, pedantic without being really learned; —an unreadable translation, in short; the result of a vast amount of labor, indeed, but wondrous little judgment."[1] He wantonly charges the Revisionists with having violated their instructions by revising the received text (when they were expressly directed by their rules to do so), and made themselves "the dupes of an ingenious theory-monger" (Dr. Hort), under whose manipulations they decided textual questions "at a moment's notice" (when, as the writer might have learned or taken for granted, they spent days and weeks and months on their consideration).

Such intemperance stands self-condemned. Overdone is undone. It requires an amazing amount of self-confidence to indulge in a wholesale condemnation of the joint work of such veteran and renowned scholars as Archbishop Trench, Bishops Ellicott, Lightfoot, and Moberly, Deans Alford, Stanley, and Scott, Archdeacons Lee and Palmer, and Drs. Westcott, Hort, Scrivener, Kennedy, Humphry, etc., not to mention any of the eminent divines who have the misfortune to belong to the uncovenanted "sects" of England, Scotland, and the United States. But worse than this, the "Reviewer" expressly involves in his condemnation Tischendorf, Tregelles, Lachmann, Griesbach, Bengel, and Bentley fully as much as Westcott and Hort and the Revisionists, and would turn the wheels of biblical learning back for at least fifty, if not a hundred, years.[1] For among the readings of the revised text which he rules out as utterly untenable by his *ipse dixit* and a string of post-Nicene quotations, there is scarcely one which has not the unanimous support of these great editors and the best modern commentators — Continental, English, and American. His criticism, therefore, is not only a sad exhibition of the *odium theologicum*, but a glaring anachronism. He seems to feel that he is doing himself injustice, for he upsets his own dish by two reluctant admissions—first, that the traditional text for which he fights "cries aloud for revision in respect of many of its subordinate details;"[2] and, secondly, that the revised translation has "never seriously obscured a single feature of Divine Truth," and that it "bears marks of an amount of conscientious (though misdirected) labor which those only can fully appreciate who have made the same province of study to some extent their own."[3] It is a pity that he was not taken into the company of Revisers. The discipline and experience of ten years could not have been without a wholesome effect.

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[1] See No. 304, p. 368; No. 306, pp. 312, 313. An American Bishop of considerable rhetorical culture has taken inspiration as well as comfort from the English Dean, and pronounces the style of the Revision to be "wilful Greek and woful English."

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[1] He summons all his rhetoric to denounce the critical method of Lachmann, Tregelles, and Tischendorf. "Anything more unscientific," he says, "anything more unphilosophical, more transparently *foolish* than such a method, can scarcely be conceived; but it has prevailed for fifty years, and is now at last more hotly than ever advocated by Drs. Westcott and Hort" (No. 306, p. 332). Contrast with this isolated condemnation, which can only condemn itself, the unanimous commendations of impartial and thoroughly competent critics — English, German, French, American, Catholic, and Protestant—on p. 280 sq.

[2] "Quarterly Review," No. 306, p. 331.

[3] No. 305, p. 63 (*Revision Revised*, p. 232).

Westcott and Hort, having anticipated in their second volume a full vindication of their method, can afford to preserve a dignified silence. The "Quarterly Reviewer" may construe this into an acknowledgment of defeat, after the fashion of the great Heinrich Ewald who, in an open letter to Pius IX., "demonstrated" to him that it was high time to resign his triple crown, and, on being asked why the pope took no notice of his advice, coolly replied, "He dare not (*Er wagt es nicht*)!"

But two of the learned Revisers (Bishop Ellicott and Archdeacon Palmer) have calmly, soberly, and convincingly vindicated the disputed readings of the New Version against this vehement assault, without noticing "flouts and gibes," and conclude with these words:[1] "It has been the desire of the Revisers to bring back the text to its original shape. They do not claim the title of discoverers. They have done little more than verify and register the most certain conclusions of modern textual criticism. In this, as in other respects, they have endeavored to make knowledge which has hitherto been accessible only to the learned a part of the common heritage of Englishmen."

NOTE.—To this reply the Dean devotes no less than 159 pages in his *Revision Revised* (pp. 369–528). The personal attack on the venerable Bishop Ellicott (Archdeacon Palmer is kindly or contemptuously ignored) is simply scandalous, and the new defense of the received text in 1 Tim. iii. 16 (ϑεός), against the consensus of modern critics is a learned fiasco and *brutum fulmen.*

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[1] *The Revisers and the Greek Text of the New Testament, by Two Revisers of the New Testament Company* (London, 1882, 78 pages).

I may here make a little contribution, from personal inspection during the summer of 1884, in addition to the remarks on pp. 199–201.

On p. 444 Dean Burgon casts doubt on the testimony of the valuable Upsala Codex Paul. 73 (Act. 68, bought at Venice by Sparfvenfeld) in favor of ὅς (*who*), and against ϑεός (*God*). But on a visit to the University Library at Upsala, July 21, 1884, I examined the famous Gothic Codex Argenteus, and also Cod. 73, carefully, and found that it reads ὅς as plainly as pen and ink can make it. My friend Dr. Myrberg, Professor of Greek exegesis in Upsala, who was with me, agreed that there could be no room for doubt. The passage in question is on p. 364, about the middle of the page. The librarian showed me two letters of inquiry from Dr. Gregory (dated Feb. 8 and 21, 1884), called forth by Burgon's doubts, and informed me that a photograph of the page containing the reading had been sent to him. This testimony is all the more important as Codex 73 agrees in the Pauline Epistles with the famous Cod. 33 (Gospels, or Paul. 17), and contains comments of Chrysostom and Oecumenius from the *Cetena Patrum*. But for this reason it should be transferred from the MS. witnesses to the patristic authorities. (See my letter from Upsala in the New York "Independent" for Oct. 2, 1884.)

As to Codex A (Alexandrinus) in the British Museum, on which Burgon lays so much stress, I examined it again, July 2, 1884, together with one of the librarians and Dr. Chambers of New York (one of the Revisers), and we came unanimously to the conclusion that it had been tampered with, and that the middle and upper strokes in $\overline{\Theta C}$ (ϑεός) were added by a later hand and in different ink. The fac-simile edition issued by the authorities of the Museum shows this almost as plainly as the original.

I may add that Prof. Zahn, in Erlangen, discovered recently two fragments of a very old (4th–6th century) MS. of First Timothy, in the Egyptian Museum of the Louvre at Paris, one of which reads in 1 Tim. iii. 16, ω, that is, ὁ (certainly not ϑεός). *Forschungen zur Gesch. des N. Tlichen Kanons*, vol. iii. (1884), p. 277 sq.: "*Das ω in der vorletzten Zeile bedeutet sicherlich nichts anderes als ὅ. Diese bisher nur durch die Lateiner, durch andere zweideutige oder zweifelhafte Zeugen und wahrscheinlich durch die erste griechische Hand des Claromontanus vertretene Lesart hat hiedurch ein sehr altes, echt griechisches Zeugniss für sich gewonnen.*"

I was surprised to learn in England, in 1884, from several of the first Biblical divines and Church dignitaries, that the *Revision Revised*, owing to the well-known eccentricities and extravagances of the learned author, made no impression whatever upon critical scholars, who think that it best refutes itself, like the charge of "atheism" and "popery" which was brought against the Authorized Version of 1611.

CHAPTER SEVENTH.

THE AUTHORIZED VERSION.

Literature.

THE literature is immense. We give only a selection, including, however, works which cover the whole ground of English Bible Versions.

I. GENERAL HISTORY OF THE ENGLISH BIBLE.

JOHN LEWIS, A.M. (Minister of Margate in Kent, Church of England): *A Complete History of the Several Translations of the Holy Bible and New Testament into English, both in MS. and in Print*, etc. London, 1731, fol. (of which only 140 copies were printed); 2d ed. 1739, 8vo; 3d ed. 1818 (415 pages). The last edition contains extracts from Bishop Newcome's "Historical View of English Biblical Translations." Westcott (1st ed., p. 415, note) says: "Lewis's was an admirable work for the time when it was written; but his materials for the early history of the Bible were wholly inadequate." Eadie (Pref. p. vii.): "Lewis has many merits, . . . but its blunders have led some noted historians far astray."

BAGSTER'S *Hexapla, with an Account of the Principal English Translations.* London, 1841. Introduction: *Historical Account of the English Versions of the Scriptures* [by S. P. Tregelles], pp. 1–160. "Independent and valuable" (Westcott). In a later, undated issue of the *Hexapla*, a different account (ascribed to Mr. Anderson) was substituted.

CHRISTOPHER ANDERSON (Baptist): *Annals of the English Bible.* English ed. 1845, 2 vols.; new and revised ed. Lond. 1862. Eadie (in his work, vol. i. p. viii.) calls this book "the fruit of independent investigation, . . . but wholly external, filled to overflowing with extraneous or collateral matter." Arber (in his reprint of Tyndale, p. 69) says: "Anderson errs as often as he is right;" but adds: "One excuse is the difficulty of the search." The American edition by Dr. SAMUEL IRENÆUS PRIME, New York (Carter & Brothers), 1849, is much abridged, and brought down to 1844 in one volume of 549 pages.

Mrs. H. C. CONANT (Baptist): *The Popular History of the Translation* *of the Holy Scriptures.* New York. 1856; new edition, revised by Dr. THOMAS J. CONANT (a member of the Old Testament Revision Company), New York (Funk & Wagnalls), 1881. A condensed and popular account, continued to the publication of the Revised New Testament (282 pages).

BROOKE FOSS WESTCOTT (Episcopalian, and member of the New Testament Revision Company): *A General View of the History of the English Bible.* London and Cambridge (Macmillan & Co.), 1868 (527 pages); 2d ed. 1872 (359 pages). Very scholarly and accurate; the first attempt of an *internal* and *critical* history.

JOHN STOUGHTON, D.D. (Independent): *Our English Bible.* London (Religious Tract Society), no date, but about 1878. A popular account, with interesting illustrations (310 pages).

W. F. MOULTON (Wesleyan, and member of the New Testament Revision Company): *History of the English Bible.* London (Cassell, Petter, & Galpin), 1878. Chiefly a reprint of the author's articles in Professor Plumptre's "Bible Educator." The result of careful comparative study of the characteristics of the several versions (232 pages).

JOHN EADIE, D.D., LL.D. (United Presbyterian, and member of the New Testament Revision Company, d. 1876): *The English Bible.* London (Macmillan & Co.), 1876, 2 vols. (444 and 540 pages). Full of valuable and, upon the whole, reliable information.

BLACKFORD CONDIT (Presbyterian, Terre Haute, Ind.): *The History of the English Bible: Extending from the Earliest Saxon Translations to the Present Anglo-American Revision; with Special Reference to the Protestant Religion and the English Language.* New York and Chicago, 1882 (469 pages). Comes down to the Revision of 1881, is written in good spirit, but disfigured by many errors in facts, dates, and spelling (*e. g.*, Wittemburgh for Wittenberg, Ximines for Ximenes).

J. I. MOMBERT, D.D. (Episcopalian): *A Hand-Book of the English Versions of the Bible.* New York (Randolph & Co.) and London (Bagsters), 1883 (509 pages). The result of independent research, to be followed by a history of all other versions made directly from the original. Compare the author's article on English Bible Versions in Schaff's "Rel. Encycl." vol. i. 731-739.

II. BIBLIOGRAPHICAL WORKS ON THE ENGLISH BIBLE.

Rev. HENRY COTTON (Archdeacon of Cashel): *Editions of the Bible and Parts thereof in English* (from 1525 to 1850). Oxford (University Press), 2d ed. corrected and enlarged, 1852 (8vo, 420 pages). By the same author: *Rhemes and Doway. An Attempt to show what has been done by*

Roman Catholics for the Diffusion of the Holy Scriptures. Oxford (University Press), 1855 (8vo, 410 pages).

W. J. LOFTIE, B.A., F.S.A.: *A Century of Bibles, or the Authorized Version from* 1611 *to* 1711. London (Basil Montague Pickering, 196 Piccadilly), 1872 (249 pages).

The Bibles in the Caxton Exhibition MDCCCLXXVII., or a Bibliographical Description of nearly One Thousand Representative Bibles in Various Languages Chronologically Arranged, from the First Bible Printed by Gutenberg in 1450–1456 *to the Last Bible Printed at the Oxford University Press the* 30*th June*, 1877. *By* HENRY STEVENS (an American residing in London). London (Henry Stevens, 4 Trafalgar Square), 1878.

For fac-similes of the first editions of the Authorized and earlier English versions see: *A Description of the Great Bible*, 1539, *and the Six Editions of Cranmer's Bible*, 1540 *and* 1541, *Printed by Grafton and Whitchurch: also of the Editions, in Large Folio, of the Authorized Version of the Holy Scriptures, Printed in the Years* 1611, 1613, 1617, 1634, 1640. *By* FRANCIS FRY, *F.S.A. Illustrated with Titles, and with Passages from the Editions, the Genealogies, and the Maps, Copied in Fac-simile; also with an Identification of Every Leaf of the First Seven, and of Many Leaves of the Other Editions; on Fifty-one Plates. Together with an Original Leaf of Each of the Editions Described.* London (Willis and Sotheran) and Bristol (Lasbury), 1865. With a picture of Cranmer. A copy of this superb book is in the library of the American Bible Society.

For American editions of the Bible see the following two works:

E. B. O'CALLAGHAN (d. 1880): *A List of Editions of the Holy Scriptures and Parts thereof, Printed in* AMERICA *previous to* 1860: *with Introduction and Bibliographical Notes.* Albany (Munsell & Rowland), 1861 (415 pages, royal 8vo).

JOHN GILMARY SHEA: *A Bibliographical Account of Catholic Bibles, Testaments, and other Portions of the Scripture Translations from the Latin Vulgate, and printed in the United States.* New York, 1859 (12mo, 48 pages).

III. STANDARD EDITIONS OF THE CHIEF ENGLISH VERSIONS.

1. Anglo-Saxon.

BENJAMIN THORPE, F.S.A.: *Da Halgan Godspel on Englisc. The Anglo-Saxon Version of the Holy Gospels.* London and Oxford (Parker), 1842. The first edition of the Saxon Gospels was by Archbishop Parker, 1571, the second by Dr. Marshall, Dortrecht, 1665.

JOSEPH BOSWORTH (Professor of Anglo-Saxon, Oxford, assisted by GEORGE WARING): *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale.* 2d ed., London, 1874.

Anglo-Saxon and Northumberland versions of the Gospels, published by the Syndics of the University Press, Cambridge: *St. Matthew*, by KEMBLE and HARDWICK, 1858; *St. Mark*, by WALTER W. SKEAT, 1871; *St. Luke*, by the same, 1874; *St. John*, by the same, 1878. This is the standard edition.

2. Anglo-Norman: Wiclif, Hereford, and Purvey.

Rev. JOSIAH FORSHALL, F.R.S. (late Fellow of Exeter College), and Sir FREDERIC MADDEN, K.H., F.R.S. (Keeper of the MSS. in the British Museum): *The Holy Bible, Containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers.* Oxford (at the University Press), 1850. In 4 vols., royal 4to. This is the first complete and reliable print of this great work, begun by Wiclif and his friends, completed and improved by Purvey. It is based upon a careful comparison of MSS. The earlier editions, including that in Bagster's *Hexapla*, 1841 (which is a reprint of Baber's edition of the New Testament, 1810, as this is of that of Lewis, 1731), are incorrect and misleading. The Oxford editors have spent a considerable portion of their time during twenty-two years in accomplishing this laborious task. In the first volume they give a list of 770 MSS. (pp. xxxix.–lxiv.).

3. Modern English: Tyndale.

New Testament. Tyndale's First Edition, supposed to have been Printed at Worms by Peter Schœffer in 1526*; a Fac-simile on Vellum, Illumined, Reprinted from the Copy in the Baptist College, Bristol. With an Introduction by* FRANCIS FRY. 1862. "Mr. Fry has rendered a great service in reproducing this rare volume with so much care and fidelity" (Stevens).

The First Printed ENGLISH NEW TESTAMENT. *Translated by* WILLIAM TYNDALE. *Photo-lithographed from the Unique Fragment, now in the Grenville Collection, British Museum. Edited by* EDWARD ARBER, F.R.G.S. (Associate, King's College, London). London (5 Queen Square, Bloomsbury), Feb. 15, 1871. This is a reprint of the quarto-fragment of the first edition of 1525. It contains also an account of Tyndale's antecedent career, of the printing at Cologne and Worms, and other important information. The photo-lithographed text contains only the prologue, a list of the books contained in the New Testament, a wood-cut, and the Gospel of St. Matthew from ch. i. to xxii. 12, with marginal notes. The title-page is lost. The inner marginal references, several glosses, and a portion of the preface are taken from Luther's German Testament, 1522 (see p. 67). This would seem to settle the disputed question of Tyndale's relation to Luther.

Francis Fry, F.R.S.: *A Bibliographical Description of the Editions of the* New Testament, *Tyndale's Version in English* [1525–1566], *with Numerous Readings, Comparisons of Texts, and Historical Notices, the Notes in full of the Edition of* 1534. . . . *Illustrated with Seventy-three Plates, Titles, Colophons, Pages, Capitals.* London (Henry Sotheran & Co., 36 Piccadilly), 1878, 4to. A magnificent work. (American Bible Society.)

4. Then followed: Coverdale's Bible (1535, etc.); Matthew's Bible (Grafton and Whitchurch, 1537, etc.); Taverner's (1539); "The Great Bible" (1539; the second edition, 1540, contains Preface by Archbishop Cranmer, and is hence called also "Cranmer's Bible"); The Geneva Bible (New Testament, Geneva, 1557; the Old and New Testaments, Geneva, 1560, very often reprinted in London and on the Continent); The Bishops' Bible ("The Holie Bible, containing the Old Testament and the New: The New Testament of our Saviour Jesus Christe. 1568. Richard Jugge. Cum Privilegio Regiæ Majestatis"). See for full titles and descriptions of these versions the bibliographical works above quoted, especially Stevens, pp. 68 sqq.

5. *The Authorized Version (King James's).*

(*a*) The *editio princeps*, 1611.—*The* | *Holy* | *Bible,* | *Conteyning the Old Testa-* | *ment, and the New:* | *Newly Translated out of* | *the Originall Tongues: and with* | *the former Translations diligently* | *compared and reuised, by his* | *Maiesties speciall Commandement.* | *Appointed to be read in Churches.* | *Imprinted* | *at London by Robert* | *Barker, Printer to the* | *Kings most Excellent Maiestie.* | *Anno Dom.* 1611. Fol. The title-page is a wood-cut which had done duty before, especially in the Bishops' Bible of 1602. It represents the four Evangelists with their emblems (Matthew with the winged angel and Mark with the Lion above, Luke with the ox and John with the eagle below), the Twelve Tribes with tents and armorial bearings on the left, the Twelve Apostles on the right of the letter-press, the Paschal Lamb slain on the altar beneath the title, and at the top of the page the Lamb triumphant and the name Jehovah (יְהֹוָה).

In some copies the title-page is an elegant copperplate engraving (reproduced by Mr. Fry), which represents Moses *cornutus* on the left, Aaron on the right of the letter-press title, the Apostles and Evangelists above and below, and other ornaments. It was executed, as the subscription shows, by Cornelius Boel of Antwerp, then working at Richmond in Surrey. Perhaps this plate was not ready when the earliest copies were printed.

It is worthy of notice that the special title to the New Testament of 1611 omits the line "*Appointed to be read in Churches*" (printed in very small italics), and reads thus: "*The* | *Newe* | *Testament of* | *our Lord and*

Sauiour | Jesvs Christ. | Newly Translated out of | the Originall Greeke: and with | the former Translations diligently | compared and reuised, by his | Maiesties speciall Com- | mandement. | Imprinted | at London by Robert | Barker, Printer to the | Kings most Excellent | Maiestie. | Anno Dom. 1611."[1] I have also seen (in the library of the American Bible Society) two quarto editions of 1613, which omit said line in the New Testament title, and one even in the general title. There is, therefore, no uniformity in this matter.

There are two editions of 1611, differing in every signature, but it is unknown which is the first. See Francis Fry, *A Description of the Great Bible*, etc. (Lond. 1865), and Scrivener, *Paragraph Bible*, p. xi. sqq. and lxxxvi.-xc. Besides the folio edition, there was published in 1611 a 12mo edition (in black-letter) of the New Testament, the only known copy of which is in the Lenox Library of New York (see Loftie, p. 57).

(*b*) The Oxford Reprint, 1833.—The folio edition of 1611 was reprinted from an Oxford copy, page for page, in quasi fac-simile, by the Oxford University Press, 1833. It gives the Dedication and the Preface, and a list of variations between the editions of 1611 and 1613. But the following preliminary matter of the original edition is omitted: (1) an Almanac for thirty-nine years; (2) a Table of Psalms and Lessons for Morning and Evening Prayer; (3) the Genealogies of Holy Scripture (with curious illustrations), ending with an account of the Holy Family.

(*c*) The Cambridge Edition, 1873.—The best (not to say the only) *critical* edition of King James's Version is by Dr. Scrivener, but with modern spelling, under the following title:

The | Cambridge Paragraph Bible | of the | Authorized English Version, | with the text revised by a collation of its early and other | principal editions, | the use of the italic type made uniform, | the marginal references remodelled, | and a critical introduction prefixed | by | the Rev. F. H. SCRIVENER, *M.A., LL.D., | Rector of St. Gerrans, Editor of the Greek Testament, Codex Augiensis, etc. | one of the New Testament Company of Revisers of the Authorized Version. | Edited for the Syndics of the University Press.* Cambridge (at the University Press), 1873, 4to.

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[1] Loftie observes the same fact (*l. c.* p. 45), and regards it as "an additional and valuable proof, although apparently unknown to Mr. Westcott, that he is right in saying the present version was never in reality separately sanctioned by Council, Convocation, or Parliament. In the strict sense of the word, the only version ever *authorized* was the Great Bible referred to especially in a proclamation of Henry VIII., dated in 1538."

This edition is based upon a comparison of the editions of 1611, 1612, 1613, 1616, 1617, 1629, 1638, 1701, etc., and the revisions of Dr. Paris (1762) and Dr. Blayney (1769), also the edition of the American Bible Society of 1867. The Introduction and Appendices give information on the history of the text of the Authorized Version, punctuation, orthography. The text is arranged in paragraphs accommodated to the sense, the poetry is printed according to the structure of Hebrew poetry, and the margin is filled with a revised list of the traditional parallel references. The edition was undertaken before, and completed during, the Revision of King James's Version, in prospect of "a race of generous and friendly rivalry" between the two versions "for the space of at least one generation before the elder of the two shall be superseded." Revised ed. of the *Introd.* Cambridge, 1884.

(*d*) The standard edition of the American Bible Society is the imperial octavo of 1882, which is based upon the Society's final revision of 1860.

THE BIBLE AND CHRISTIANITY.

We have no intention of writing a history of the Bible in general, or of the English Bible in particular, but only to add two chapters on the Authorized and on the Revised Version in their relation to the Greek New Testament, and thereby to make the preceding chapters practically useful to the English reader.

The history of the Bible is to a large extent a history of revealed religion and of the Christian Church. Its estimate and neglect mark the degrees of temperature in the thermometer of piety and virtue. The Church of God, the Book of God, and the Day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism. The Bible occupies a conspicuous isolation among books, and is more indispensable to the moral welfare of mankind than all the libraries of genius and learning. It is not a book simply, but an institution, an all-pervading and perennial force in the Church; it is the voice of the living God; it is the message of Christ, whose divine-human nature it reflects; it is the chief agency of the Holy Spirit in illuminating, converting, warning, and cheering men. It rules from the pulpit, it presides at the family altar, it touches human life at every point from the cradle to the grave, and guides the soul on its lonely journey to the unseen world. It has moulded the languages, laws, habits, and home-life of the nations of Europe, and inspired the noblest works of literature and art. The Bible retains with advancing age the dew and freshness of youth, and readapts itself in ever improving versions to every age in every civilized land. It is now more extensively studied than ever before, and it will be the standard-bearer of true progress in all time to come.

The Bible was originally intended for all the people that could hear and read, and was multiplied in the early centuries by translations into the Greek, Syriac, Coptic, Latin, Gothic, and other languages, as the demand arose. But during the Middle Ages the ruling hierarchy, fearing abuse and loss of power, withheld the book from the people, except the lessons and texts in the public service. Vernacular versions were discouraged or even forbidden. The result was the spread of ignorance and superstition.

The Reformers of the sixteenth century kindled an incredible enthusiasm for the word of the living God. They first fully appreciated its universal destination, and, with the aid of the art of printing and the general education of the people, this destination is carried out more and more. Even in Rome, since 1870, the book may be freely sold and bought and preached in spite of papal denunciations of Bible Societies. The Reformers declared the Scriptures to be the supreme and infallible rule of the Christian faith and life, which must guide the individual and the Church at large. They went to the fountain-head of truth, and removed the obstructions which prevent a direct access of the believer to the word of God and the grace of Christ. They reconquered the liberty wherewith Christ has made us free, and more martyrs died for the cause of evangelical freedom in the sixteenth and seventeenth centuries than for the Christian faith in the first three centuries. The Christians of the present age are as near to Christ as the Christians of the first generation. He stands in the centre, and all his disciples in the circumference. He does not recede as the ages advance, but has promised his unbroken presence to his people to the end of the world, even where only two or three are assembled in his name. In the Gospels he speaks to us now as he spoke to the Twelve, and in the Acts and Epistles his inspired apostles teach us the same truths with the same authority and force as they did on the day of Pentecost. This unspeakable privilege of direct communion with Christ and his Word can never be wrested from the Christian people.

To the Reformation we owe the best translations of the Bible; not mechanical transfers, but fresh reproductions made under the influence of a secondary inspiration. The sixteenth century was an age of the republication of the gospel. Foremost among the popular model versions are the German, the Dutch, and the English. They have gained such a hold on the people that it is difficult to replace them by any new one, however superior it may be in accuracy.

The English race has never been entirely without the Bible since the time when Augustine, with his thirty Benedictine monks from Rome, landed at the Isle of Thanet and preached the Gospel to King Ethelbert (597). And the different versions mark the different epochs of the English language and literature. Cædmon's Metrical Paraphrase (680), the Durham Book (parts of the Gospels), the Venerable Bede's Version of John (735), and several Psalters, represent the Anglo-Saxon; the Version of Wiclif and his followers (1380), the Norman-English; the several versions of the sixteenth century, the modern English; and the Authorized Version of 1611 still occupies the first place among the English classics, though many of its words and phrases are antiquated.

But the Anglo-Saxon versions covered only portions of the Scriptures, and never attained a popular circulation. Wiclif and the Lollards were condemned by the Roman Church, and his version, which was derived from the Latin Vulgate, passed out of sight. England was slow in adopting the new light of the Reformation in the sixteenth century; but, once reformed, she took the lead in zeal for the Bible. One effort after another was made to Anglicize it. William Tyndale, one of the captains in "the noble army of martyrs," opened the new Bible era under much persecution (1525), and was followed by Miles Coverdale (1535), Thomas Matthew (*alias* John Rogers, the martyr, 1537), Richard Taverner (1539), the authors of the Great Bible (1540, with a preface by Archbishop Cranmer; hence often called Cranmer's Bible), the Genevan Bible (1560), the Bishops' Bible (1568 and 1572), and King James's Version (1611).

NOTES.

The following testimonies to the value of the Scriptures from different schools of thought are worth comparing.

From the Preface of King JAMES'S TRANSLATORS (now rarely printed): "The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of *εἰρεσιώνη*, how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of Cornu-copia, that it had all things necessary for food in it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcan's Armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things, for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of manna or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil-vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food against fenowed[1] traditions; a Physician's shop (St. Basil calleth it) of preservatives against poisoned heresies; a Pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth; the Author being GOD, not man; the Enditer, the Holy Spirit, not the wit of the apostles or prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of GOD'S Spirit; the matter, verity, piety, purity, uprightness; the form, GOD'S Word, GOD'S testimony, GOD'S oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night."

Dr. CHRISTOPHER WORDSWORTH (Bishop of Lincoln), who represents the reverent, devout, patristic, high-Anglican type of exegesis, closes the Preface to his *Commentary on the New Testament* thus: "Some have disparaged the style of Scripture as barbarous, and others have apologized for it as the work of illiterate and unlearned men. But surely these notions concerning it are very erroneous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

"The more carefully it is studied, the more clearly will this appear. '*Nihil otiosum in Sacrâ Scripturâ*' (Origen, in *Epist. ad Roman.* c. 1). '*Nihil vacuum, neque sine signo, apud Deum*' (Irenæus, iv. 21). Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of Nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colors and the most graceful texture in the petals of a flower, the fibres of a plant, the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of angels and beatified saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word."

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[1] *I. e.*, mouldy.

Rev. F. W. Robertson, the genial and eloquent preacher of Brighton, of broad and liberal sympathies, pays this tribute to the Bible (in his sermon on *Inspiration*): "This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they give solemn evidence affecting life, death, or property: the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its Psalms, are the language we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed the language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the Lake of Genesareth, or among the rills of Carmel. People who know little about London, know by heart the places in Jerusalem where those blessed feet trod which were nailed to the cross. Men who know nothing of the architecture of a Christian cathedral, can yet tell you about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half an hour breathless — a thousand men as one, listening to his single word. But this Word of God has held a thousand years spell-bound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but the Book."

Dr. Wayland (Baptist, late President of Brown University, Rhode Island): "That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil, and social relations; that they teach men to love right, to hate wrong, and to seek each other's welfare, as the children of one common Parent; that they control the baleful passions of the human heart, and thus make men proficient in the science of self-government; and, finally, that they teach him to aspire after a conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known, are facts as incontrovertible as the laws of philosophy or the demonstration of mathematics."

GOETHE: "I am convinced that the Bible grows in beauty the more we understand it, *i. e.*, the more we see that every word to which we give a general meaning and a particular application to ourselves has had a specific and direct reference to definite conditions of time and place." In another place the great poet says (in the *Gespräche mit Eckermann*, shortly before his death): "We cannot estimate the debt of thanks we owe to Luther and the Reformation. No matter how much intellectual culture may progress, how much the natural sciences in ever-growing expansion and depth may grow, and the human mind expand to its utmost capacity, it will never be able to exceed the height and moral culture of Christianity as it shines in the Gospels."

HEINRICH EWALD, the great Hebrew scholar, and one of the boldest and most independent critics and commentators, when Dean Stanley, then a student from Oxford, called on him, grasped a small Greek Testament and said with intense earnestness: "In this little book is contained all the wisdom of the world." Stanley never forgot the deep impression which this remark made upon him (see Preface to the third volume of his *Lectures on the History of the Jewish Church*, p. x.).

ORIGIN OF THE AUTHORIZED VERSION.

King James's Version is the last and the best of the English versions of the Reformation period, and hence it finally superseded all its predecessors. It is the mature fruit of three generations of Bible students and translators, and embodies the best elements of the older versions.

It originated in the Hampton Court Conference, in January, A.D. 1604.[1] When King James I., the son of Mary Stuart, by the death of Queen Elizabeth was raised from the throne of Presbyterian Scotland to that of Episcopal England, he summoned the leaders of the conservative or Conformist and the radical or Puritan parties to his presence, that he might act as umpire on the points of dispute between them. Dr. Reynolds, President of Corpus Christi College, Oxford, as the spokesman of the Puritans, proposed among other reforms a new translation of the Bible. The Bishop of London (Bancroft) objected; but the king — moved, as it seems, chiefly by theological vanity and intense dislike of the popular Geneva Version—accepted the proposition, and afterwards appointed the translators and prescribed the rules, though he took good care that the enterprise should not cost him a penny. By granting the request for a new version he pleased the Puritans, and hoped to stop their complaints; while by abusing the Geneva Version, with its alleged "seditious and traitorous notes," he conciliated the Churchmen and allayed their suspicion. Both parties heartily acquiesced and united in what proved to be a most useful work. It is the only result of the Hampton Court Conference, and the greatest event, we may say, the only redeeming feature, of the inglorious reign of the monarch whose name it bears. It presents a striking instance of the wisdom of Providence in overruling even the weakness and folly of men for the general good.

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[1] Old style, January, 1603.

The following is the report of the characteristic discussion which led to so great a result:

"Dr. Reynolds.—May your Majesty be pleased that there might be a new translation of the Bible, such as are extant being corrupt, and not answering the original.

"And he instanced three particulars: Gal. iv. 25, in the original, συστοιχεῖ, is ill translated, '*bordereth*.' Psa. cv. 28, in the original, 'They were not disobedient,' is ill translated, '*They were not obedient*.' Psa. cvi. 30, in the original, 'Phinehas executed judgment,' is ill translated, '*Phinehas stood up and prayed*.'

"Bishop of London.—If every man's humour might be followed, there would be no end of translating.

"His Majesty.—I profess I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for a uniform translation; which should be done by the best learned in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly, ratified by Royal Authority, to be read in the whole Church, and no other.

"Bishop of London.—But it is fit that no marginal notes should be added thereunto.

"His Majesty.—That caveat is well put in; for in the Geneva translation (given me by an English lady), some notes are partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits. As, for example, in Exod. i. 19, disobedience to kings is allowed in a marginal note, and, 2 Chron. xv. 16, King Asa is taxed in the note for only *deposing* his mother for idolatry, and not *killing* her. To conclude this point: let errors in matters of faith be amended, and indifferent things be interpreted, and a gloss added unto them. For as Bartolus *de Regno* saith, that 'a king with some weakness is better than still a change;' so rather a church with some faults than an innovation. And surely if these were the greatest matters that grieved you, I need not have been troubled with such importunities and complaints.

"And withal, looking upon the lords, his Majesty shook his head, smiling."

NOTES.

1. The connection of King James with the Authorized Version fortunately did not go beyond the permission and the initial arrangements. It was very natural and necessary at a time when the king was the spiritual as well as the temporal ruler of England. James I. was shrewd, quick-witted, and well-read in all the mysteries of kingcraft, priestcraft, witchcraft, and the tobacco controversy, but destitute of personal dignity,

as ugly as his mother was beautiful, pedantic, despotic, cowardly, and contemptibly mean. His motto in church polity was, "No bishop, no king;" and his short method with Dissenters, "Just hang them, that's all." Henry IV., of France, called him "the wisest fool in Christendom." Macaulay remarks that England "owes more to the weaknesses and meannesses of James than to the wisdom and courage of much better sovereigns," and that this monarch exhibited to the world English royalty "stammering, slobbering, shedding unmanly tears, trembling at a drawn sword, and talking in the style alternately of a buffoon and a pedagogue." And yet his courtiers and bishops thought him as wise as Solomon, and the translators of the Bible, in the dedication which used to be printed in front of every copy, salute his appearance as the rising "of the Sun in his strength," call him "a most tender and loving nursing father" of the Church, humbly crave his "approbation and patronage" for their work, and wish that, being endowed "with many singular and extraordinary graces," he "may be the wonder of the world in this latter age."

It is a great advantage of the Revision of 1881 that it owes nothing to royal favor, and is independent of Erastian theories. The days of royal supremacy in matters of religion are gone forever.

2. There are two accounts of the conference at Hampton Court, both flattering to James and unfavorable to the Puritans: (1) one in a Letter from Court by Toby Matthew, Bishop of Durham, to Archbishop Hutton, of York, printed in Strype, *Whitgift*, vol. iii. pp. 402–407, and in Edward Cardwell, *A History of Conferences . . . from* 1558 *to* 1690 (Oxford, 1841), pp. 161–166; and (2) one much fuller, by William Barlow, D.D., Dean of Chester, under the title: *The Summe and Substance of the Conference which it Pleased his Excellent Majestie to have with the Lords, Bishops, and Others of his Clergie . . . in his Majesties Privie-chamber, at Hampton Court, Jan.* 14, 1603, reprinted in Cardwell, *l. c.*, pp. 167–212. Barlow was one of the translators, and was employed by Archbishop Whitgift to draw up the account. Besides, we have a short letter of King James to some person unknown, in Scotland (Cardwell, pp. 160, 161), in which he boasts that he had "peppered the Puritans here" (in England) "as soundly as ye have done the Papists there" (in Scotland), and adds: "It were no reason, that those that will refuse the airy sign of the Cross after baptism should have their purses stuffed with any more solid and substantial crosses." Thomas Fuller, in his charming *Church History of Britain* (1656), book x. sect. 1, gives a good abridgment from Barlow's account, with which I have compared it, inserting a few words from the same (see Cardwell, pp. 187, 188). Barlow was so impressed with the "admirable speeches of his excellent

Majestie," that he compared them to Solomon's "apples of gold, with pictures of silver" (p. 169). "His Majestie's gracious conclusion was so piercing, as that it fetched tears from some on both sides" (p. 212). The translators, in their Preface, give a brief and unsatisfactory account of the origin of their work, as follows (Scrivener's edition, p. cxii. sq.): "The very historical truth is, that upon the importunate petitions of the Puritans at his Majesty's coming to this crown, the conference at *Hampton Court* having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion-book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation, which is now presented unto thee. Thus much to satisfy our scrupulous brethren."

3. Of Dr. Reynolds, the originator of the Authorized Version, Dr. Thomas Fuller gives the following interesting account (*Church History of Britain*, bk. x. sect. 3): "In the translating of the Bible, one of the eminent persons employed therein was translated into a better life, May 21st—namely, Dr. John Reynolds, King's Professor in Oxford, born in Devonshire with Bishop Jewel and Mr. Hooker, and all three bred in Corpus Christi College in Oxford. No one county in England bare three such men (contemporary at large), in what college soever they were bred; no college in England bred such three men, in what county soever they were born.

"This John Reynolds at the first was a zealous Papist, whilst William, his brother, was as earnest a Protestant; and afterwards Providence so ordered it, that by their mutual disputation, John Reynolds turned an eminent Protestant, and William an inveterate Papist, in which persuasion he died.

"This gave the occasion to an excellent couplet of verses, concluding with this distich:

'*Quod genus hoc pugnæ? ubi victus gaudet uterque,*
Et simul alteruter se superasse dolet.'

'What war is this? when conquer'd both are glad,
And either to have conquer'd other sad.'

"Daniel saith, 'Many shall run to and fro, and knowledge shall be increased,' Dan. xii. 4. But here, indeed, was a strange transcursion, and remarkable the effects thereof.

"His memory was little less than miraculous, he himself being the truest table to the multitude of voluminous books [works?] he had read over; whereby he could readily turn to all material passages in every leaf, page, volume, paragraph—not to descend lower, to lines and letters. As his memory was a faithful *index*, so his reason was a solid *judex* of what he read; his humility set a lustre on all (admirably that the whole should be so low, whose several parts were so high); communicative of what he knew to any that desired information herein, like a tree loaden with fruit, bowing down its branches to all that desired to ease it of the burden thereof; deserving this epitaph: '*Incertum est utrum doctior an melior.*'

"His disaffection to the discipline established in England was not so great as some bishops did suspect, or as more nonconformists did believe. No doubt, he desired the abolishing of some ceremonies for the ease of the conscience of others, to which in his own practice he did willingly submit, constantly wearing hood and surplice, and kneeling at the sacrament. On his deathbed he earnestly desired absolution, according to the form of the Church of England, and received it from Dr. Holland, whose hand he affectionately kissed, in expression of the joy he received thereby. Dr. Featley made his funeral oration in the college; Sir Isaac Wake in the university."

INSTRUCTIONS TO THE TRANSLATORS.

The rules for the execution of the translation, or revision, rather, were drawn up by an unknown hand, probably under the direction of Bancroft, in the name of the King, and are as follows:[1]

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

2. The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.

3. The old ecclesiastical words to be kept, viz., the word *Church*, not to be translated *Congregation*, etc.

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[1] The text varies in different books. The English delegates to the Synod of Dort reduced the final number of the rules to seven. See Westcott, pp. 150 sqq.; Eadie, ii. 191 sqq.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withall send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues and having taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deans of Westminster and Chester, for Westminster, and the king's professors in Hebrew or Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's [Cranmer's], Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

PROGRESS OF THE WORK.

Six months after the Hampton Court Conference the king commissioned fifty-four dignitaries and scholars who had been selected by some competent, though unknown, authority (probably the Universities), as translators, and directed Bancroft, who in the meantime had become Archbishop of Canterbury,[1] to make provision for their compensation by church preferments. Instead of setting a good example by a liberal subscription, he requested the bishops and chapters to subscribe, which was not done. The translators "received nothing but free entertainement in the colleges till some of them met in London for the final revision of the work."[2] The necessary expenses were mostly borne by the printer and publisher, Robert Barker, to the extent of £3500.[3] But several of the translators were indirectly rewarded by being promoted to deaneries or bishoprics, during or after the completion of their labors.[4]

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[1] The translators, in their Preface, call him "the chief overseer and ἐργοδιώκτης under his Majesty, to whom not only we, but also our whole Church, was [were] much bound." Bancroft was not one of them, but is said to have "altered the translation in fourteen places to make it speak prelatical language" (Westcott, p. 146). He showed a violent temper at the Hampton Court Conference, so that even the king rebuked him. He died Nov. 2, 1610.

[2] Anderson, ii. 381; Westcott, 145 sq.

[3] Eadie, ii. 201. Matthew Barker (the son of Robert, citizen and stationer of London) paid afterwards £600 for a reversionary right of the monopoly of printing the Bible in 1635.

[4] Eadie (ii. 190 sq.) gives an account of these ecclesiastical preferments. Those rewarded by bishoprics are Andrewes, Overall, Miles Smith, Ravis, Abbot, Tomson, Barlow. Henry Savile was knighted.

The actual number of scholars engaged in the work was only forty-seven; the remaining seven may have declined, or resigned, or died before the work began. The translators embraced many of the best Hebrew and Greek scholars of England at the time. Dr. Reynolds, the real mover of the enterprise, is described by Anthony Wood as a prodigious man, who "had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers, and histories of the Church." He was assigned to the company which had in charge the prophetical books of the Old Testament; but he died in May, 1607, four years before the publication of the work, and his place was supplied by Dr. John Harding, Regius Professor of Hebrew. Dr. Andrewes, Dean of Westminster, afterwards Bishop of Winchester (d. 1618), who acted as head of the company intrusted with the translation of Genesis to 2 Kings, was distinguished for learning and piety, and his sermons and *Preces Privatæ* (in Greek and Latin, translated by Dean Stanhope, 1826) are still read with profit. Overall, Dean of St. Paul's, and afterwards Bishop of Norwich (d. 1619), compiled the "Convocation Book," and wrote the sacramental part of the Church Catechism. Sir Henry Savile, Provost of Eton, was an eminent Greek and Latin scholar. Bedwell was master of Arabic. Dr. Saravia, Prebendary of Westminster, of Spanish descent, a Belgian by birth, the bosom friend of Richard Hooker, was well versed in modern languages. Miles Smith, of the first Oxford Company, elected Bishop of Gloucester in 1612 (d. 1624), had

"Hebrew at his finger ends," was "well versed in patristic writings and rabbinical glosses," but is best known as the final editor and reputed author of the Preface ("The Translators to the Reader").[1] Thomas Wilson, Bishop of Winchester, was, along with Miles Smith, appointed final reviser, and prepared the summary of contents or chapter headings. Most of the other members are now forgotten; but they live in their work, which is more important than the workmen.

The translators were divided into six companies—two of them met at Westminster (London), two at Cambridge, and two at Oxford. The Scriptures, including the Apocrypha, were in like manner divided into six portions, and one portion assigned to each company. In this respect the arrangement of the modern revisers, who were divided into two companies only, one for the Old and one for the New Testament, was wiser, and secured greater unity and consistency of translation.

Of the method of work we know very little. The translators left no record of their labors. "Never," says Dr. Scrivener, "was a great enterprise, like the production of our Authorized Version, carried out with less knowledge handed down to posterity of the laborers, their method and order of working." If the author of the Preface, instead of a heap of quotations from the fathers, had given a clear account of the mode of procedure, he would have done better service to posterity. He mentions, however, the time of work—viz., "twice seven times seventy-two days" (with reference to the seventy-two days' work on the Septuagint), and the use of "Chaldee, Hebrew, Syrian, Greek, Latin, Spanish, French, Italian, and Dutch [German] translators or commentators." John Selden, who was about twenty-five years old when the translation appeared, has preserved a significant hint. He says, in his "Table-Talk:" "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translation in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs), and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc.; if they found any fault, they spoke; if not, he read on."[1]

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[1] It is a noteworthy coincidence that his successor in the see of Gloucester, as chairman of the New Testament Company, prepared the first draft of the Preface to the Revision of 1881. It makes no show of irrelevant learning, and is much shorter, but far more to the point than the old Preface.

The enumeration of these translations agrees with the Translators' Preface. The French version was probably that of Olivetan (1535) as revised by the Pastors of Geneva (1588); the Spanish those of De Reyna (1569) and De Valera (1602); the Italian that of Diodati (1607); the "Dutch" (omitted by Selden, but mentioned by the Translators) those of Leo Judæ (in the Swiss-German dialect, Zurich, 1524–29, 1531, 1536, 1540), and of Luther (1522–1534, last edition by Luther himself, 1545), both of which had already been used in previous versions.

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[1] Published after his death (1654) by his amanuensis, Richard Milward, in 1689. I quote from the edition of Edward Arber, London, 1862, p. 20. Selden represented the University of Oxford in the Long Parliament.

The new version was completed seven years after the Hampton Court Conference, but, owing to some delay, it was not actually undertaken till 1607, and did not occupy more than two years and three quarters. It was published in a large folio volume at London, 1611, with a dedication "To the Most High and Mighty Prince James, by the Grace of God King of Great Britain, France, and Ireland, Defender of the Faith, etc.," and with a very long and learned, but pedantic and tedious, preface by Dr. Miles Smith. Two folio editions were printed in that year, and also a duodecimo edition of the New Testament; how many copies of each is not known (probably less than ten thousand), nor is it known which of the two folio editions is the first. They differ in a great many places,[1] and the folio edition of 1613 again differs from both.[2] All three are disfigured by numerous and serious typographical errors. Translators, editors, and printers are not infallible,[3] lest any should boast. The Bible is not an idol to be worshipped, but a book of life, to be studied again and again by every generation to the end of time.

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[1] See the list of variations between the two editions of 1611 in Scrivener, Appendix B, lxxxvi. sqq.

[2] The Oxford fac-simile reprint of the edition of 1611 gives a list covering sixteen columns of variations between one of the editions of 1611 and the one of 1613.

[3] Not even the Pope of Rome, when he undertakes to edit the Scriptures, as Sixtus V. did. See p. 150.

Note.—Dr. Scrivener speaks of the "shameful" editing of the first two editions, and charges both with "innumerable errors of the press, some peculiar to a single issue, not a few (including nearly all the false textual references in the margin) common to both" (p. xii.). Among the typographical errors are such as "*Judas*" for "Jesus" (in Matt. xxvi. 36); "serve *thee*" for "serve me" (Exod. ix. 13); "*hoops*" for "hooks" (Exod. xxxviii. 11); "*plaine*" for "plague" (Lev. xiii. 56); "ye shall *not* eat" for "ye shall eat" (Lev. xvii. 14); "*he* went into the citie" for "she went" (Ruth iii. 15, where "she" is preferred by Jerome in the Vulgate. *ingressa est*, but the Hebrew verb is masculine, וַיָּבֹא); "*shewed*" for "hewed" (Hos. vi. 5), etc.

The folio edition of 1613 varies from the one of 1611 in more than four hundred places; and, while correcting some of the old errors, it has a larger number of new ones as bad as the old—*e.g.*, "the *fast* of the beast" for "the fat of the beast" (Lev. vii. 25); "*water*" for "matter" (1 Sam. x. 16); "*were*" for "year" (2 Kings xxii. 3); "in the *throne* of David" for "in the room of David" (2 Chron. vi. 10); "we would *not* leave" for "we would leave" (Neh. x. 31); "*shined* through darkness" for "walked" (Job xxix. 3); "she *delighted* herself" for "she defiled herself" (Ezek. xxiii. 7); "I praise you" for "I praise you not" (1 Cor. xi. 17); "*doings*" for "things" (1 Cor. xvi. 14); "*continue* your love" for "confirm your love" (2 Cor. ii. 8); "*selves*" for "souls" (1 Pet. i. 22); "may be laid to their charge" for "may not be laid" (1 Tim. iv. 16). In many editions "*enticed*" is substituted for "enriched," "*eject*" for "elect," "leadeth them *not*" for "leadeth them out." See the long lists of errors in the Oxford reprint of the first edition; in Loftie, *l. c.* 53 sqq.; in Scrivener, *l. c.* pp. lxviii. sqq., and in Eadie, *The English Bible*, ii. 291 sqq.

Later editors made some improvements which have held the ground: as "help *thou mine* unbelief" for "help my unbelief" (Mark ix. 24); "let us run with patience the race set before us" for "let us runne with patience unto the race" (Heb. xii. 1); "Drusilla which was a *Jewess*" for "Jew" (Acts xxiv. 24); "*appointed* to death" for "approved to death" (1 Cor. iv. 9). On the other hand, they introduced many new typographical blunders, some of which are both curious and ominous, and have given nicknames to the copies containing them. Everybody has heard of the "Vinegar Bible" ("the most sumptuous of all Oxford Bibles," printed by J. Baskett, Oxford, 1717, in 1 vol., imperial fol.; also called "a *Baskett*-full of printer's errors"), which has "*vinegar*" for "vineyard" in the heading of the column containing the parable of the vineyard (Luke xx.). The worst error is in the "Wicked Bible," printed by Robert Barker and John Bill, London, 1631, 8vo, which omits, perhaps from sheer deviltry of the printer, the "not" in the seventh commandment (Exod. xx. 14). The printer was fined £300 by Archbishop Laud for changing the prohibition of adultery into a command, and the money was used for the purchase of a font of Greek type for the Oxford University. Four copies of this Bible are left, one in the Lenox Library, New York. There is a German edition of the Bible in Wolfenbüttel of 1731, with the same extraordinary omission. (See *Bibles in the Caxton Exhibition*, p. 114 sq.)

We have a standard translation, but not a standard text. There are no two editions alike, unless those printed from the same stereotype plates, and there is no absolute standard edition. A committee of the American Bible Society, in examining six different editions of the Authorized Version, discovered nearly 24,000 variations in the text and punctuation. See "Report of the History and Recent Collation of the English Version of the Bible, presented by the Committee on Versions to the Board of Managers of the American Bible Society, and adopted May 1st, 1851" (printed in the American Bible House. p. 31). Dr. Blayney's revision (1769) is the standard of the Oxford University Press, but has undergone various modifications and corrections (see Eadie, ii. 305). Eyre and Strahan's quarto edition of 1817 was adopted as the standard by the Protestant Episcopal Church of the United States, but it has several errors—*e. g.*, "*about*" for "above" (2 Cor. xii. 2); "*holy* body" for "whole body" (Eadie, ii. 306). Dr. Scrivener's *Cambridge Paragraph Bible* is no doubt the most critical edition, but his text is eclectic, and his departures from the editions of 1611 and 1613 are very numerous. See the lists in his Appendix A, pp. lxviii.–lxxxvi.

RECEPTION OF THE NEW VERSION.

The new version was received with cold indifference by some, and with violent opposition by others.[1]

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[1] Compare here Trench, *On the Authorized Version of the New Testament*, chap. xi. (p. 163 sqq. in Harpers' edition), and Eadie, *The English Bible*, ii. 264 sqq. Archbishop Trench shows that the charges of Romanists and Arminians are mostly unfounded.

This is just what the translators expected. They begin their Preface to the Reader with this sentence:

> "Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For was there ever any thing projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition?"

The first attack came from the famous Hebraist, Dr. Broughton, and was an unqualified condemnation inspired by personal animosity, which neutralized its effect.[1] Yet John Lightfoot, who edited his works, and had no superior in his age for Hebrew and Rabbinical lore, seems to have sympathized with him in his low estimate of the version; for in a sermon preached before the House of Commons in August, 1645, he urged them "to think of a review and survey of the translation of the Bible," which should be "exact, vigorous, and lively."[2]

Most of the objections in that polemical age were raised against the theology of the version rather than its scholarship. Roman Catholics accused it of falsifying the Scriptures in favor of Protestant heresy.[3] Arminians discovered in it a Calvinistic bias, owing to the great influence which Beza's Greek Testament and Latin notes had upon the translators. Dr. Robert Gell, a decided Arminian, who had been chaplain to Archbishop Abbot of Canterbury, wrote as late as 1659 a folio volume of more than eight hundred pages to disparage the version.[1] Puritans agreed with its theology, but found fault with its Church polity and ritual, on the ground of retaining such terms as "church," "bishop," "ordain," "Easter."[2] Arians and Socinians of a later

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[1] See above, pp. 291, 292.

[2] *Works*, vol. i. p. xv., quoted by Eadie, ii. 344.

[3] Gregory Martin had made a most elaborate attack against the older English versions in 1582. Afterwards Thomas Ward, a convert to Rome, and at last a soldier in the Papal Guards, wrote *Errata of the Protestant*

Bible, in 1683; 2d ed. 1688; reprinted in Dublin, 1807; with a Preface by Lingard, 1810; and with a letter by Milner, 1841. Ward calls his work an abridgment, but exceeds Martin in ferocity. He "accuses King James's translators of blasphemy, most damnable corruptions, intolerable deceit, and vile imposture" (Eadie, ii. 267). The best answer to such calumnies is the eulogy of the Authorized Version by such a fervent convert as Dr. Faber.

[1] *Essay towards the Amendment of the Last English Translation of the Bible*, London, 1659. Gell charged the translators with deliberate mistranslation in favor of Calvinism, for inserting the words *it shall be given*, in Matt. xx. 23. Dr. Trench says of Gell that he was "a really learned man, but cross-grained, ill-tempered, and in his reaction against Calvinistic excesses running into dangerous extremes on the other side; and his works have their bushels of chaff with scarcely their grains of wheat." Dr. Eadie (ii. 266): "Some of his [Gell's] accusations are very trivial, and many of his statements are drawn out into prolix allegorical sermons. He objects to their inversion of the order of words, to their undue use of supplemental terms, and to their translation, as being moulded to suit their own opinions, while they put the better and truer rendering in the margin. Especially does he censure their Bible as obscuring on purpose the doctrine of perfection, for he regarded such a state as attainable in the present life."

[2] "Easter" for "Passover" (Acts xii. 4) was inherited from Tyndale's first edition, and has been corrected in the Revision. "Bishop" ought to have been used throughout, including Acts xx. 28, where it is identical with "presbyter" or "elder" (ver. 18), but rendered "overseer" in the old version. This inconsistency is likewise removed in the Revision.

date would naturally object to the retention, without italics, of the three heavenly witnesses in 1 John v. 7 (which is justly dropped in the Revision). One of the most curious objections is that the translators introduced the terms "familiar spirit," "witch," and "wizard" into the Bible in order to flatter King James's notions about witchcraft and demonology, on which he wrote a treatise; but all these terms occur also in the older versions.[1] With the same right republicans might charge them with having flattered his high monarchical notions by turning every Oriental sheikh or chief into a "duke" or "prince."

King James's Version had a powerful rival in the Geneva Bible, which was never authorized, but had taken strong hold on the affections of the people because it was made by the English exiles in times of fierce persecution, and under the eyes of the great Reformers, Calvin and Beza, and was accompanied with convenient explanatory notes. It continued to be reprinted, even "*cum privilegio Regiæ majestatis*," till after the middle of the seventeenth century, and many copies were brought to America by the early immigrants. It passed in all through about one hundred and sixty editions, and when it finally disappeared, the people, according to Fuller, complained that "they could not see into the sense of

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"Church" (probably derived from the Greek κυριακόν, belonging to the Lord) has been retained, although "congregation" is a better translation of *ecclesia*.

[1] See Bishop Hutchinson, *Historical Essay on Witchcraft*, and Eadie, ii. 268 sq.

the Scripture for lack of the spectacles of those Genevan annotators."[1]

The Long Parliament seriously thought of a new revision. A bill was introduced in April, 1653, to the effect that a committee, consisting of Drs. Owen, Cudworth, and several other scholars, be appointed to revise King James's Version under the supervision of Dr. Thomas Goodwin, Dr. Tuckney, and Mr. Joseph Caryl. But the project failed because of the dissolution of the Parliament.[1]

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[1] Eadie (ii. 37): "The Bishops' Bible was not issued beyond 1606, five years before the date of the publication of the Authorized Version, though its New Testament was printed in 1608, 1614, 1615, 1617, 1618. But the Genevan Bible continued to be printed after 1611. Nay, in that very year it was issued in folio by Barker himself, the king's printer. Besides four editions of the New Testament, the Bible was reprinted in quarto in 1613, both at London and Edinburgh; again at London in 1614; with two editions in 1615, and a last issue in folio in 1616, it appeared in quarto, Amsterdam, in 1633; in folio, 1640; with two more editions in 1644. In 1649 the Authorized Version was printed in quarto, with the Genevan notes, as if to promote the circulation. An edition of this nature was published in 1679 in folio, and as late as 1708 and 1715; but the one of 1679 and the other two tell a falsehood on their title-page—'which notes have never been before set forth with this new translation.'" Dr. Eadie mentions also an American edition of 1743, without stating the place of publication (ii. 310). But this is a mistake; the book referred to is a *German* Bible, printed by Christoph Saur, a native of Germany, who settled in Germantown, Pa., near Philadelphia. The work was printed in Germantown. See O'Callaghan, *A List of Editions of the Holy Scriptures Printed in America* (Albany, 1861), p. xii. sq. and p. 22. No English Bible was printed in America until after the Revolution, in 1782 (Philadelphia, printed and sold by R. Aitken, at Pope's Head, in Market Street, with a recommendation of Congress, dated Sept. 12, 1782). Before that time the English copyright prevented the reprint; and, in the judgment of Mr. Bancroft and others, the story is not worthy of credit that a copy was secretly printed in Boston about 1752 with the London imprint. See O'Callaghan, p. xiii. sqq. John Eliot's Indian Bible was printed in Cambridge, 1663, preceded by the New Testament in 1661.

With the Restoration of the Stuarts the opposition passed away, and the Version of 1611 quietly superseded all its predecessors and rivals in the family and the Church. It owes its authority and popularity not to royal favor or legal enactments, but, what is far better, to its intrinsic merits and the verdict of the English-speaking race.

One of the earliest and most potent voices in its favor was that of Thomas Fuller, who, in his quaint, charming style, thus welcomed it in 1658:[2]

> "And now, after long expectation and great desire, came forth the new translation of the Bible (most beautifully printed), by a select and competent number of divines, appointed for that purpose; not being too many, lest one should trouble another, and yet many, lest, in any. things might haply escape them: who, neither coveting praise for expedition, nor fearing reproach for slackness (seeing, in a business of moment, none deserve blame for convenient slowness), had expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary; but also comparing channels with channels, which was abundantly useful, in the Spanish, Italian, French, and Dutch languages. So that their industry, skilfulness, piety, and discretion, have herein bound the Church unto them in a debt of special remembrance and thankfulness. These, with Jacob, 'rolled away the stone from the mouth of the well' of life, Gen. xxix. 10; so that now even Rachels, weak women, may freely come, both to drink themselves, and water the flocks of their families at the same."

WAS KING JAMES'S VERSION EVER AUTHORIZED?

This question has recently been raised after the issue of the Revision in 1881. The title-page of King James's Version announces it as "appointed to be read in churches," and it goes universally by the name of "the Authorized Version." But no trace of such authorization can be found in the records, ecclesiastical or civil, of the year 1611. Neither Parliament, nor convocation, nor privy council, nor king have given it public sanction as far as is known.[1]

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[1] See the bill in Eadie, ii. 344–346.

[2] *Church History of Britain*, iii. 274.

The present Lord Chancellor of England (Lord Selborne) defends the popular opinion by the following considerations: (1) that the authorization may have been by order of Council; (2) that, if so, the record of the order probably perished in the fire at Whitehall, Jan. 12, 1618; (3) that the king's printer would not have inserted on the title-page the words "appointed to be read in churches," without good reason to do so.[2]

But this is mere assertion based upon probabilities, which appear very improbable in view of the following facts:

(1.) The words "appointed to be read in churches" are absent from the special title of the New Testament in the first edition of 1611, and in the general title-page of at least eight editions of the first five years after the publication of James's Version.[3] Moreover, it is not stated by whom and how the version was "appointed;" nor does the word seem to be equivalent to "authorized," which came into use in 1574.[1]

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[1] Dr. Lightfoot states positively that King James's Version was never authorized (*Fresh Revision*, p. 30 in Harpers' edition). I was told by the late Dean Stanley that a clergyman in England might be prosecuted for using in public worship King James's Bible instead of the Bishops' Bible.

[2] See his letter to Bishop Wordsworth in Notes below.

[3] See ante, p. 303 sq.

(2.) The Genevan Version was used in England more than twenty years after 1611, not only in private, but in public, worship. Of fifty sermons preached between 1611 and 1630, and examined by the Rev. Randall T. Davidson,[2] the text is taken from the Genevan Version in 27, from the Bishops' Bible in 5, and from other sources in 11. Among those who preached from the Genevan Version were Bishop Andrewes (one of King James's translators), Bishop Laud, Bishop Carleton, Bishop Hall. Some of these sermons were preached on solemn public occasions, even in the presence of the king, by bishops "ready above all things to uphold the king's commandment." In Scotland the Genevan Version was likewise used on important public occasions in 1628 and 1638, and printed in part (the Psalms) at Edinburgh in 1640.[3]

(3.) In more than a hundred official documents of bishops and archdeacons of the first half of the seventeenth century, containing the usual inquiry as to the Bible, King James's Version is not mentioned, but only "the whole Bible," or a "Bible of the largest volume," or "the latest edition."[4]

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[1] The phrase "Appoynted to the use of the churches" occurs for the first time in the second edition of the "Great Bible," 1540, and seems to refer to the Scripture lessons pointed out in the almanac for every day in the year. The "Bishops' Bible," after 1572, bore both the words "authorized" and "appointed," but never was the word "authorized" so used before 1574. See *The Bibles in the Caxton Exhibition*, p. 20 sq.

[2] See his article in "Macmillan's Magazine" for October, 1881, pp. 440 sqq.

[3] Eadie, ii. 51.

[4] So stated by R. T. Davidson, *l. c.*

(4.) The long-continued opposition to King James's Bible, which is an undoubted fact,[1] cannot be easily explained if it had received the formal sanction of the government.

When, at the restoration of the Stuart dynasty, the Book of Common Prayer was revised and reintroduced in 1661, the Ten Commandments, the evangelic hymns (the *Magnificat*, the *Benedictus*, and the *Nunc dimittis*), and especially the Psalter of the earlier version of Coverdale, kept their place, and are used to this day in America as well as in England in public worship. The Presbyterians requested "that the new translation of the Bible should alone be used in the portions selected in the Prayer-book." But their proposition was rejected. Only the introductory sentences and the Gospel and Epistle lessons were taken from King James's Version. So far it may be said to be legally authorized in England, but no further.[2]

The American Episcopal Church, however, took a step beyond this partial endorsement, and committed itself, by action of the General Convention, to a particular *edition* of King James's Version. In both houses of the General Convention in 1823 a report was presented by a joint committee appointed three years before, recommending the adoption as a standard Bible of an edition printed by Eyre and Strahan in 1812. The report was accepted, and a canon was passed providing for the appointment of suitable persons to "correct all new editions of the Bible by the standard edition agreed upon by the General Convention."[1]

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[1] See preceding section, p. 328 sq.

[2] See Arch. J. Stephens: *The Book of Common Prayer* (Lond. 1849), Introd. p. clxix.; and Fr. Procter: *A History of the Book of Common Prayer* (11th ed. Lond. 1874), 116. The Black-letter Prayer-book (1636) which contains the MS. alterations and additions made in 1661 was after long search discovered in the Library of the House of Lords, and photo-zincographed, London, 1871.

NOTE.—The correspondence between the Bishop of Lincoln (Dr. Wordsworth) and Lord Selborne was published in the London *Times*, June 10, 1881, and is as follows:

"RISEHOLME, LINCOLN, *May* 25. (1881.)

"MY DEAR LORD,—The question which Lord Carnarvon has given notice of, to be put to your Lordship in the House of Lords on Friday—(viz., whether it is legal for a clergyman to read the Lessons from the new Revised Version in a church)—is one of great importance, both to the clergy and laity. May I be allowed to submit a few remarks upon it?

"There seems to be a presumption against such a practice *ab inconvenienti.*

"The new Revised Version, however valuable in itself, is not distinguishable as to authority from any private venture of the kind. It has received no sanction from the Crown, from the Church, or from Parliament. If a clergyman may use it in the public services of the Church, why might he not use any other revised version, such as Archbishop Newcome's or Dean Alford's, or the revised version put forth not long ago by 'Five clergymen,' or even a revised version framed by himself? And so, in fine, might we not have almost as many 'revised versions' as clergymen or churches?

"That the Crown and Church of England contemplated the use of one uniform translation of the Bible in churches is, I think, clear from Royal Proclamation in Henry VIII.'s time, and from Royal Injunctions in the reigns of Edward VI. and Queen Elizabeth, and from Canons of the Church in 1571 (Wilkins's *Concilia*, iv. 266) and in 1603 (Can. 80, see Bishop Gibson's Codex, p. 201, Oxford ed. 1761). Also, Archbishop Whitgift, in his letter to the Bishop of Lincoln in 1587, 'About Bibles,' speaks of 'the translation of the Bible authorized by the Synods of Bishops,' and desires him to take care that 'every one of the churches in his diocese is provided with one or more copies of the translation of the Bible allowed as aforesaid' (Wilkins's *Concilia*, iv. 328; Cardwell, 'Documentary Annals,' No. cv.).

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[1] See Perry's *Journals of General Conventions*, vol. ii. pp. 54, 58, 73, 95.

"As to our present Authorized Version of the Bible, which was first printed in 1611 at London by Robert Barker, 'Printer to the King's Most Excellent Majesty,' the words in its title, 'Appointed to be read in churches,' appear to show that the public reading of it rests upon some authority which appointed it, and the universal reception of that translation in our churches for two hundred and seventy years is confirmatory of that opinion, and corroborates that appointment.

"The special exception also (in the preface of our Prayer-book), in favour of reading the Psalms in churches from the older version, seems to point to the use of some other translation as authorized for the rest of the service of the Church; and universal usage proves that this other version can be no other than the Authorized Version of 1611.

"Accordingly, at the last revision of the Book of Common Prayer, at the Restoration, the older version of the Epistles and Gospels in the Prayer-book was displaced, and the translation of them in the Authorized Version of 1611 was substituted for it. And the public use of this version of the Epistles and Gospels is required by the Act of Uniformity and by the recent Act on the Declarations of Conformity to be made by the clergy.

"As to the legal bearing of the question, I would not venture to pronounce an opinion. But I see it stated in some books on copyright, not, however, without some hesitation, that 'the Sovereign, by a prerogative vested in the Crown, has the exclusive privilege of printing *inter alia* the Holy Bible for public use in the divine service of the Church' (Godson on Copyright, p. 432, 437, 441, 454), and that the Queen's printer and the two ancient Universities now exercise that right by virtue of patents from the Crown.

"The copyright of the new Revised Version of the New Testament has, I believe, been purchased from the Revisers by the two Universities exclusively. The Queen's printer has, I think, taken no part in the transaction.

"If, therefore, the new Revised Version is to supplant the Authorized Version and take its place in our churches without any grant from the Crown, or any authorization from the Church, this might be regarded as an invasion of the prerogative and as a contravention of the Church's authority, and also perhaps as an injury to the Queen's printer, who now, concurrently with the two Universities, enjoys the exclusive right of supplying all copies of the Bible (in the Authorized Version of 1611) for general use in the public service of the Church.

"I am, my dear Lord, very faithfully yours,

"C. LINCOLN.

"To the Right Hon. the Lord Chancellor."

"30 Portland-place W., *May* 27, 1881.

"My dear Lord,—Lord Carnarvon, finding that the facts were not exactly as he understood them to be, decided not to put the question to me of which he had given notice.

"I agree, generally, with what you say. If any clergyman reads in his church the lessons appointed for the Sunday and other services from the 'Revised' Version, before it has been recommended or authorized by some sufficient public authority, he will, I think, incur a serious risk of being held to be an offender against law.

"It is, I dare say, true that no documentary proof of the authority of the version commonly reputed to be authorized is now forthcoming. But this proves very little. If (for example) it was 'appointed to be read in churches' (as is expressly stated on the title-page of 1611), at the time of its first publication, nothing is more probable than that this may have been done by Order in Council. If so, the authentic record of that order would now be lost, because all the Council books and registers from the year 1600 to 1613 inclusive were destroyed by a fire at Whitehall on the 12th of January, 1618 (O. S.).

"Nothing, in my opinion, is less likely than that the King's printer should have taken upon himself (whether with a view to his own profit or otherwise) to issue the book (being what it was, a translation unquestionably made by the King's commandment, to correct defects in earlier versions, of which the use had been authorized by Royal injunctions, etc., in preceding reigns), with a title-page asserting that it was 'appointed to be read in churches,' if the fact were not really so. That this should have been acquiesced in by all the ecclesiastical and civil authorities of the Church and realm, instead of being visited with the punishment which (in those days of the Star Chamber and the High Commission Court) was so readily inflicted upon the despisers of authority, is to my mind absolutely incredible upon any hypothesis except that of the use of the book being really commanded.

"At the Savoy Conference, the eighth 'general exception' of the Puritan divines related to the use in certain parts of the Liturgy of the 'Great Bible' version. They desired that, instead thereof, the new translation 'allowed by authority' might 'alone be used.' The Bishops answered, 'We are willing that all the Epistles and Gospels, etc., be used according to the last translation;' and this promise they performed, stating, in the preface to the book established by the Act of Uniformity, that 'for a more perfect rendering' the Epistles and Gospels, and other portions of Holy Scripture, inserted 'in sundry other places' of the Liturgy, were 'now ordered to be read according to the last translation;' while as to the Psalter, they 'noted' that it followed 'the translation of the Great English Bible set forth and used in the time of King Henry VIII. and Edward VI.'

"The calendar of 'Lessons' in this book of 1661–2 must, I suppose, be admitted to refer to some English Bible.. The question is, what English Bible? Uniformity in the order of public worship was the purpose of the whole book; therefore, it cannot have been meant to leave every clergyman to translate for himself, or to select for himself among any existing translations at his discretion. The same lessons were to be read in all churches. It is not, on the other hand, conceivable that any version earlier than that of 1611, and confessedly less accurate (else wherefore adopt the 'last translation' for the Epistles and Gospels?), can have been intended. The question has practically been answered by the subsequent reception, understanding, and use of above two hundred years. During all that time the version of 1611 has been universally treated as being what it purported to be when first issued in 1611 and ever since—*i. e.*, 'appointed to be read in churches.' It is one of the best established and soundest maxims in law that, for a usage of this kind, a legal origin is to be presumed when the facts will admit of it. It is no argument to the contrary that some divines, accustomed to the use of earliest versions, may have continued to use them in their sermons or other writings after 1611. The appointment that this version only should be 'read in churches' would not take away that liberty.

"There may, of course, be other arguments which I do not know or have not considered. My object in saying so much has been only to point out the fallacy of the assumption (if there are many who make it) that the English Bible of 1611 is to be regarded as without authority unless some Royal injunction, proclamation, or order, appointing it to be read in churches can be produced.

"Believe me ever, my dear Lord, yours faithfully,

"SELBORNE.

"The Right Rev. the Lord Bishop of Lincoln."

THE MERITS OF THE AUTHORIZED VERSION.

1. The aim of the Revisers is clearly stated in the Preface. It was not to make "a new translation, nor yet to make of a bad one a good one . . . but

to make a good one better, or out of many good ones one principal good one." Although usually called a translation, it is in fact merely a *revision* of the Bishops' Bible, as this itself was a revision of the Great Bible, and the Great Bible a revision of Coverdale and Tyndale. A great deal of praise, therefore, which is given to it, belongs to its predecessors. The Revisers made good use of all available sources, even the Roman Catholic New Testament of Rheims, which appeared in 1582, and is not mentioned in the king's instruction, but furnished a number of happy Latin terms, derived from the Vulgate.[1] For the idiom and vocabulary Tyndale deserves the greatest credit, for the melody and harmony Coverdale, for scholarship and accuracy the Geneva Version.[2] King James hated the last as "the worst of all," but the translators showed their superior learning and judgment by following it very often in preference to the Bishops' Bible. The examples of mistranslations, which Dr. Reynolds quoted at the Hampton Court Conference as arguments for the need of a new version, are all taken from the Great Bible and the Bishops' Bible, and were corrected in the Geneva Bible.[1]

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[1] Such as hymn (Matt. xxvi. 30), blessed (ver. 26), decease (Luke ix. 31), reprobate (Rom. i. 28), impenitent (ii. 5), unction (1 John ii. 20), mystery (1 Cor. ix. 7), contemptible (2 Cor. x. 10), confess, propitiation, seduce (all in 1 John). Other Latin terms, as concupiscence, lucre, salute, superfluity, tradition, tribulation, etc., were in the older Protestant versions. The Old Testament of the Roman Catholic Version, though prepared before the New, was for lack of means not published till 1609 and 1610 at Douay, under the title: *The Holie Bible Faithfully Translated into English out of the Authenticall Latin*, etc., 2 vols.

[2] Eadie, i. 302: "Tyndale gave us the first great outline distinctly and wonderfully etched; but Coverdale added those minuter touches which soften and harmonize it. The characteristic features are Tyndale's in all their boldness of form and expression, the more delicate lines and shadings are the contribution of his successor, both in his own version and in the Great Bible, revised and edited by him."

2. The merits are not the same in all the books. From the division of the work among six independent companies, there arose naturally a considerable inequality in the execution. In the Old Testament the historical books are much better translated than the prophetical books, which present greater difficulties. The Book of Job is the most defective, and in many places unintelligible. The rendering of Isaiah, especially in the earlier portions, contains many errors and obscurities. The version of the Psalms is, upon the whole, less musical and rhythmical, though much more accurate, than Coverdale's, which still holds its place in the Book of Common Prayer. In the New Testament the Gospels and Acts, and even the Apocalypse, are far better done

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[1] "It is obvious," says Dr. Moulton (*History of the English Bible*, p. 207), "that the Genevan and Rhemish versions have exercised much greater influence than the Great and the Bishops' Bible." He gives as a specimen a passage from Isa. liv. 11–17, which contains 182 words; of these, 86 words are the same in five or six English versions; 96 vary, and among these variations more than 60 are taken from the Genevan Bible, and only 12 from the Bishops' Bible (pp. 201–206). In the familiar fifty-third chapter of Isaiah seven eighths of the variations are due to the Genevan, according to Westcott (p. 345). No authority was more frequently followed, both for text and interpretation, than Beza of Geneva, whose Greek Testament (the fourth edition, 1588, and the fifth edition, 1598) was the chief basis of the Authorized Version. See ante, pp. 238 sqq.; Westcott, *l. c.* 294 sqq.; Eadie, ii. 16 sqq.

than the Epistles, notably Romans and Corinthians, which abound in minor inaccuracies.

3. The style of the Authorized Version is universally admired, and secures to it the first rank among English classics. It resembles in this respect the version of Luther, which is the purest and strongest expression of the German language, and forced even his papal enemies to imitate it in their rival translations. The English Bible hails from the golden age of English literature. It coincides in time with the greatest and almost inspired poet of human nature in all its phases, but rises above Shakespeare as grace rises above nature, and religion above poetry. It is elevated, venerable, and sacred, like the Anglican Liturgy as reproduced by Cranmer and his associates, in their hours of devotion. The Bible is beautiful in any language, but it is pre-eminently beautiful in the English, the most cosmopolitan of all languages. The translators called to their aid with easy mastery all its marvellous resources of Saxon strength, Norman grace, and Latin majesty, and blended these elements in melodious harmony. Their language is popular without being vulgar, and dignified without being stiff. It reads like poetry and sounds like music. It is thoroughly idiomatic, and free from Latin barbarisms.[1] It is as true to the genius

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[1] So frequent in the Roman Catholic Version, owing to its slavish conformity to the Latin Vulgate—*e. g.*, "impudicity" (Gal. v. 19), "coinquination" (2 Pet. ii. 13, 20), "contristate" (to make sad, Eph. iv. 30), "exinanite" (Phil. ii. 7), "domestical" (1 Tim. v. 8), "repropitiate" (Heb. ii. 17), "zealatours" (Acts xxi. 20), "azymes," "dominator," "pasche." "prepuce," "pupilles," "scenopegia," "supersubstantial bread" (Matt. vi.

of the English as to the genius of the Hebrew and Greek. We hear in our Bible Moses and the prophets, Christ and the apostles, speaking to us in our own mother-tongue. From this "well of English pure and undefiled" poets, orators and historians have drunk inspiration for more than two hundred and fifty years. It has done more than any great writer, not excluding Shakespeare and Milton, to fix the character of the language beyond the possibility of essential change, and the idiom of this version will always remain the favorite organ for the oracles of God to the English-speaking race.

At the same time it is necessary to modify the praise in minor particulars. The Authorized Version occasionally sacrifices the truth of the original to the beauty of the English, as in Rom. xii. 2, "Be not *conformed* to this world: but be ye transformed by the renewing of your mind" (where the Greek requires: "Be not *fashioned* . . . but be ye transformed," μὴ συσχηματίζεσθε . . . ἀλλὰ μεταμορφοῦσθε), and in Acts xxvi. 28, "*Almost* thou persuadest me to be a Christian" (which cannot be the meaning of ἐν ὀλίγῳ, but would require ὀλίγου or παρ᾽ ὀλίγου or ὀλίγου δεῖ). More serious are blemishes in the opposite direction, as unseemly phrases in the Old

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11, for daily or needful bread in the Lord's Prayer). Fuller says that the Rheims and Douay translation "needs to be translated;" and Trench says that the Roman Catholic translators "seem to have put off their loyalty to the English language with their loyalty to the English crown." The Douay Bible has, however, undergone in the course of time so many transformations, that, in the language of Cardinal Wiseman, "scarcely any verse remains as it was originally published." (See his *Essays*, vol. i. 73–75.)

Testament (1 Sam. xxv. 22, 34; 1 Kings xiv. 10; 2 Kings ix. 8; xviii. 27; Isa. xxxvi. 12, etc.), which can scarcely be read in the pulpit or the family, and might have been avoided by the use of the same liberty which the translators claimed in so many passages. We meet with an almost profane use of the name of God in the phrases "Would God" and "Would to God" (1 Cor. iv. 8; Deut. xxviii. 67; Josh. vii. 7, etc.), for which there is no equivalent in the original, and in the unwarrantable rendering, "God forbid" for μὴ γένοιτο ("may it not be," or "never happen," "far from it," Luke xx. 16; Rom. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Cor. vi. 15; Gal. ii. 17; iii. 21; vi. 14). There are occasional violations of English grammar, as the double plurals "cherubim*s*," "seraphim*s*," "anakim*s*;" the Latinizing "*whom* [for "who"] say ye that I am" (Matt. xvi. 15; Mark viii. 27, 29); the archaic "*his*" for "its" (Matt. v. 13; Mark ix. 50; Luke xiv. 34, etc.); and the connection of the singular verb with a plural noun, as "This people who know*eth* not," for "know not" (John vii. 49). A considerable number of words and phrases have become obsolete and unintelligible—as "to fetch a compass" (for "to make a circuit"), "shamefastness" (for "shamefacedness"),[1] "bosses" ("knobs"), "clouts"

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[1] *Fast* in "shamefast" (=bashful, modest, Eccles. xxvi. 15), and in "shamefastness" (1 Tim. ii. 9), has the same meaning as the German *fest*, and as in "steadfastness." The Revised Version has returned to "shame*fast*ness" of the Authorized Version of 1611. But "modesty" would be as good a rendering of αἰδώς in 1 Tim. ii. 9, and far more intelligible, at least in America.

("patches"), "daysman" ("arbitrator"), "dulcimer" (a musical instrument), "earing" ("ploughing"), "habergeon" ("coat of mail"), "kine" (the old plural of "cow"), "knop" ("bud," compare the German *Knospe*), "ouches" ("sockets"), "sackbut" (a wind instrument), "swaddle" ("bandage"), "tabret" (a small drum), "tache" (a fastening or catch =tack), "ware" (for "aware"), etc. Other words have changed their meaning—as "to let" (for "to hinder"), "to prevent" (for "to precede"), "to wit" (for "to know"), "atonement" (for "reconciliation"), "by and by" (for "immediately"), "careful" (for "anxious"), "carriage" (for "baggage"), "charger" (for "dish"), "coast" (for "border"), "conversation" (for "conduct"), "damnation" (for "condemnation"), "lucre" (for "gain"), "nephews" (for "grandchildren" or "descendants"), "room" (for "place").[1]

Such and similar changes, which are inevitable in a living language, would alone be sufficient to demand a revision. For the Bible is not an antiquarian curiosity-shop, but a book of life for the benefit of the people. The German, French, and Dutch languages have undergone similar changes.

4. The Authorized Version is a truly national work, and has even an œcumenical character for the English-speaking world. It resembles in this respect the Apostles' and the Nicene creeds, which cannot be traced to any individual authorship.

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[1] See *The Bible Word-Book: A Glossary of Old English Bible Words*, by J. Eastwood and W. Aldis Wright, 1866. Also the article of Dr. Crosby on *Archaisms*, in "Anglo-Amer. Bible Rev." p. 144 sqq.

Nearly all the Continental versions were the production of a single mind—as Luther, Leo Judæ, Olivetan, Diodati—and bear more or less the lineaments of the translator. But the English Bible is not the version of Wiclif, or Purvey, or Tyndale, or Matthews, or Rogers, or Coverdale, or Cranmer, or the Elizabethan Bishops, or King James's forty-seven Translators. It is the work of the English Church in the period of the greatest revival of primitive Christianity. The sacred memories of three generations of martyrs and confessors are treasured up in its pages. Tyndale, who devoted his life to the single task of Anglicizing the Word of God, and was strangled and burned for it at Vilvorde; Rogers, who, like him, left the world in a chariot of fire as the protomartyr of the bloody reign of Mary; Coverdale, who a fortnight later escaped the same fate by flight to Denmark; Cranmer, who, after five humiliating recantations, triumphed over his weakness and sealed his faith at the stake in Oxford; the Marian confessors, who found a hospitable refuge in the city of Calvin and Beza; the leaders in the Elizabethan restoration of the Reformation, and their learned and pious successors in the following reign—all speak to us through the English Bible, to which they have contributed their share of devout labor. No version has such a halo of glory around it, none is the child of so many prayers, none has passed through severer trials, none is so deeply rooted in the affections of the people that use it, and none has exerted so great an influence upon the progress of the Christian religion and true civilization at home and abroad. It is interwoven with all that is most precious in the history and literature of two mighty nations which have sprung from the Saxon stock. It is used day by day and hour by hour in five continents, and carries to every mission station in heathen lands the unspeakable blessings of the gospel of peace.

NOTES.

The beauty of the ENGLISH STYLE of the Authorized Version is well-nigh unanimously conceded by competent scholars, though not without some qualifications. The following judgments represent different schools of thought:

HENRY HALLAM: "The style of this translation is in general so enthusiastically praised, that no one is permitted either to qualify or even explain the grounds of his approbation. It is held to be the perfection of our English language. I shall not dispute this proposition; but one remark as to a matter of fact cannot reasonably be censured, that, in consequence of the principle of adherence to the original versions which had been kept up ever since the time of Henry VIII., it is not the language of the reign of James I. It may, in the eyes of many, be a better English, but it is not the English of Daniel or Raleigh or Bacon, as any one may easily perceive. It abounds, in fact, especially in the Old Testament, with obsolete phraseology, and with single words long since abandoned, or retained only in provincial use. On the more important question, whether this translation is entirely, or with very trifling exceptions, conformable to the original text, it seems unfit to enter" (*Introduction to the Literature of Europe*, etc., vol. ii. 445, New York edition, 1880).

GEORGE P. MARSH calls the Authorized Version "an anthology of all the beauties developed in the language during its whole historical existence" (*Lectures on the English Language*, p. 630, New York, 1860).

Archbishop **TRENCH** has a special chapter on the English of the Authorized Version (ch. iii.), and praises its vocabulary, which he deems to be "nearly as perfect as possible," but finds "frequent flaws and faults" in its grammar. "In respect to words," he says, "we everywhere recognize in it that true *delectus verborum* on which Cicero insists so earnestly, and in which so much of the charm of style consists. All the words used are of the noblest stamp, alike removed from vulgarity and pedantry;

they are neither too familiar, nor, on the other side, not familiar enough; they never crawl on the ground, as little are they stilted and far-fetched. And then how happily mixed and tempered are the Anglo-Saxon and Latin vocables! No undue preponderance of the latter makes the language remote from the understanding of simple and unlearned men."

F. WILLIAM FABER. This glowing hymnist, who passed from Oxford Tractarianism to the Church of Rome, felt keenly that he had gained nothing by the change as far as the English Bible was concerned, and pronounced a most eloquent eulogy on the Authorized Version, which is all the more forcible as coming from an opponent. It first appeared in 1853, in his essay on *The Interest and Characteristics of the Lives of the Saints*, p. 116 (prefixed to a *Life of St. Francis of Assisi*, which forms vol. xxv. of the Oratory series of the *Lives of Modern Saints*), then in the "Dublin Review" for June, 1853, p. 466, and has often been quoted since, sometimes under the name of John H. Newman. It is as follows:

"Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible voice of his guardian angel, and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible. And all this is an unhallowed power!" (How lame and inconsistent such an objection, which is sufficiently refuted by the preceding praise. For if the Protestant translators produced such a marvellous work, they must have been in full sympathy with the Bible and its divine Source; and where the Bible is, there is the truth.)

Dr. EADIE (ii. 226): "The English style is above all praise. . . . While it has the fulness of the Bishops' without its frequent literalism or its repeated supplements, it has the graceful vigor of the Genevan, the quiet grandeur of the Great Bible, the clearness of Tyndale, the harmonies of Coverdale, and the stately theological vocabulary of the Rheims."

JOHN STOUGHTON: "As a specimen of English style this Bible has received enthusiastic praise; and here, perhaps, admiration for its sacred contents, and the delightful associations with its very phraseology which piety and devotion cannot fail to form, may warp our judgment on the question of its literary merits; yet, after all that can be said against it in this point of view (and that it has literary defects as well as excellences it were uncandid to deny), we must surely be struck with the fact that while our Bible possesses numberless specimens of English diction, full of rhythm, beauty, and grandeur, there are to be found in it so few words and modes of expression which the lapse of between two and three centuries has rendered obsolete or dubious" (*Our English Bible*, p. 252 sq.).

The number of words in the Authorized Version, either obsolete or changed in sense, is variously estimated, but seems to exceed two hundred and fifty. This is less in proportion than the corresponding number of obsolete words in Shakespeare, Bacon, and Milton. Booker, in his *Scripture and Prayer-book Glossary* (as quoted by George P. Marsh, *Lectures on the English Language*, p. 630, note), states the number of such words in the Authorized Version, including the Apocrypha, to be three hundred and eighty-eight. Of these, more than one hundred belong to the Apocrypha and the Prayer-book. According to Marsh (p. 264), more than five or six hundred words of Shakespeare's vocabulary of fifteen thousand words, and about one hundred of Milton's vocabulary of eight thousand, have gone out of use. The Authorized Version inherited a number of obsolete or obsolescent words from previous versions. It represents not the language of 1611 in its integrity, but the collective language of the three preceding generations.

DEFECTS OF THE AUTHORIZED VERSION.

No perfect work can be expected from imperfect men. The translators made the best use of the materials at their disposal, as well as their knowledge of biblical philology and exegesis, and they were in the main led by sound principles; but their materials were scanty, their knowledge limited, and among their principles was one which is now universally rejected as vicious. Hence, while actual and serious mistranslations are comparatively few, and these mostly derived from the Latin Vulgate, the minor errors and inaccuracies are innumerable. Tested by the standard of general faithfulness, idiomatic style, and practical usefulness, the Authorized Version is admirable; but tested by the standard of modern scholarship it is exceedingly defective, and imperatively calls for a revision.

1. As regards the *material* for the *text*, the translators used no documentary sources as far as is known, and were confined to a few *printed* editions of the Greek Testament, which present a text derived from comparatively late cursive MSS. of the fourteenth and fifteenth centuries. They relied chiefly on the text of Beza (fourth or fifth edition, 1598), from which they departed only in about one hundred and ninety places, and these departures are nearly all unimportant.[1]

The science of textual criticism was not yet born in the seventeenth century, because the material was not yet discovered or accessible. Of the oldest uncial manuscripts only two—the Codex Bezæ for the Gospels and Acts, and the Codex Claromontanus for the

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[1] See above, pp. 239, 283; the detailed statement of Dr. Abbot in Schaff's *Introduction to the Revision Essays*, p. xxix.; and Scrivener's *New Testament in Greek*, pp. 648–656. According to Dr. Abbot's investigations, the Authorized Version agrees with Beza's text (fourth edition) against that of Stephens in about ninety places, with Stephens against Beza in about forty, and differs from both in thirty or forty places, where the variations are mostly trivial.

Epistles—were known, and even they were scarcely used by Beza, who came into possession of them. The Alexandrian MS. (A) did not reach England till seventeen years after the publication of the Authorized Version; and the still older and more important Codex of Ephræm, the Vatican, and the Sinaitic were entirely unknown, having come to light or been made properly available only in the nineteenth century. As to ancient versions, the translators were, of course, very familiar with Jerome's Vulgate, which they used as much as the original Hebrew and Greek (often copying its errors).[1] They were also acquainted to some extent with the Peshito, first published in 1555 (and with its Latin version by Tremellius, which appeared in 1569), not to speak of many modern versions which have no textual authority. But no critical edition of the ancient versions existed before Walton's London Polyglot (1657), and even this left a great deal of work for future discoveries and researches. The ancient fathers were known, but their critical examination for textual purposes did not begin till the time of Mill (1707), whose labors were carried on much further by Wetstein, Griesbach, and the modern editors.

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[1] The Translators' Preface makes very honorable mention of Jerome: "They [the old Latin Versions] were not out of the *Hebrew* fountain (we speak of the *Latin* translations of the Old Testament), but out of the *Greek* stream; therefore, the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy. This moved S. Hierome, a most learned Father, and the best linguist, without controversy, of his age or of any that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath forever bound the Church unto him in a debt of special remembrance and thankfulness."

With such a defective apparatus we need not be surprised at the large number of false readings and interpolations which obscure or mar the beauty and weaken the force of the primitive text.[1]

2. The Greek and Hebrew *learning* of the translators was sufficient to enable them to read the original Scriptures with ease; while with the Latin Vulgate they were probably more familiar than with the earlier English versions. But the more delicate shades of the Greek and Hebrew syntax were unknown in their age, and the grammars, dictionaries, and concordances very imperfect. Hence the innumerable arbitrary and capricious violations of the article, tenses, prepositions, and little particles. The impression often forces itself upon the student that they translated from the Latin Vulgate, where there is no article and no aorist, rather than from the Hebrew and Greek. Their inaccuracy increases in proportion as the Greek departs from the Latin. And yet the English (at least the Saxon-English) has greater affinity with the Greek than with the Latin.

(*a*) The article.—The mass of English readers will hardly notice the difference between *a* virgin and *the* virgin, *a* mountain and *the* mountain, *a* feast and *the* feast, *a* falling away and *the* falling away, *a* confession and *the* confession, *a* fight and *the* fight, *a* crown and *the* crown; *the* Son of God and *a* Son of God, *the* woman and *a* woman, *the* root of all evil and *a* root. But the careful student, looking into his Greek Testament, or comparing the Authorized Version with the Revised Version, will feel at once the force of the presence or absence of the definite article, and the unaccountable carelessness with which it is now omitted, now inserted, by the translators. As a rule, the definite article in all languages indicates, as Winer says, "that the object is conceived as definite, either from its nature, or from the context, or by reference to a circle of ideas which is assumed to be familiar to the reader's mind."

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[1] For a convenient comparison of the authorized and critical texts, see C. E. Stuart: *Textual Criticism of the New Testament for English Bible Students; being a succinct comparison of the Authorized Version with the Critical Texts of Griesbach, Scholz, Lachmann, Tischendorf, Tregelles, Alford, and the Uncial MSS.* Second edition, London (Bagster & Sons), n. d.

A few examples will illustrate the difference. "*The* Christ" is an official title, meaning the promised and expected Messiah (the Anointed), and is so used generally in the Gospels; while "Christ," with or without "Jesus," is a proper name of our Saviour, as very often in the Epistles. Thus, Herod asked where "*the* Christ" should be born (Matt. ii. 4), and John wrote his Gospel that his readers might believe that "Jesus is *the* Christ" (John xx. 31, where the English Version correctly gives the article); while Paul calls himself a servant or apostle of "Jesus Christ" (Rom. i. 1, 3; Gal. i. 1, etc.). "*A* law" is a rule or principle, natural or revealed; while "*the* law" is the written law of Moses. "*The* many" (*οἱ πολλοί*) is used by Paul in Rom. v. repeatedly in the sense of "all," as distinct from "the one" (ὁ εἷς, Adam or Christ); while "many," in the Authorized

Version, conveys the wrong idea of a limitation, or of a large number simply, as distinct from a "few." The love of money is "*a* root of all kinds of evil," but not "*the*" only root (1 Tim. vi. 10); pride (as in the case of Satan) is also a root of all evil.

Compare as examples of omissions of the definite article where the sense is weakened or changed: Matt. i. 23; iv. 5; v. 1, 15; vii. 25; viii. 23; ix. 11; xii. 41; xiii. 42; xix. 14; xxiii. 24; xxiv. 12; Mark iv. 21; Luke vii. 5; viii. 6, 7; xvii. 17; xviii. 11, 15; John iii. 10; vi. 4; xii. 36, 46; xviii. 3, 5, 15; Acts i. 13, 17; iv. 12; Rom. v. 2, 9, 15, 17, 19 (*οἱ πολλοί*); 1 Cor. v. 9; vii. 17; ix. 5; 2 Cor. vii. 8; x. 9; Col. i. 19; 2 Thess. ii. 3; 1 Tim. vi. 12, 13; 2 Tim. iv. 7, 8; Heb. xi. 10; Rev. vii. 14.

Examples of wrong insertion of the definite article, giving emphasis to a noun which the writer did not intend: Matt. i. 20 ("*the* Angel" for "an angel"); ix. 13 (and the parallel passages, *δικαίους*); xxvi. 74; xxvii. 54; John iv. 27 (*μετὰ γυναικός*, the wonder of the disciples was that Christ should, contrary to Rabbinical custom, converse not with that particular woman of Samaria, but with *a* woman or *any* woman); xvii. 19; Acts xxvi. 2; Rom. ii. 14 (*ἔϑνη*, Gentiles, some, not all); 1 Thess. iv. 17; 1 Tim. vi. 10; Rev. xx. 12.

There are, of course, idiomatic uses of the Greek article which are not admissible in English—*e. g.*, where the article is generic, as *ἡ ἁμαρτία* and *ὁ ϑάνατος*, "sin" and "death," as a principle or power, in Rom. v. 12. Here the English idiom requires the absence (the German, like the Greek, the presence) of the definite article. Matt. vii. 6 belongs to the same category, although the English Revision retains the article ("*the* dogs" and "*the* swine"). In connection with proper names the Greek admits of the definite article when the person is known, or has been previously mentioned (as ὁ Ἰησοῦς, ὁ Παῦλος); while the English and German require the omission. In Greek, countries (and cities) have the article (ἡ Γαλατία, ἡ Ἰταλία), but not in English, except when the place is qualified by an adjective (*e.g.*, "the New Jerusalem"). Names of rivers have always the article in Greek and in English; but the Authorized Version makes an exception with the Jordan, which occurs always without the article. The English Revisers have corrected this inconsistency, but retained it in the compound phrases "beyond Jordan," "round about Jordan."

(*b*) The verb.—The Greek language is unusually rich in verbal forms, having three voices (Active, Passive, and Middle), five modes (Indicative, Conjunctive, Optative, Imperative, Infinitive; the Participle being a verbal adjective), and seven tenses (Present, Future, Future perfect, Aorist, Imperfect, Perfect, and Pluperfect). The tenses are carried also into participial forms. The English has no Middle voice, no Optative mode, and only five tenses; but the Middle voice can be rendered by adding the personal pronoun, the Optative mode by *may* or *might*, and the Imperfect tense by the aid of the auxiliary verb. Absolute accuracy is impossible; and no modern version can ever supersede the study of the Greek Testament. Not unfrequently euphony and rhythm require the English Perfect for the Greek Aorist. Yet we should conform to the Greek as far as English usage and rhetoric will permit.

Considering that the writers of the New Testament, with the single exception of Luke, were Jews, and brought up in the Hebrew or Aramaic tongue, which is very poor in verbal forms, their precision in the use of the Greek tenses, especially the distinction between the Aorist and Imperfect, is very remarkable. The Greek has, it is well known, four tenses to express the past time—namely, (1) the *Aorist*,[1] or narrative tense, which expresses a momentary and completed act or event; (2) the *Imperfect*, a descriptive and relative tense, denoting an action which is either contemporaneous, or continuous, or incomplete, or attempted; (3) the *Perfect*, which combines the past with the present, and expresses an act or event which continues in its effect; (4) the *Pluperfect*, which is relative, like the imperfect, but refers to subordinate actions or events as having already passed before the principal action. In English the difference can be easily reproduced: the Aorist is best rendered by the simple Past or Preterite (*I went*, *I wrote*), the Perfect by the Perfect (*I have gone*, *I have written*), the Imperfect by the use of the auxiliary verb (*I was going*, *I was writing*), the Pluperfect by the Pluperfect (*I had gone*, *I had written*).

Justice requires that this distinction should be reproduced at least in all cases where the sense is affected. But the translators of King James were either ignorant or careless of these distinctions, for they indiscriminately confound the tenses in every chapter. We give some illustrations.

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[1] Aorist, *i. e.*, indefinite, is properly a misnomer, unless it signifies the indefinite relation of this tense to the other tenses.

The Greek Present is often misrendered by the English Perfect, *e. g.*, Matt. xxv. 8, *αἱ λαμπάδες ἡμῶν σβέννυνται*, “our lamps *are going out*,” not “are gone out;” 2 Cor. iv. 3, *ἐν τοῖς ἀπολλυμένοις*, “in those who *are perishing*,” not “are lost.”

The Present mistranslated by the simple Past: Heb. ii. 16, *ἐπιλαμβάνεται*, “he *takes* hold,” not “took on him;” Rev. xii. 2, *κράζει*, “she cries,” not “cried.” So often in the Gospel of Mark, who is fond of the present tense to give vivacity to his narrative.

The Perfect misrendered by the Present: Matt. v. 10, *δεδιωγμένοι*, “they that *have been* persecuted,” not “are persecuted;” Gal. ii. 20, *συνεσταύρωμαι*, “I *have been* crucified with Christ,” not “I am crucified.”

The Aorist misrendered by the Present: Matt. xv. 24, *ἀπεστάλην*, “I *was* sent,” not “I am sent;” 1 Cor. xii. 13, *ἐβαπτίσϑημεν*, “we *were* baptized,” not “are baptized;” Rom. vi. 2, *οἵτινες ἀπεϑάνομεν τῇ ἁμαρτίᾳ*, “we who *died* to sin” (at our conversion and baptism), not “are dead;” so also ver. 7 and 8; Gal. ii. 19, *διὰ νόμου νόμῳ ἀπέϑανον*, “through the law I *died* to the law,” not “am dead;” so also Col. ii. 20; iii. 1, 3. The Authorized Version substitutes the state of death for the act of dying.

The Perfect mistaken for the Aorist: John vi. 65, *εἴρηκα*, “I *have said*,” not “said.”

The Aorist misrendered by the Perfect: Matt. ii.

2, εἴδομεν, "we *saw*," not "have seen;" Luke vii. 5, ᾠκοδόμησεν, "he *built* us our synagogue," not "he hath built;" John i. 16, ἐλάβομεν, "we *received*," not "have received;" iii. 33, ἐσφράγισεν, "he sealed;" ver. 34, ἀπέστειλεν, "he sent;" viii. 52, ἀπέϑανε, "he died;" Rom. ii. 12; iii. 23; v. 12, ἥμαρτον, "they *sinned*," not "have sinned;" vii. 6, ἀποϑανόντες, "having died," not "being dead;" 2 Cor. v. 14, εἷς ὑπὲρ πάντων ἀπέϑανεν, ἄρα οἱ πάντες ἀπέϑανον, "one died for all, therefore all died," not "then were all dead." In the sacerdotal prayer there are several emphatic aorists which are exchanged for the perfect in the Authorized Version, but are restored in the Revised Version, John xvii. 4, 6, 12, 18, 23, 25, 26.

The Imperfect misrendered by the simple Past: Luke i. 59, ἐκάλουν, "they *were calling*," not "called;" v. 6, διερήσσετο τὰ δίκτυα αὐτῶν, "their nets *were breaking*," not "brake;" viii. 23, συνεπληροῦντο, "they *were filling* with water," for "they were filled;" xviii. 3, ἤρχετο, "she *kept coming*," or "she came *oft*," to the unjust judge, for "she came;" ver. 13, ἔτυπτε τὸ στῆϑος αὐτοῦ, "he *kept smiting* his breast," for "smote" (retained in the Revised Version); John vi. 17, ἤρχοντο, "they *were going*," for "they went;" Gal. i. 13, ἐπόρϑουν, "I *was destroying*" (attempted to destroy), not "destroyed" or "wasted;" so also ver. 23.

(*c*) The prepositions are often confounded or mistranslated. Thus ἐν is indiscriminately rendered "in," "within," "among," "through," "with," "by," "at," "under," "into," "unto," "toward," etc.; and often mistaken in the instrumental (Hebraistic) sense, "by," "through," where it signifies the life-element, the vital union with Christ, "in" (as Rom. vi. 11, ἐν Χριστῷ Ἰησ.; xiv. 14, ἐν κυρίῳ Ἰησοῦ; xv. 17; 1 Cor. xii. 3, 9, 13); while in other passages it is correctly rendered (as Rom. viii. 1, 2; ix. 1; xii. 5, etc.). Εἰς is variously translated "into," "to," "unto," "toward," "upon," "among," "throughout," "by," "with," "against," "till," "until." Both prepositions, the one expressing *rest in*, the other *motion into*, are sometimes confounded, as in Luke ii. 14, "towards men" for "among men" (ἐν ἀνϑρώποις), and *vice versa*, as in the baptismal formula, Matt. xxviii. 19, "in the name," instead of "into" (εἰς τὸ ὄνομα); Luke xvi. 8; xxiii. 42. The omission of the preposition in 2 Pet. i. 5–7 (ἐν τῇ πίστει—ἐν τῇ γνώσει), turns the organic development of the Christian graces and their causal dependence one upon another into a mechanical accumulation. In 1 Pet. ii. 12 and iii. 16, ἐν ᾧ is rendered "whereas," instead of "wherein." Rom. xi. 2, we have "of Elias," instead of "in (the history of) Elijah" (ἐν Ἡλίᾳ). The instrumental διά with the Genitive, "through," and the causal διά with the Accusative, "because of" or "on account of," are likewise confounded—*e. g.*, Gal. iv. 13 (δι᾽ ἀσϑένειαν, the infirmity of the flesh being the *cause* of Paul's detention and preaching in Galatia, not his *condition* during his preaching); compare also John vi. 57; Rom. iii. 25 (διὰ τὴν πάρεσιν, because of the pretermission or passing by); 1 Cor. vii. 5. The distinction between ἀπό, "away from" (=*ab*), ἐκ, "out of," ὑπό, "from under," "by," παρά, "from beside," is often disregarded. The same is true of the difference between *ὑπό*, which signifies the remote agency or source, and *διά*, which designates the instrumental agency or channel, as in quotations from the Old Testament, which are always traced by the evangelists and apostles to God or the Holy Spirit through Moses and the prophets—*e. g.*, Matt. i. 22 (*τὸ ῥηϑὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου*); ii. 5, 17, 23; iii. 3; iv. 14, etc. In 2 Cor. v. 20, *ὑπὲρ Χριστοῦ*, "in behalf of Christ," is falsely rendered "in Christ's stead" (as if it were *ἀντί*).

(*d*) The same inaccuracy meets us in the rendering of pronouns, conjunctions, and adverbs. "But" is used indiscriminately for *ἀλλά, γάρ, ἐάν, εἰ μή, ἐκτός, ἤ, μέντοι, ἐὰν μή, μόνον, οὖν, πλήν*. The connective *δέ* (*and* and *but*) is rendered indifferently by "and," "now," "but," "then," "nevertheless," "moreover," "notwithstanding," or dropped altogether. In Gal. ii. 20, the Greek *ζῶ δὲ οὐκέτι ἐγώ* requires the rendering: "It is no longer I that live, but Christ liveth in me;" but the Authorized Version reads: "Nevertheless I live; yet not I, but Christ liveth in me." In Paul's Epistles the whole argument sometimes turns on the proper distinction between the logical and illative *ἄρα, ἄρα οὖν* (so then), the adversative *ἀλλά* (but), and the simple continuative or retrospective *οὖν* (then). The last is John's favorite narrative particle, and denotes the natural or providential sequence of events; but the English Version indiscriminately uses for it "and," "and so," "then," "so then," "so," "now then," "therefore," "wherefore," "truly," "verily," "but." Εὐϑέως, which is Mark's favorite adverb, and well expresses the rapidity of his motion, is variously rendered "straightway," "immediately," "forthwith," "as soon as," "anon," "by and by," "shortly."

(*e*) Not only has biblical philology made enormous progress, and been carried almost to a state of perfection in the nineteenth century, all other departments of biblical learning—geography, natural history, archæology, critical introduction, and exegesis proper—have advanced in proportion, and shed new light on many a passage which could but obscurely be rendered in the seventeenth century.

3. King James's translators adopted and professed the false *principle of variation*, by which a large number of artificial distinctions are introduced. The first and last duty of a translator is faithfully and idiomatically to reproduce the original, especially in dealing with the Word of God. Moreover, the Greek language is rich enough to give ample margin for every style of composition. Many of the useless or misleading variations of the Authorized Version no doubt arose from the separation of the translators into half a dozen separate companies. The final revising committee failed to harmonize them, and attempted to justify the result in the Preface, without saying a word about their error in the opposite direction.[1]

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[1] "Another thing," says Dr. Smith, towards the close, "we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that

Within proper limits variation is justifiable. We do not advocate a mechanical uniformity of render-

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we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience according to our duty. But that we should express the same notion in the same particular word—as, for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent;* if one where *journeying*, never *travelling;* if one where *think*, never *suppose;* if one where *pain*, never *ache;* if one where *joy*, never *gladness*, etc.—thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free? use one precisely when we may use another no less fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved, that one of newfangleness called κράββατον σκίμπους, though the difference be little or none; and another reporteth that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now, if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire. so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with St. *James* his words —namely, *To be partial in ourselves, and judges of evil thoughts.* Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he, using divers words in his holy writ, and indifferently for one thing in nature, we, if we will not be superstitious, may use the same liberty in our *English* versions out of *Hebrew* and *Greek*, for that copy or store that he hath given us. Lastly, we have on one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words and betake them to other, as when they put *washing* for *Baptisme*, and *Congregation* instead of *Church*, as also on ing, but would allow considerable freedom in the use of the cosmopolitan wealth of the English language, especially of synonyms, in which it abounds. Where we have a Latin and a Saxon term for the same idea, we may alternate as rhetoric and rhythm suggest—*e. g.*, between "act" and "deed," "chief" and "head," "justice" and "righteousness," "liberty" and "freedom," "power" and "might," "remission" and "forgiveness," "celestial" and "heavenly," "mature" and "ripe," "omnipotent" and "almighty," "priestly" and "sacerdotal," "royal" and "kingly," "terrestrial" and "earthly"—though even in these examples usage has established slight shades of difference.

But the Authorized Version varies simply for the sake of variation in a great many cases where faithfulness to the original absolutely requires the same word. Thus *αἰώνιος* is rendered "eternal" and "everlasting" in one and the same verse (Matt. xxv. 46); *ἐπίσκοπος* is "bishop" in Phil. i. 1 and the Pastoral Epistles, but "overseer" in Acts xx. 28, where it designates the same office, and proves the identity with that of presbyter or elder (comp. ver.

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the other side we have shunned the obscurity of the Papists, in their *Azymes, Tunike, Rational, Holocausts, Præpuce, Pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar."

The thrust at the "Puritans" and the "Papists" is ungenerous and unjust; for the Puritan Reynolds was the prime mover of the Authorized Version, and the Rheims Version was of great use to the translators.

17); *πάσχα* is correctly translated "Passover," but in Acts xii. 4 "Easter" (which did not exist in the apostolic age); *καταλλαγή* is now "atonement" (Rom. v. 11), now "reconciling" (xi. 15), now "reconciliation" (2 Cor. v. 18, 19); *παράκλητος*, when used of the Holy Spirit, is "comforter" (John xiv. 16, 26; xv. 26; xvi. 7), but when used of Christ, "advocate" (1 John ii. 1); Ἕλλην is now "Greek," now "Gentile;" *ἀποκάλυψις* is "revelation," "manifestation," "coming," and "appearing;" *ϑρόνος* is "throne" and "seat;" *πρόσκομμα* is "offence," "stumbling," "stumbling-block," and "stumbling-stone." *Λόγος* has no less than twenty-three renderings in the English Version, *τύπος* eight, *ὄχλος* six, *παιδίσκη* five, *πόλεμος* three, *χρεία* nine, *ψυχή* four, *καταργέω* seventeen, *μένω* ten, *παρίστημι* sixteen, *φέρω* sixteen.

The principle of variation, with its inevitable confusions, is carried even into proper names of persons, countries, and places. Thus—if we include the Old Testament—we have Agar and Hagar, Elijah and Elias, Elisha and Eliseus, Gedeon and Gideon, Isaiah, Esaias, and Esay, Jeremiah, Jeremias, and Jeremy, Hosea and Osee, Jonah and Jonas, Judas, Judah, and Jude, Korah and Core, Noah and Noe, Zechariah and Zacharias. Jesus is substituted for Joshua in Acts vii. 45 and Heb. iv. 8. Sometimes the Latin or Greek, sometimes the English, termination is used; so that we have for one and the same person both Marcus and Mark, Lucas and Luke, Judas and Jude, Timotheus and Timothy. As to countries and places, the English Version varies between Grecia and Greece, Judea and Jewry, Tyrus and Tyre, Sodom and Sodoma.

4. On the other hand, the Authorized Version fails in the opposite direction, and *obscures* or *destroys important distinctions* by using one and the same word for two or more Greek and Hebrew words which convey different meanings.

Thus the words "Hades" (*i. e.*, the spirit-world) and "Gehenna" (the place of the lost) are both translated by "hell," which occurs twice as often in the English New Testament as it ought. Every little "demon" (δαίμων, δαιμόνιον) or evil spirit is raised to the dignity of a "devil," although there is but one διάβολος. In like manner the difference between "the living creatures" worshipping before the throne of God and "the beasts" from the abyss warring against Christ (the ζῶα and ϑηρία of the Apocalypse, both rendered "beasts"), between a "crown" and a "diadem" (στέφανος and διάδημα), "servants" and "bondmen" (διάκονοι and δοῦλοι, in the parable Matt. xxii. 1–14, where the former are angels, the latter men) is obliterated. The word "child" is used for no less than seven Greek words (βρέφος, babe, νήπιος, infant, παῖς, boy, slave, παιδίον, little child, παιδάριον, little boy, τέκνον, child, υἱός, son), "conversation" for three (ἀναστροφή, τρόπος, πολίτευμα), "world" for two (κόσμος and αἰών, age), "Godhead" for three (ϑειότης, τὸ ϑεῖον, ϑεότης), "people" for four (λαός, δῆμος, ἔϑνος, ὄχλος), "temple" for three (ναός, ἱερόν, οἶκος), "light" for six (φῶς, φέγγος, λύχνος, λαμπάς, φωστήρ, φωτισμός), "repent" for two verbs (μετανοέω, to change one's mind, and *μεταμέλομαι*, to regret, used of Judas, Matt. xxvii. 3), "worship" for six (*εὐσεβέω, ϑεραπεύω, λατρεύω, προσκυνέω, σεβάζομαι, σέβομαι*), "command" for eight, "declare" for fourteen, "desire" for thirteen, "depart" for twenty-one, "finish" for seven, "mighty" for seven, "raiment" for five, "perceive" for eleven, "receive" for eighteen, "servant" for seven, "shame" for six, "take" for twenty-one, "think" for twelve, "yet" for ten, "at" for eleven, "by" for eleven, "even" for six, "even as" for six, "afterward" for six, "wherefore" for twelve, "therefore" for thirteen, "as" for twenty, "come" for no less than thirty-two. We cannot plead the poverty of the English language, which furnishes equivalents for nearly all these varieties. The worst effect of this carelessness is the obliteration of real distinctions, some of them quite important and even involving doctrine, and the obscuring of the idiosyncrasies of the sacred writers, every one of whom has a style of his own, and has a claim to be correctly represented by the translator.

PREPARATIONS FOR REVISION.

The defects of the English Bible became more and more apparent as biblical scholarship progressed in the nineteenth century. First, an older and purer text was brought to light by the discovery and publication of manuscripts, and the critical researches and editions of Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort. Secondly, the Greek and Hebrew grammars and dictionaries of Winer, Buttmann, Gesenius, Ewald, and the multiplying philological commentaries of De Wette, Lücke, Bleek, Meyer, Lange, Alford, Eadie, Ellicott, Lightfoot, and many others, furnished accurate renderings, some of them being accompanied with full translations.[1]

These textual, grammatical, and exegetical improvements greatly stimulated the zeal for new translations of the whole Bible or the New Testament in all Protestant countries. Among German versions we mention those of Joh. Fr. von Meyer, Stier, De Wette, H. A. W. Meyer, Weizsäcker, and the official revision of Luther's Version (*the Probe-*

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[1] Canon Cook, the editor of *The Speaker's Commentary* (London, 10 vols., 1871–1882) claims for his contributors to have "anticipated, both in conception and execution, the purpose of the Revised Version now in progress" (see Preface to the last volume, p. iv.). The resemblance is naturally most striking in those parts which were prepared by members of the Revision Committee (John, Hebrews, James, Revelation). The forty contributors to the English edition of *Lange's Commentary* (New York and Edinburgh, 1864–1881, 25 vols.) might set up the same claim, without any reflection upon the Revisers, and furnish ample proof. Dr. Riddle, a member of the American New Testament Company, and a contributor to *Lange's Commentary*, after a careful comparison, arrived at the conclusion that on an average more than one half (from fifty to seventy-five per cent.) of the changes in the Revised New Testament were anticipated in the English translation and adaptation of that Commentary, which was nearly completed (in the New Testament part) before the Revision began. The percentage increased as the Commentary went on. In the Gospel of Matthew (published N. Y. 1864) it is about one half; in the Gospel of John (published 1871) two thirds to three fourths; in Romans (1869), Galatians, and Ephesians (1870), more than two thirds. See Dr. Riddle's detailed statement in the American edition of Dr. Roberts's *Companion to the Revised Version*, p. 190. I arrived at the same conclusion by comparison during the progress of Revision. But while the two Revision Committees have carefully used all available helps, they had to go, like all conscientious scholars, through the whole process of investigation, and to act on each change according to their own independent judgment.

bibel, 1883). The number of English versions is much larger, and began as early as the last century with Campbell (the Gospels, 1788), Macknight (the Epistles, 1795), Archbishop Newcome (1796). From the present century we have several translations of widely differing merits, by Charles Thomson (1808), John Bellamy (1818), Noah Webster (New Haven, 1833), Nathan Hale (Boston, 1836, from Griesbach's text), Granville Penn (London, 1836), Edgar Taylor (London, 1840), Andrews Norton (the Gospels, Boston, 1855), Robert Young (Edinburgh, 1863, very literal), Samuel Sharpe (1840, 6th ed. London, 1870, from Griesbach's text), L. A. Sawyer (Boston, 1858), J. Nelson Darby (published anonymously, London, 2d ed. 1872), T. S. Green (London, 1865), G. R. Noyes (Professor in Harvard University, Boston, 1869; 4th ed. 1870, published by the American Unitarian Association; a very good translation from the eighth edition of Tischendorf in Matthew, Mark, and part of Luke; Dr. Ezra Abbot added a list of Tischendorf's readings from Luke xviii. 10 to John vi. 2, 3, and critically revised the proofs), Alford (London, 1869), Joseph B. Rotherham (London, 1872, text of Tregelles), Samuel Davidson (prepared at the suggestion of Tischendorf from his last Greek text, London, 1875), John Brown McClellan (the Gospels, London, 1875, on the basis of the Authorized Version, but with a "critically revised" text), the "Revised English Bible," prepared by four English divines (London, 1877),[1] the Gospel of John and the Pauline Epistles, by Five Anglican Clergymen (Dean Henry Alford, Bishop George Moberly, Rev. William G. Humphry, Bishop Chas. J. Ellicott, and Dr. John Barrow, 1857, 1861). Nor were these attempts confined to individuals. "The American Bible Union," a Baptist association in America, spent for nearly twenty years a vast amount of money, zeal, and labor on an improved version, and published the New Testament in full (second revision, New York and London, 1869, with "immerse," "immersion," and "John the Immerser"), and the Old Testament in part (with learned comments, the best of them by Dr. Conant, on Job, Psalms, and Proverbs). Last, though not least, we must mention *The Variorum Bible for Bible Teachers*, prepared by five Anglican scholars (T. K. Cheyne, R. L. Clarke, S. R. Driver, Alfred Goodwin, and W. Sanday), and published by Eyre and Spottiswoode, London, 1880 (in very small print); it contains a judicious selection of various readings and renderings from the best critical and exegetical authorities—we may say a full apparatus for the reader of the English Version.

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[1] The Old Testament was translated by Dr. F. W. Gotch and Dr. Benjamin Davies; the New Testament by Dr. G. A. Jacob and Dr. Samuel G.

Of these translators, Dean Alford and the five Anglican clergymen came nearest to the Canterbury Revisers, as far as the idiom and the reverential handling of the Authorized Version is concerned.[1]

Green. The work was published by the Queen's Printers, Eyre and Spottiswoode, London, 1877. The first two scholars are Baptists, and members of the Old Testament Company of Revisers, but were engaged in this work long before. Dr. Davies died 1875.

[1] The *London Times*, in a semi-official article of May 20, 1881, says of

It may well be said, without the least disparagement of the merits of the Revising Committees, that the great majority of the changes of text and version (probably more than four fifths) which they finally adopted had been anticipated by previous translators and commentators, and had become the common property of biblical scholars before the year 1870.

But these improvements were scattered among many books, and lacked public recognition. They had literary worth, but no ecclesiastical authority. They were the work of individuals, not of the Church. A translator may please himself, but not many others who are equally competent. "If there was one lesson," says Dean Alford, "which the Five Clergymen" (he being one of them) "learned from

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this tentative effort of the Five (afterwards Four) Episcopal clergymen: "The work was very favorably received both in England and America. It received the commendation of Archbishop Trench, and was spoken of in America by Mr. Marsh, in his *Lectures on the English Language*, as 'by far the most judicious modern recension' that was known to him. It passed through several editions, and, though now almost forgotten, must certainly be considered as the germ of the present Revision. It showed clearly two things—first, that a revision could be made without seriously interfering with either the diction or rhythm of the Authorized Version; secondly, that a revision, if made at all, must be made by a similar co-operation of independent minds and by corporate and collegiate discussion. A third fact also was disclosed, which had a salutary effect in checking premature efforts—viz., that, as these Revisers themselves said, the work was 'one of extreme difficulty,' and a difficulty which they believed was 'scarcely capable of being entirely surmounted.' And they were right. The present Revision, good in the main as we certainly believe it will be found to be, confirms the correctness of their experience. As we shall hereafter see, there are difficulties connected with a conservative revision of the existing translation of the Greek Testament that are practically insuperable."

their sessions, it was that no new rendering is safe until it has gone through many brains, and been thoroughly sifted by differing perceptions and tastes."[1] Ministers without number—learned, half-learned, and illiterate, especially the last class—undertook to mend King James's Version in the pulpit, and to display a little Greek and less Hebrew, at the risk of disturbing the devotion of their hearers and unsettling their belief in verbal inspiration. The conservative and timid held back and feared to touch the sacred ark. A very moderate attempt of the American Bible Society to purify and unify the text of the old version was defeated (1858), though some improvements were saved. Nevertheless, the demand for an authorized emendation of the popular versions steadily increased in all Protestant countries, especially in England and the United States, where the Bible is most deeply lodged in the affections of the people. The subject of an authoritative revision was discussed with great ability by W. Selwyn (1856), Trench (1858), Alford, Ellicott, Lightfoot, and many others. Different opinions prevailed as to the extent of the changes, but the vast majority deprecated a new version, and desired simply such a revision of the time-honored old version as would purge it of acknowledged errors and blemishes, conform it more fully to the original Greek and Hebrew, adapt it to the language and scholarship of the present age, and be a new bond of union and strength among all English-speaking churches.

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[1] Preface to his Revised Version of the *New Testament*, p. vi.

This is the object of the Anglo-American Revision movement, which began in 1870, and was completed, the New Testament in the year 1881, the Old Testament in 1885.

King James's Version can never recover its former authority, for revolutions never go backward. It is slowly but surely declining, and doomed to a peaceful death and honorable burial; but it will rise to a new life of usefulness in the Revision that is, or that is to come. Its imperfections will disappear, its beauties and excellences will remain.

CHAPTER EIGHTH.

THE REVISED VERSION.

Literature.

I. English Editions.

The | *New Testament* | *of* | *our Lord and Saviour* | *Jesus Christ* | *translated out of the Greek:* | *being the Version set forth A.D.* 1611 | *compared with the most ancient authorities and revised* | *A.D.* 1881. | *Printed for the Universities of* | *Oxford and Cambridge* | *Oxford* | *at the University Press* | 1881. The same issued under the same title from the Cambridge University Press.

The work was published May 17, 1881, in various styles and at various prices, from sixteen dollars down to fifteen cents, and sold in enormous quantities. The University editions are copyrighted in the British dominions and have the approval of the American Committee, which imported a memorial edition in the best style of paper and binding, for distribution among subscribers.

The University Presses have also issued, in various sizes, *The Parallel New Testament*, giving the Authorized Version and the Revised Version in parallel columns, and "*The Parallel New Testament, Greek and English* (1882)." The last is the most convenient for the student of the Greek Testament. The Oxford edition gives the Greek text of the Revised Version, by Archdeacon Palmer; the Cambridge edition gives the Greek text (Beza's) of the Authorized Version, by Dr. Scrivener, on one page, with one column blank for readings; and both give on the opposite page the Authorized Version and the Revised Version in parallel columns.

II. American Editions.

In the absence of an authorized American edition and an international copyright there appeared in rapid succession over thirty reprints, one (by photographic process) even a few hours after the publication of the English edition. Some of these reprints are exact reproductions of the University editions; some are Americanized, and reverse the Appendix; some have introduction and notes; some have the Old Version in parallel columns or on corresponding pages; some are remarkably correct; some full of blunders. I mention the following editions from my collection:

HARPER & BROTHERS, New York, 1881. Three editions in different sizes, one in Pica, Demy 8vo (pp. 652), which precisely corresponds to the Oxford edition except that the American renderings of specific passages are printed as foot-notes, and the fourteen changes of classes of passages are printed on the page preceding the text. (The Harpers have also published from English plates the two volumes of Westcott and Hort's Greek Testament, and a Greek-English Testament, giving the Greek text with the Revised Version on opposite pages.)

FORDS, HOWARD, & HULBERT, New York, 1881 (Long Primer, crown 8vo). Edited by Rev. Roswell D. Hitchcock, D.D., with a Preface. The readings and renderings, both general and specific, of the American Committee are incorporated with the text, and "while" is twice substituted for "whiles." The first edition was defective and cancelled; the second is carefully done. The editor says in the Preface (p. x.): "Probably this Revision will not be accepted just as it is, in either form. But in all the essentials of close and faithful rendering, it will be recognized as an immense improvement upon the King James Revision of nearly three hundred years ago, which must now begin to be laid aside. And as to the points of difference between the two Companies of Revisers, the renderings preferred by the American Revisers will, in most cases, be considered more exact and self-consistent than those preferred by their Anglican brethren."

RUFUS WENDELL ("Minister of the Gospel"), Albany, N. Y., 1882 (pp. 616). Called "Student's Edition." It has several ingenious and convenient peculiarities, showing what is common to the Revision and Authorized Version, and, by diacritical marks and foot-notes, what is peculiar to each. At the end is given a Numerical Summary, showing the number of chapters, paragraphs, verses, and words in each book of the Authorized Version and Revised Version.

HUBBARD BROTHERS, Philadelphia, 1881. With Introduction of 119 pages. The same publishers issued an Americanized edition by Rev. Dr. Henry G. Weston and Bishop William R. Nicholson, who state in the Preface: "It is certain that the American suggestions have received the almost universal approval of American Christians. There can be no question that if the Revision comes into general use in this country, it will be in the form preferred by the American Committee."

AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia, 1881. With this prefatory notice: "In this edition the changes suggested by the

American Committee have been incorporated into the text. The English preferences will be found in the Appendix. No other changes have been made, except that the spelling of a few words, such as 'judgement,' 'cloke,' etc., have been conformed to the American usage."

PEOPLE'S EDITION. *The Revised New Testament, Embracing the Complete Text of the Revised Version; also, a Concise History of this Revision and of previous Versions and Translations. Edited by Francis S. Hoyt, D.D., American Editor of Angus's Handbook of the Bible.* With more than one hundred engravings. New York: Phillips & Hunt, 1881 (Methodist Episcopal Book Concern).

PORTER & COATES, Philadelphia, 1881 and 1882. *Comparative Edition.* The Authorized Version and the Revised Version in parallel columns.

FUNK & WAGNALLS, New York, 1882. *Teachers' Edition.* The readings of the American Appendix introduced into the margin, and the parallel passages (selected from Bagster's Reference Bible and Scripture Treasury) printed in full. Edited by W. F. Crafts.

DODD, MEAD, & Co., New York, 1881. Two editions, one with the Authorized Version and the Revised Version on opposite pages.

AMERICAN TRACT SOCIETY, New York, 1881. Same as Dodd and Mead's.

Other editions by LEE & SHEPARD (Boston); LOTHROP & Co. (Boston); HENRY BILL PUBLISHING COMPANY (Norwich, Conn.); A. J. HOLMAN & Co. (Philadelphia, several editions); ZIEGLER & Co. (Philadelphia and Chicago); SCAMMELL & Co. (St. Louis); LEGGO BROTHERS & Co. (New York); GEORGE MUNRO (in the "Seaside Library," New York, 1881, with Tischendorf's Tauchnitz edition of the Authorized Version); R. WORTHINGTON (New York); AMERICAN BOOK EXCHANGE (New York, defunct); CALL, CALKINS, & Co. (Chicago), etc., etc.

III. CONCORDANCES OF THE REVISED VERSION.

A Complete Concordance to the Revised Version of the New Testament, embracing the Marginal Readings of the English Revisers as well as those of the American Committee. By John Alexander Thoms. London (W. H. Allen & Co., 13 Waterloo Place), 1882. (Small 4to, pp. 532.) Republished from English plates by Charles Scribner's Sons, New York, 1883.

This Concordance is "published under the authorization of Oxford and Cambridge Universities." It contains a brief Preface with the following remark (p. vi. sq.): "I have included the more important of the marginal readings of the English Revisers as well as those of the American Committee. And here I may venture to regret that the Revisers, while altering so much, have not gone a little further, many of the marginal readings being manifestly superior to those of the accepted text. The American notes are also, most of them, very valuable, and deserve far better treatment than to be relegated to the end of the book without so much as a reference mark in the text to indicate their existence." But this reflection is unjust. The English Revisers are not to be blamed for carrying out an arrangement with the American Committee.

The Student's Concordance to the Revised Version 1881, *of the New Testament of our Lord and Saviour Jesus Christ. Compiled upon an Original Plan, shewing the changes in all words referred to.* London and Derby (Bemrose and Son. 441 pages). Republished from English plates by D. Appleton & Co., New York, 1882.

The compilers say in the Preface that they "began this work, conscious of the defects of the Authorized Version, yet with a predilection for it in the main," but came to "a growing appreciation of the value" of the Revised Version, "as carrying within itself the evidence that it is a translation of a purer text, by the hands of a company of devout and more able men than has ever before been joined together for a like purpose." The Concordance includes a Genealogical Table of the principal early editions of the Greek Testament and their connection with the Version of 1611, a list of omitted words of the Authorized Version, and of new words in the Revised Version. A convenient feature of this edition is the addition of the corresponding words of the Authorized Version, which facilitates the comparison, showing the superior consistency of the Revised Version. The American Appendix is entirely ignored, but the Appletons have properly added it at the close of their edition.

What is still needed in this line is a *Critical Greek and Comparative English Concordance of the New Testament* (or a revised and enlarged edition of Hudson—Abbot). Such a work should give, in the alphabetical order of the Greek words, the rendering of both the Authorized Version and the Revised Version.

IV. Books on the Revision.

The Revision literature is very large, and constantly growing.

A. Works published before the publication of the Revised Version, but with reference to the Revision:

The essays of Archbishop Trench (*The Authorized Version of the New Testament in Connection with some Recent Proposals for its Revision*, revised ed. Lond. 1859), Bishop Ellicott (*Considerations on the Revision of the English Version of the New Testament*, Lond. 1870), and Dr. (now

Bishop) LIGHTFOOT (*On a Fresh Revision of the New Testament*, 2d ed. Lond. 1871); authorized American edition, in 1 vol., with introduction by PHILIP SCHAFF, New York (Harpers), 1873. All these authors are members of the Revision Committee. The Introduction of the American editor was several times separately published by the American Revision Committee as a programme of their work.

WILLIAM MILLIGAN (Professor of Divinity and Biblical Criticism in Aberdeen, Member of the N. T. Revision Company) and ALEX. ROBERTS (Professor of Humanity, St. Andrews; Member of the N. T. Revision Company): *The Words of the New Testament as Altered by Transmission and Ascertained by Modern Criticism.* Edinburgh, 1873 (262 pages).

W. MILLAR NICOLSON, M.A., D.S.C. (Edinb.): *Classical Revision of the Greek New Testament Tested and Applied on Uniform Principles, with Suggested Alterations of the English Version.* London (Williams and Norgate), 1878 (149 pages).

Anglo-American Bible Revision, by members of the AMERICAN REVISION COMMITTEE. Philadelphia (American Sunday-School Union) and New York (42 and 44 Bible-House), 1879. Second ed., revised, 192 pages. Contains nineteen short essays by as many American Revisers on various aspects of the Revision then going on. It was twice republished in England, by Nisbet & Co., and by the "London Sunday-School Union," under the title: *Biblical Revision, its Necessity and Purpose.* London (56 Old Bailey), 1879 (186 pages).

B. Works published after the publication of the Revision (1881).

(*a*) Friendly criticisms by Revisers and others.

ALEX. ROBERTS, D.D. (Professor of Humanity, St. Andrews; Member of the N. T. Revision Company): *Companion to the Revised Version of the New Testament.* London, 1881 (Cassell, Petter, Galpin, & Co.). With Supplement by a Member of the American Committee of Revision [P. Schaff]. New York (published by Cassell, Petter, Galpin, & Co., and jointly by Funk & Wagnalls), 1881 (213 pages).

FREDERICK FIELD, M.A., LL.D. (Member of the O. T. Revision Company): *Otium Norvicense. Notes on Select Passages of the Greek Testament.* Oxford, 1881. Scholarly and able.

The New Revision and its Study. By Members of the American Revision Committee (Drs. ABBOT, RIDDLE, DWIGHT, THAYER, KENDRICK, CROSBY). Reprinted from "Sunday-School Times," Philadelphia, 1881 (107 pages).

Dr. SAMUEL NEWTH (Princ. New College): *Lectures on Bible Revision.* London, 1881.

G. VANCE SMITH: *Texts and Margins of the Revised New Testament affecting Theological Doctrine.* London, 1881 (51 pages).

B. H. Kennedy (Canon of Ely; Hon. Fellow of St. John's College, Cambridge; Member of the N. T. Revision Company): *The Ely Lectures on the Revised Version of the New Testament.* Lond. 1882 (xxi. and 165 pages). Three Sermons on the Interpretation of the Bible, on the Revised Text, and on the Revised Version, with three Appendices, a prefatory Letter to Dr. Scrivener, and a Postscript against the attack of the "Quarterly Reviewer." "The *furor theologicus,*" says Canon Kennedy (p. 155), "never amuses, it only saddens me. I know what it has done in the ages; I see what it is doing in the present day; I dread what it may do in the times that are coming."

The Revisers and the Greek Text of the New Testament. By Two Members of the New Testament Company [Bishop Ellicott and Archdeacon Palmer]. London (Macmillan & Co.), 1882 (79 pages). A semi-official vindication of the Greek text of the Revisers against the assault of the "Quarterly Review." Calm, dignified, and convincing.

Edward Byron Nicholson, M.A.: *Our New New Testament. An Explanation of the Need and a Criticism of the Fulfilment.* London (Rivingtons), 1881 (80 pages). Favorable, but advocates further revision.

Bishop Alfred Lee (of the Diocese of Delaware, Member of the N. T. Revision Company): *Co-operative Revision of the New Testament.* New York, 1882. Contains a valuable list of changes due to the American Committee.

Dr. Charles Short (Professor in Columbia College, New York, and Member of the N. T. Revision Company): *The New Revision of King James' Revision of the New Testament.* Several articles in "The American Journal of Philology," edited by Gildersleeve, Baltimore, 1881 and 1882. The second paper is a careful and minute examination of the revision of St. Matthew.

C. J. Vaughan, D.D. (Dean of Llandaff, and Master of the Temple, Member of the N. T. Revision Company): *Authorized or Revised? Sermons on Some of the Texts in which the Revised Version Differs from the Authorized.* London (Macmillan & Co.), 1882 (xviii. and 335 pages).

The passages discussed in these sermons are 1 Tim. iii. 16; John v. 35, 36, 39, 40; xvii. 2, 11, 24; Luke xxi. 16–19; Col. ii. 18, 23; Phil. ii. 5–10; Heb. x. 19–22; Rom. v. 18, 19; Col. iii. 1–4; John vi. 12; 1 Pet. i. 13; Heb. xii. 17; Eph. v. 1; John v. 44; Matt. xxv. 8; Acts ii. 24; Rev. xxii. 14; Eph. iii. 14, 15. The distinguished author advocates favorable action of the Anglican Church before the Revision is adopted by Dissenters and Americans. "There are not wanting indications" (he says, Preface, p. xvii.) "of a probable acceptance by the American people on the one hand, and by the great English Nonconformist bodies on the other, of the Revised Version, in the formation of which, by an act of simple justice, they have been admitted to an honorable participation. No misfortune could be more lamentable, no catastrophe is more earnestly to be deprecated, than that which should destroy the one link of union which has hitherto bound together the English-speaking race, amidst whatever varieties of place or thought, of government or doctrine—the possession of a common Bible. Hitherto there has been one intelligible sense, at all events, in which we could speak of transatlantic or even of non-conforming members of the one Church of England. A heavy blow will have been struck at this unity of feeling and worship, if unhappily the time should ever arrive when the race shall have its two Bibles—more especially if it shall come to be known that the Bible of America and of the Nonconformist is far nearer in accuracy, however it may be in beauty, to the original Word itself, than the Bible tenaciously clung to by the English Episcopalian."

Rev. W. A. Osborne (Rector of Dodington): *The Revised Version of the New Testament. A Critical Commentary with Notes upon the Text.* London (Kegan Paul, Trench, & Co.), 1882 (200 pages). Mostly favorable. "I was struck, as all candid critics must be, with the greater accuracy of the text and the wonderful fidelity of many of the renderings, and felt proud of the triumph of English scholarship, notably in the Epistles to the Romans and Corinthians. . . . While, with others, I was startled at first by the great number of minor alterations and transpositions, I found that in most cases the Revisers were justified by the concurrent testimony of MSS., versions, and Fathers, and that in many of the attacks made upon them, there was either gross exaggeration, or a curious ignorance of the idioms of the Greek and Hebrew languages" (Preface, v. and vi.). Then the author goes on to object to "light inaccuracies or inconsistencies."

W. G. Humphry, B.D. (Vicar of St. Martin-in-the-Fields, Prebendary of St. Paul's Cathedral, and Member of the N. T. Revision Company): *A Commentary on the Revised Version of the New Testament.* London and New York (Cassell, Petter, & Co.), 1882 (xxi. and 474 pages). Notes, stating briefly and clearly the reasons for the changes that have been made in the Authorized Version from Matthew to Revelation, with constant reference to the renderings of the earlier English versions. A useful book.

(*b*) In opposition to the Revision.

[Dean John William Burgon, B.D.]: Three Articles on *New Testa-*

ment Revision in the London "Quarterly Review" for October, 1881, January, and April, 1882. Republished under the author's name in *The Revision Revised.* London (John Murray), 1883 (549 pages). The book is enlarged by a reply to Bp. Ellicott in vindication of the traditional reading of 1 Tim. iii. 16. By far the most learned, able, and vigorous as well as the most sweeping and intemperate attack on the Revised Text and Version. See above, pp. 119 sq. and 293 sqq.

Sir EDMUND BECKETT: *Should the Revised New Testament be Authorized?* London, 1882 (194 pages). Condemns with more wit than learning the English style of the R. V., and prefers even the "beasts," for ζῶα, Rev. iv. 6. The ablest attack on the R. V. by a layman.

G. WASHINGTON MOON, F.R.S.L.: *The Revisers' English. With Photographs of the Revisers. A Series of Criticisms, Showing the Revisers' Violations of the Laws of the Language.* London (Hatchards, Piccadilly), 1882 (145 pages). Republished, New York (Funk & Wagnalls), 1882. Mr. Moon is the author of *The Dean's English* versus Dean Alford's Essays on *The Queen's English*, and was answered by Alford in *Mr. Moon's English*, to which Mr. Moon again replied. He severely criticises the Revision according to the strict rules of modern grammar; but most of the departures which he condemns are found in the old version and sustained by classical usage. The book is amusing, and not without some good points.

F. C. COOK, M.A. (Canon of Exeter, and Editor of *The Speaker's Commentary*): *The Revised Version of the First Three Gospels Considered in its Bearings upon the Record of our Lord's Words and of Incidents in his Life.* London (John Murray), 1882 (250 pages). Moderately and respectfully opposed. Canon Cook wrote also *A Protest Against the Change in the Last Petition of the Lord's Prayer* (London, 1881; 3d ed. 1882); to which Bishop Lightfoot replied in defense of the masculine rendering of τοῦ πονηροῦ ("the evil One"), in "The Guardian," London, Nos. 1866–1868 (September, 1881). Canon Cook rejoined in *A Second Letter to the Lord Bishop of London*, London, 1882 (107 pages).

T. H. L. LEARY (D.C.L., Oxford): *A Critical Examination of Bishop Lightfoot's Defence of the Last Petition in the Lord's Prayer.* London (11 Southampton Street), 1882 (23 pages).

ROBERT YOUNG, LL.D. (author of the *Analytical Concordance of the Bible*): *Contributions to a New Revision, or A Critical Companion to the New Testament.* Edinburgh (G. A. Young & Co.), 1881 (390 pages). He notices the alterations of the Revisers and the American Appendix, but gives more literal and uniform renderings as "a help to a future Revision."

Dr. S. C. Malan: *Seven Chapters of the Revision of* 1881 *revised;* and *Select Readings*, etc., *revised.* London, 1881–82.

Dr. G. W. Samson: *The English Revisers' Greek Text Shown to be Unauthorized Except by Egyptian Copies Discarded by Greeks, and to be Opposed to the Historic Text of all Ages and Churches.* Cambridge, Mass. (132 pages). A curious anachronism. The "blind" author advocates "the true light" of Hug, "the master watchman," and opposes "the false lights" of the "misleading Tregelles and the ambitious Tischendorf" (whose name is invariably misspelled with ff).

(*c*) Friendly and unfriendly criticisms, mostly by divines of the Church of England, appeared in two weekly periodicals:

Public Opinion, London (11 Southampton Street, Strand), from May 21 to December, 1881.

Christian Opinion and Revisionist (edited by Leary), London (Hatchards, Publisher, etc., 187 Piccadilly), from Jan. 7, 1882, to June 17, 1882.

Besides, almost every religious newspaper and quarterly review in the English language for 1881 and 1882 had critical notices of the Revised Version; notably so "The Quarterly Review," "The Church Quarterly Review," "The Contemporary Review," "The Nineteenth Century," "The British Quarterly," "The Edinburgh Review," "The Expositor," "The Homiletic Quarterly," "The Catholic Presbyterian," "The Presbyterian Quarterly Review," "The Bibliotheca Sacra," "The North American Review," "The New-Englander," "The American Church Review," "The Baptist Quarterly," "The Methodist Quarterly Review," etc., etc. Some of these review articles are by Sanday, Farrar, Newth, Angus, Perowne, Stanley, Plumptre, Evans, G. Vance Smith, M. R. Vincent, Warfield, Gardiner, Daniel R. Goodwin, and other able scholars.

Additional (since 1883).

Elias Riggs: *Suggested Modifications of the Revised Version.* Andover, 1883 (94 pages). Friendly and valuable.

Fr. T. Bassett: *An Examination of some of the more important Texts in the New Testament that relate to the Deity of our Lord*, etc. London, 1883. Charges Revisers with an "Arianizing" tendency for not admitting *μονογενὴς* Θεός into the text, John i. 18. See notice in "Church Quarterly Review" for October, 1883, pp. 209 sq.

Daniel R. Goodwin (Prof. in the Episcopal Divinity School, Phila.): *Notes on the Late Revision of the New Testament.* N. Y., 1883 (212 pages). He approves of the changes of text, but objects to many renderings.

B. F. Westcott, D.D.: *Some Lessons of the Revised Version of the New Testament.* Several articles in "The Expositor" for 1887. Very valuable. He says: "Most of the popular objections to the Revision are either altogether groundless, or outweighed by corresponding gains."

THE ACTION OF THE CONVOCATION OF CANTERBURY.

A new version of the Holy Scriptures for public use was a much easier task in the days of King James than in our age. Then English Christendom was confined to one Church in a little island, and under the sovereign rule of the crown; now it is spread over five continents, and divided into many independent organizations. Then the rival versions were but of recent date; now the version to be replaced is hallowed by the memories of nearly three centuries, and interwoven with the literature of two nations. To bring a new version within the reach of possible success, it must not only be far better than the old, but the joint work of representative scholars from the various churches of Great Britain and the United States. In other words, it must have an interdenominational, international, and intercontinental character and weight.

The obstacles in the way of such an undertaking seemed to be irremovable before the year 1870. Nothing but a special providence could level the mountains of old traditions and prejudices, of modern rivalries and jealousies. But in that year the Spirit of God emboldened the most conservative of the English churches to venture upon the uncertain sea of Revision, inspired that Church with a large-hearted and far-sighted liberality towards the other branches of English-speaking Christendom at home and across the ocean, and brought about a combination of men and means such as had never existed before in the history of the Bible, and as is not likely to be repeated for a long time to come. A calm retrospect presents the origin of this movement almost in the light of a moral miracle.

The new Revision was born in the mother Church of English Christendom. She made the Authorized Version, and had an hereditary right to take the lead in its improvement and displacement. She still represents the largest membership, the strongest institutions, the richest literature, among those ecclesiastical organizations which have sprung from the Anglo-Saxon stock. She would never accept a Revision from any other denomination. She has all the necessary qualifications of learning and piety to produce as good a version for our age as King James's Revisers produced for their generation. It is to be regretted that the Church of England could not act as a unit in this matter, and that the Convocation of York refused to co-operate. But the movement had to begin somewhere, and it did begin in the strongest and most influential quarter, and with as much authority as can be expected in the present state of that Church. No royal decree, no act of Parliament, could nowadays inaugurate such a work of Christian scholarship, which is destined to be used as far as the dominion of the English language extends.

The Upper House of the Convocation of Canterbury, under the impulse of some of the ablest and wisest divines, started the long-desired Revision movement on the 10th of February, 1870, by adopting a cautious resolution offered by the late Dr. S. Wilberforce (Bishop, first of Oxford, then of Winchester), and seconded by Dr. Ellicott (Bishop of Gloucester and Bristol), to the effect—

> "That a Committee of both Houses be appointed to report on the desirableness of a Revision of the Authorised Version of the Old and New Testaments, whether by marginal notes or otherwise, in those passages where *plain and clear errors*, whether in the Hebrew or Greek text originally adopted by the translators, or in the translations made from the same, shall on due investigation be found to exist."

In accordance with this resolution a report was laid before the Convocation of Canterbury at its session in May, 1870, and was accepted unanimously by the Upper House and by a large majority of the Lower House. The report is as follows:

> "1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.
>
> "2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.
>
> "3. That in the above resolutions we do not contemplate any new translation of the Bible, nor any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.
>
> "4. That in such necessary changes, the style of the language employed in the existing version be closely followed.
>
> "5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

ORGANIZATION AND RULES OF THE BRITISH COMMITTEE.

These are "the fundamental resolutions" adopted by Convocation. The work now passed entirely into the hands of the Commission which was appointed by that body, and consisted of eight Bishops[1] and eight Presbyters,[1] with power to enlarge. They held the first meeting a few weeks afterwards, May 25 (the Bishop of Winchester presiding), effected an organization, and took the following action:

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[1] The Revisers appointed by the Upper House, May 3, 1870, were the Bishops of Winchester (Samuel Wilberforce), St. David's (Connop Thirl-

"RESOLVED: I. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the Authorised Version of the Old Testament, the other for the revision of the Authorised Version of the New Testament.

"II. That the company for the revision of the Authorised Version of the Old Testament consist of the Bishops of St. David's, Llandaff, Ely, and Bath and Wells, and of the following members from the Lower House—Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.

"III. That the company for the revision of the Authorised Version of the New Testament consist of the Bishops of Winchester,[2] Gloucester and Bristol,[3] and Salisbury,[4] and of the following members from the Lower House, the Prolocutor,[5] the Deans of Canterbury[6] and Westminster,[7] and Canon Blakesley.

"IV. That the first portion of the work to be undertaken by the Old Testament Company be the revision of the Authorised Version of the Pentateuch.

"V. That the first portion of the work to be undertaken by the New Testament Company be the revision of the Authorised Version of the Synoptical Gospels.

"VI. That the following scholars and divines be invited to join the Old Testament Company:

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wall), Llandaff (Alfred Ollivant), Gloucester and Bristol (Charles John Ellicott), Salisbury (George Moberly), Ely (Edward Harold Browne, afterwards successor of Wilberforce in the See of Winchester), Lincoln (Christopher Wordsworth, who soon afterwards withdrew), Bath and Wells (Lord Arthur Charles Hervey).

[1] Appointed by the Lower House: The Prolocutor (Edward Henry Bickersteth), the Deans of Canterbury (Alford) and Westminster (Stanley), the Archdeacon of Bedford (Henry John Rose), Canons Selwyn and Blakesley, Dr. Jebb, and Dr. Kay.

[2] Dr. Wilberforce.

[3] Dr. Ellicott.

[4] Dr. Moberly.

[5] The Very Rev. Edward Bickersteth.

[6] Dean Alford.

[7] Dean Stanley.

Alexander, Dr. W. L.
Chenery, Professor.
Cook, Canon.
Davidson, Professor A. B.
Davies, Dr. B.
Fairbairn, Professor.
Field, Rev. F.
Ginsburg, Dr.
Gotch, Dr.
Harrison, Archdeacon.
Leathes, Professor.
McGill, Professor.
Payne Smith, Canon.[1]
Perowne, Professor J. H.
Plumptre, Professor.
Pusey, Canon.
Wright, Dr. (British Museum).
Wright, W. A. (Cambridge).[2]

"VII. That the following scholars and divines be invited to join the New Testament Company:

Angus, Dr.
Brown, Dr. David.
Dublin, Archbishop of.
Eadie, Dr.
Hort, Rev. F. J. A.
Humphry, Rev. W. G.
Kennedy, Canon.
Lee, Archdeacon.
Lightfoot, Dr.
Milligan, Professor.
Moulton, Professor.
Newman, Dr. J. H.
Newth, Professor.
Roberts, Dr. A.
Smith, Rev. G. Vance.
Scott, Dr. (Balliol College).
Scrivener, Rev. F. H.
St. Andrew's, Bishop of. (Dr. Wordsworth.)
Tregelles, Dr.
Vaughan, Dr.
Westcott, Canon.[3]

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[1] Afterwards Dean of Canterbury.

[2] The following gentlemen were afterwards added to the Old Testament Company: Mr. R. L. Bensly, Prof. Birrell, Dr. Chance, Rev. Th. K. Cheyne, Principal Douglas, Dr. Driver, Prof. Geden, Prof. Lumby, Prof. W Robertson Smith, Prof. Weir, Prof. W. Wright, making the total number of members thirty-seven.—Bishops Thirlwall and Ollivant, Canon Selwyn, Archdeacon Rose, Drs. Fairbairn, McGill, Weir, and Davies, and Prof. Chenery died during the progress of the work. Bishop Wordsworth of Lincoln, Dr. Jebb, and Dr. Plumptre resigned. Dr. Pusey and Canon Cook declined the invitation.

[3] Cardinal Newman declined. Dr. Tregelles (d. 1875) was prevented by feeble health from attending, but was present in spirit by his critical edition of the Greek Testament, to which he had devoted the strength of his life. Dean Alford died a few months after the beginning of the work (January, 1871) which lay so near his heart, and which he did so much to set in motion; his place was supplied by Dean Merivale (the historian of the Roman empire), who, after attending a few sessions, resigned, and was succeeded by Professor (afterwards Archdeacon) Palmer, of Oxford. Bishop Wilberforce attended only once, and died in 1873. Dr. Eadie attended regularly, but spoke seldom, and died in 1876, after completing his History of the English Bible. The total number of work-

"VIII. That the general principles to be followed by both companies be as follows:

"1. To introduce as few alterations as possible in the text of the Authorised Version, consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English versions.

"3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the text on the second final revision by each company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

"IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

"X. That the special or by rules for each company be as follows:

"1. To make all corrections in writing previous to the meeting.

"2. To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.

"3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

"*May* 25*th*, 1870. S. WINTON., *Chairman*."[1]

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ing members of the New Testament Company varied from twenty-four to twenty-eight.

[1] Samuel Wilberforce, Bishop of Winchester. The general and special

These resolutions were faithfully carried out, with the exception of the revision of the chapter-headings (viii. 7), which were omitted, as involving too much direct and indirect interpretation. They will probably be supplied in future editions by the University Presses.

From the list of names, it will be seen that the Committee, in enlarging its membership, has shown good judgment and eminent impartiality and catholicity. Under the fifth resolution of the Convocation of Canterbury it was empowered "to invite the co-operation of any eminent for scholarship, *to whatever nation or religious body they may belong*." The Committee accordingly solicited the co-operation of some of the ablest and best-known biblical scholars, not only from all schools and parties of the Church of England, but also from the other religious denominations of England and Scotland. There is a commonwealth—we may say, an apostolic succession—of Christian life and Christian scholarship which transcends all sectarian boundaries, however useful and necessary these may be in their place. The Committee proved to be remarkably harmonious. The members co-operated on terms of equality, but the Episcopalians had, of course, the majority, and a bishop presided over each of the two companies. The whole number of Revisers in 1880 amounted to fifty-two (27 in the Old Testament Company, 24 in the New Testament Company). Of these thirty-six were Episcopalians (18

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rules had been previously prepared in draft by Bishop Ellicott, and were accepted with but slight modifications.

in the Old Testament Company, 18 in the New Testament Company), seven Presbyterians, four Independents (or Congregationalists), two Baptists, two Wesleyans (or Methodists) and one Unitarian.[1]

THE WORK OF THE BRITISH COMMITTEE.

The British Committee, thus enlarged and organized, began its work after an act of divine worship in Westminster Abbey (in the Chapel of Henry VII.) on the 22d of June, 1870. Every session was opened with united prayer. The two companies worked independently, except for occasional conference on matters of common interest. They did not divide the books among sub-committees, but each Company assumed its whole share, thus securing greater uniformity and consistency than could be attained under the less judicious plan of the version of King James. The New Testament Company met in the historic Jerusalem Chamber, the Old Testament Company likewise, unless the meetings were held simultaneously, when it assembled in the Chapter Library of the same venerable deanery, under the shadow of Westminster Abbey.

The New Testament Company held regular monthly meetings of four days each (except in August and September) for ten years and a half. The first Revision occupied about six years; the second, about two years and a half; the remaining time was spent "in the consideration of the suggestions from America on the second Revision, and of many details and reserved questions." The Company held in all one hundred and three monthly sessions, embracing four hundred and seven days, with an average daily attendance of sixteen out of twenty-eight (afterwards of twenty-four), members. Four of the original number were removed by death before 1880.[1] The chairman (Bishop Ellicott) was the most faithful attendant, being absent only for two days—a very rare instance of conscientious devotion to a long and laborious work. The last meeting was held at the Church of St. Martin-in-the-Fields, on St. Martin's day, November 11, 1880, and, as Dr. Scrivener says, "will be one of the most cherished remembrances of those who were privileged thus to bring to its end a purpose on which their hearts were fondly set." The Preface is dated from "Jerusalem Chamber, Westminster Abbey, 11th November, 1880."

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[1] See the list in Appendix III.

There is a special poetic and historic fitness in the assembly-room where this important work was done. "What place more proper for the building of Sion," we may ask with Thomas Fuller, when speaking of the Westminster Assembly of Divines,[2] "than the Chamber of Jerusalem, the fairest in the Dean's lodgings, where King Henry IV. died, and where these divines did daily meet together?" The Jerusalem Chamber is a large hall in the Deanery, plainly furnished with a long table and chairs, and ornamented with tapestry (pictures of the Circumcision, the Adoration of the Magi, and the Passage through the Wilderness). It was originally the withdrawing room of the abbot, and has become famous in romance and history as the cradle of many memorable schemes and events, from the Reformation down to the present time. There, before the fire of the hearth—then a rare luxury in England—King Henry IV., who intended to make a pilgrimage to Jerusalem, died March 20, 1413. When informed of the name of the chamber, he exclaimed,

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[1] Wilberforce, Alford, Tregelles, Eadie. Dean Stanley died a few months after the publication (July, 1881).

[2] *Church History of Britain*, book xi., cent. xvii., A.D. 1643.

> ". . . Bear me to that chamber; there I'll lie:
> In that Jerusalem shall Harry die."

There, under the genial warmth of the fire which had attracted the dying king, the grave Puritan Assembly prepared, during the Long Parliament, its standards of doctrine, worship, and discipline, to be disowned by England, but honored to this day by the Presbyterian churches of Scotland and America.

There the most distinguished biblical scholars of the Church of England, in fraternal co-operation with scholars of Dissenting denominations, both nobly forgetting old feuds and jealousies, were engaged month after month, for more than ten years, in the truly catholic and peaceful work of revising the common version of the Bible for the general benefit of English-speaking Christendom.[1]

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[1] I venture to insert an interesting incident connected with that room. At the kind invitation of the late Dean Stanley, the delegates to the International Council of Presbyterian Churches, then meeting in London for the formation of a Presbyterian Alliance, repaired to the Jerusalem Chamber on Thursday afternoon, July 22, 1875, and, standing around the

The Revision of the New Testament was finished in November, 1880, just five hundred years after the first complete translation of the whole Bible into English by Wiclif, whose memory was celebrated in that year. The Revision of the Old Testament was completed in December, 1884, and will be published by the English University Presses in May, 1885.

The Revision of the Apocrypha was not in the original scheme, but was afterwards intrusted by the University Presses to a special company, composed of members from the two British Companies, who are now engaged in the work. "It is well known," says Dr. Scrivener,[1] "to biblical scholars that the Apocrypha received very inadequate attention from the Revisers of 1611 and their predecessors, so that whole passages remain unaltered from

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long table, were instructed and entertained by the Dean, who, modestly taking "the Moderator's chair," gave them a graphic historical description of the chamber, interspersed with humorous remarks and extracts from Baillie. He dwelt mainly on the Westminster Assembly, promising, in his broad-church liberality, at some future time to honor that Assembly by a picture on the northern wall. Dr. McCosh, of Princeton, as Moderator of the Presbyterian Council, proposed a vote of thanks for the courtesy and kindness of the Dean, which was, of course, unanimously and heartily given. The writer of this expressed the hope that the Jerusalem Chamber may yet serve a still nobler purpose than any in the past—namely, the reunion of Christendom on the basis of God's revealed truth in the Bible; and he alluded to the fact that the Dean had recently (in the *Contemporary Review*, and in an address at St. Andrew's) paid a high compliment to the Westminster Confession by declaring its first chapter, on the Holy Scriptures, to be one of the best, if not the very best, symbolical statement ever made.—From Schaff's *Creeds of Christendom*, i. 749 sq.

[1] In the *Homiletic Quarterly* for October, 1881, p. 512.

the racy, spirited, rhythmical, but hasty, loose, and most inaccurate version (being the first published in England) made by Coverdale for his Bible of 1536."

AMERICAN CO-OPERATION.[1]

Soon after the organization of the English Committee an invitation was extended to American scholars to co-operate with them in this work of common interest. The first suggestion of American co-operation was made in the Canterbury Convocation before the work began, and was favorably received.[2] The invitation was unsolicited, and was no doubt prompted by genuine feelings of kindness and courtesy, which characterized all the subsequent correspondence. It was at the same time good policy. For the American churches have too much self-respect and sense of independence to accept for public use a new version of the Bible in which they had no lot or share.

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[1] *Documentary History of the American Committee on Revision. Prepared by order of the Committee for the use of the Members.* N. York, 1885 (186 pp.). Of this book (compiled by the President, P. S.) only 100 copies were printed for the Revisers, but an extract of it, entitled: *Historical Account of the Work of the American Revisers,* N. York (Ch. Scribner's Sons), 1885, was sent to each subscriber to the Memorial ed. of the R. V. of the O. T. in May, 1885.

[2] A well-informed writer in the *London Times,* May 20, 1881, says, "On July 7, 1870, it was moved in the Lower House of Convocation by the present Prolocutor (Lord Alwyne Compton) that the Upper House should be requested to instruct the Committee of Convocation 'to invite the co-operation of some American divines.' This was at once assented to by the Upper House. It was, we believe, afterwards unofficially agreed that Bishop Wilberforce and the Dean of Westminster should undertake to act for the Committee in opening communications—the Bishop with the Episcopal Church, the Dean with the leading members of other communions. The result of this was that towards the close of 1871, two committees were formed in America to communicate with the two English Companies on the rules that had been already laid down in this country."

The correspondence was opened by a letter from Bishop Ellicott, chairman of the New Testament Company, who authorized the Rev. Dr. Angus, one of the Revisers, on his visit to the United States in August, 1870, to prepare the way for official action. Dr. Angus conferred with American scholars, and asked Dr. Schaff to draw up a plan of co-operation and to suggest a list of names. This plan, together with a list that contained nearly all the American Revisers and a few others, was in due time submitted to and approved by the British Committee. In view of the great distance, it was deemed best to organize a separate committee, that should fairly represent the biblical scholarship of the leading churches and literary institutions of the United States. Such a Committee, consisting of about thirty members, was formally organized, December 7, 1871, and entered upon active work on October 4, 1872, after the First Revision of the Synoptical Gospels was received from England. It was likewise divided into two Companies, which met every month (except in July and August) in two adjoining rooms rented for the purpose in the Bible House at New York (but without any connection with the American Bible Society),[1] and co-operated with their English brethren on the same principles and with the intention of bringing out one and the same Revision for both countries. Dr. Schaff, of New York, was chosen president, and Dr. Day, of New Haven, secretary, of the whole Committee, and they were charged with the management of the general interests of the two Companies, which held joint meetings from time to time. The former was to conduct the foreign correspondence. Ex-president Dr. Woolsey, of New Haven, was elected permanent chairman of the New Testament Company, Dr. Green, Professor in Princeton, chairman of the Old Testament Company. The American and British Committees exchanged the results of their labors in confidential communications. The Preface, which hails from the Jerusalem Chamber, thus describes the mode of co-operation:

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[1] The American Bible Society is by its constitution forbidden to circulate any other English Bible except the Authorized Version. This constitution, however, may be changed by the Society whenever the Revision becomes authorized by the action of the churches.

> "Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labors and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world."

If it be asked, then, by what authority the American Committee was appointed, we can only say, by the authority of the British Committee, vested in it from the beginning by the Convocation of

Canterbury, under the fifth resolution. The American churches were not consulted, except the Protestant Episcopal Church, which, for reasons not stated, declined to act officially.[1] The selection was carefully made from expert biblical scholars (mostly Professors of Greek and Hebrew), and with an eye to a fair representation of the leading denominations and theological institutions of the country, within the necessary limits of convenience for united work. As there is no established or national Church in America, and all denominations are equal before the law, it was impossible to give the Episcopal Church, which is far outnumbered by several other churches, the same preponderance as it has in the English Committee, but several bishops were invited to take part, one of whom accepted, and proved one of the most faithful and valuable members.

To secure the co-operation of scholars from the far East, West, and South, who could not be expected to make monthly journeys to New York, the American Committee wished also to elect a number of corresponding members, but the British Committee declined to furnish confidential copies for the purpose.

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[1] Bishop Wilberforce, as chairman of the Revision Committee of the Convocation of Canterbury, addressed a letter, dated August 7, 1871, to the senior bishop, requesting the American bishops to take part in the Revision; but the House of Bishops, at the triennial convention held in Baltimore, October, 1871, passed the resolution offered by the Bishop of New York, that "this House, having had no part in originating or organizing the said work of Revision, is not at present in a condition to deliver any judgment respecting it," etc. (See *Journal of the General Convention* for 1871, pp. 358 and 615 sq.) The Bishop of New York was afterwards requested to propose Episcopal divines for the Committee, but he likewise declined; whereupon the whole task of organizing the American Committee was intrusted by the English Committee to Dr. Schaff, who had previously, at the request of Dr. Angus, drawn up a plan of co-operation and suggested a list of names. The *Documentary History*, issued by the American Committee after the completion of the whole work, contains the official correspondence.

With this exception the Committee is as large and representative as could well be secured. Experience and public sentiment have fully approved the choice.[1]

There never was a more faithful and harmonious body of competent scholars engaged in a more important work on the American Continent. Representatives of nine different denominations—Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Reformed, also one Lutheran, one Unitarian, and one Friend—have met from month to month and year to year, at great personal inconvenience and without prospect of reward, to discuss innumerable questions of text and rendering. They never raised a sectarian issue. Their simple purpose was to give to the people in idiomatic English the nearest equivalent for the Greek and Hebrew Scriptures, on the basis of the idiom and vocabulary of the Authorized Version. Christian courtesy, kindness, and genuine catholicity of spirit have characterized all their proceedings. They will ever look back upon these monthly meetings in the Bible House with unmingled satisfaction and thanks to God, who gave them health and grace to go through such a difficult and laborious task with unbroken and ever-deepening friendship. After concluding their work (October 22, 1880), the members of the New Testament Company parted with mingled feelings of joy and sadness. Four of their number (the Rev. Drs. Horatio B. Hackett, Henry B. Smith, Charles Hodge, and Professor James Hadley) had died before the work was completed; two (the Rev. Dr. Washburn and the Rev. Dr. Burr) died soon afterwards; others are near the end of their earthly journey, and will soon join their companions where faith is changed into vision and earthly discords are lost in the harmony of the one kingdom that has no end.

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[1] See the list of members in Appendix III.

The funds for the necessary expenses of travelling, printing, room-rent, books, and clerical aid were cheerfully contributed by liberal donors, who received in return a handsome inscribed memorial copy of the first and best University edition of the Revised Version. The financial management was in the hands of well-known Christian laymen of New York. Their final account forms a part of the *Documentary History* which was printed for the use of the Revisers in 1885.

THE CONSTITUTION OF THE AMERICAN COMMITTEE.

The Constitution of the American Committee was first submitted in draft by its president to several leading members of the English Committee, in the summer of 1871, and adopted, with some modifications, at the meeting for organization on December 7, 1871. It is as follows:

"I. The American Committee, invited by the British Committee engaged in the Revision of the Authorized English Version of the Holy

Scriptures to co-operate with them, shall be composed of biblical scholars and divines in the United States.

"II. This Committee shall have the power to elect its officers, to add to its number, and to fill its own vacancies.

"III. The officers shall consist of a President, a Corresponding Secretary, and a Treasurer.[1] The President shall conduct the official correspondence with the British Revisers. The Secretary shall conduct the home correspondence.

"IV. New members of the committee and corresponding members must be nominated at a previous meeting, and elected unanimously by ballot.[2]

"V. The American Committee shall co-operate with the British Companies on the basis of the principles and rules of Revision adopted by the British Committee.

"VI. The American Committee shall consist of two Companies, the one for the Revision of the Authorized Version of the Old Testament, the other for the Revision of the Authorized Version of the New Testament.

"VII. Each Company shall elect its own Chairman and Recording Secretary.

"VIII. The British Companies will submit to the American Companies, from time to time, such portions of their work as have passed the First Revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the Second Revision.

"IX. A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.

"X. The American Committee to pay their own expenses, and to have the ownership and control of the copyright of the Revised Version in the United States of America."[3]

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[1] The first treasurer was one of the Revisers, Professor Short; but after the organization of a Finance Committee of laymen, they elected one of their number, Mr. Andrew L. Taylor, who acted as treasurer till the close. He was also treasurer of the American Bible Society till 1886. The expenses of the Committee were all met, mostly from the sale of Memorial copies of the Revised Scriptures bought from the English University Presses, and imported free of duty by a special act of Congress.

[2] No corresponding members were nominated, owing to the adverse action of the British Committee, above alluded to (p. 395).

[3] The last article, as far as it refers to the publication of the Revision, was abandoned by the American Committee in the course of negotiations with the British Universities, as will be shown below.

THE RELATION OF THE AMERICAN AND ENGLISH COMMITTEES, AND THE AGREEMENT WITH THE UNIVERSITY PRESSES.

The Americans, as may be inferred from the preceding Constitution, accepted the invitation and entered upon the work with the understanding on their part that they were to be not simply advisers, but fellow-revisers, like the new members of the English Committee who had been appointed by the original commission, May 25, 1870, under the fifth resolution of Convocation. No respectable scholars, abundantly engaged in useful work, would have been willing to bestow ten years' labor on any other terms; nor would the American churches, representing a larger population than that of England, ever accept a Revision of their Bible in which they had no positive share and influence. The friends of Revision contributed towards the expenses, expecting it to be in some way a joint work of both Committees. The whole American community seems to have been under the same impression, and this explains the enormous demand for the Revised New Testament in this country, which has no parallel in the history of the book trade.

The natural mode of exercising the full right of membership is by a vote on the changes to be adopted. But absent members have no vote in the British Committee, and the intervening ocean made it impossible for the two Committees to meet jointly. The ninth article of the American Constitution contemplates "a joint meeting" to be held in London before final action, "if possible." But such a meeting was found impracticable, and was superseded by another and better arrangement.

Here, then, was a difficulty, which made itself felt at an early stage of the work. It led to delicate negotiations with the British Committee, and the Delegates and Syndics of the University Presses of Oxford and Cambridge, who in the meantime had acquired from the British Revisers the sole right of publication, in consideration of paying all their expenses. The British Companies declared, in July, 1873, that they would "attach great weight and importance to all the suggestions of the American Committee," and give them "the most careful consideration," but that "they are precluded by the fundamental rules of their Constitution as well as by the terms of their agreement with the University Presses from admitting any persons, not members of their body, to take part in their decisions."

The Americans were unwilling to proceed on that basis, and sent one of their members to London to advocate their literary rights as fellow-Revisers, and to represent to the English brethren that much of the success of the enterprise with the American public depended upon a clear understanding of this point. After a full and manly exchange of views in the Jerusalem Chamber, the British Companies proposed a plan (July 15, 1875) to consolidate the English and the American Committees into one corporation, by the appointment of four American Revisers as members of the English Revision Companies, and *vice versa.*

This plan was certainly all that the Americans could ask or wish, and more than they could expect, considering that the English began the work and had the larger share of responsibility. The proposal of the British Companies is the best evidence of their sincere desire to continue the connection on the most honorable and liberal terms.

The University Presses, which have sovereign control over all questions involving the publication, agreed to ratify the proposed plan, but made a commercial condition which the Americans were unable to accept at the time, and so the plan fell through. For several months communication was suspended, and the American Committee went on independently (revising Isaiah and the Epistle to the Hebrews). But in July, 1876, the University Presses of their own accord courteously reopened correspondence, and invited the Americans to make any proposal, promising to take it into respectful consideration. The negotiations resulted at last in an agreement, dated August 3, 1877, which is probably the best compromise that could be made in justice to all the parties concerned. It is in substance as follows:

The English Revisers promise to send confidentially their Revision in its various stages to the American Revisers, to take all the American suggestions into special consideration before the conclusion of their labors, to furnish them before publication with copies of the Revision in its final form, and to allow them to present, in an Appendix to the Revised Scriptures, all the remaining differences of reading and rendering of importance, which the

English Committee should decline to adopt; while, on the other hand, the American Revisers pledge themselves to give their moral support to the authorized editions of the University Presses, with a view to their freest circulation within the United States, and not to issue an edition of their own, for a term of fourteen years.

By this arrangement the Americans secured the full recognition of their rights as fellow-Revisers. In a joint meeting in London the changes proposed in the Appendix would probably all be voted down, for the English Committee is much more numerous, and knows best what public opinion and taste in England require and can bear. On the other hand, the Americans may claim the same advantage as regards the views of their countrymen. In consideration of this honorable concession, they were quite willing to forego any other advantage.

The American Committee at one time, as the last article in the Constitution shows, considered the expediency of securing a copyright for the purpose of protecting the purity and integrity of the text against irresponsible reprints, and also as a means of defraying the necessary expenses of the work, in the expectation of making an arrangement with an American publisher similar to that which the English Committee made with the University Presses, instead of relying on voluntary contributions of friends. Beyond this they had no interest in the question of copyright. But after careful discussion the American Revisers concluded to abandon the plan of legal protection, even for the Appendix (which is exclusively their own literary property), and to give the Revised Scriptures free to the American public. The University Presses, which are the authorized publishers of King James's Version in Great Britain, have the best possible facilities of publication, and have issued the Revised New Testament in a variety of forms and with the greatest typographical accuracy. They have, moreover, a claim on the public patronage, in view of their large outlay, not only for printing and publishing, but also for the payment of the expenses ($100,000) of the British Committee, which they assumed at a time when the success of the enterprise was altogether uncertain. The American Revisers, having paid their own expenses from voluntary contributions, are under no obligation to any publishing firm.

The new version, then, as to copyright, stands precisely on the same footing with the Authorized Version: *it is protected by law in England, it is free in America.*

The American Revisers have been blamed in some quarters for abstaining from the publication of an authorized American edition, and exposing even their own Appendix to inevitable piracy and mutilation. But would they not be still more blamed if they had given any publisher, even for a very short term, a monopoly over all the rest? The plan adopted is undoubtedly the best for the widest and cheapest possible circulation of the Revised Scriptures throughout America and the world. The only inconvenience is the confusion which arises from the unlimited license of unauthorized publications in America; but the Authorized Version is exposed to the same danger, and the success of any edition depends ultimately on its accuracy. Before many years the American Bible Society may issue a standard edition of the new version for those who prefer it to the old. In the meantime the University editions of Oxford and Cambridge, which cannot be surpassed in accuracy and beauty, are the only authorized standards sanctioned by the British and American Committees.

PUBLICATION.

Tuesday, the 17th of May, and Friday, the 20th of May, of the year 1881, deserve to be remembered as the publication days of the Revised English New Testament—the first in England, the second in the United States. They form an epoch in the history of the Bible, and furnish a valuable testimony to its absolute sovereignty among literary productions. In those days the Gospel was republished to the whole English-reading world with the aid of all the modern facilities which the printing-press and the telegraph could afford. The eagerness of the public to secure the Revision, and the rapidity and extent of its sale, surpassed all expectations, and are without a parallel in the history of the book trade. In the year 30 of our era the Great Teacher addressed twelve disciples and a few thousand hearers on the hills of Galilee and in the temple court at Jerusalem, while the Greek and Roman world outside of Palestine were ignorant of His very existence; in the year 1881, He addressed the same words of truth and life in a fresh version to millions of readers in both hemispheres. Who will doubt that the New Testament has a stronger hold upon mankind now than ever before, and is beyond all comparison the most popular book among the two most civilized nations of the earth?

On the 17th of May, the Bishop of Gloucester and Bristol laid the first copy of the Revised New Testament before the two houses of the Convocation of Canterbury assembled in Westminster, and then, in an address to the House of Bishops, gave a succinct history of the Revision.

On the same day the sale began, but it was impossible to supply the demand. "Orders for a million Oxford copies" (including the orders from America) had been received before publication.[1] Probably the same number was ordered from the Cambridge University Press; for a telegram from London, May 21, 1881, reported the sale of "two million copies of the Revised New Testament" in that city. In the United States the sale of the University editions began on the 20th of May before day-break, and the pressure to the salesrooms in New York and Philadelphia was without a precedent. The New York agent of the Clarendon Press sold 365,000 copies of the Oxford edition before the close of the year, mostly during the first few days.[1] Messrs. Lippincott & Co., the agents of the Cambridge Press, sold about 80,000 copies in Philadelphia, and Messrs. A. J. Holman & Co. about 30,000 in the same city (besides 20,000 of their own issue).

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[1] This I learned from Mr. Henry Frowde, the London agent of the Clarendon Press. After the appearance of American reprints the demand for English copies greatly diminished.

To this sale of the English editions must be added the sale of the American reprints. A few days after publication the book was reproduced in different shapes. Edition followed edition, and before the close of 1881 thirty or more American reprints, good, bad, and indifferent, were in the market. One firm sold during the summer over 100,000 copies, another 65,000 copies.

It is probably not too much to say that within less than one year three million copies of the book, in all editions, were actually bought and more or less read in Great Britain and America.

This estimate does not include the immense circulation through the periodical papers of the United States, which published the Revised New Testament in whole or in part, and did for two or three weeks the work of as many Bible Societies. Two daily papers in Chicago (*The Tribune* and *The Times*) had the book telegraphed to them from New York, and sent it to their readers two days after publication, at a distance of nine hundred and seventy-eight miles.[2]

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[1] So the agent informed me. His annual sales of the Oxford editions of the Authorized Version average 150,000.

[2] *The Tribune* employed for the purpose ninety-two compositors and five correctors, and the whole work was completed in twelve hours. *The Times* boastfully says of its own issue: "Such a publication as this is entirely without precedent. It indicates on the one hand the wide-spread desire to see the Revised Version, and on the other the ability of *The*

Such facts stand isolated and alone in the whole history of literature, and furnish the best answer to the attacks and sneers of modern infidelity, which would fain make the world believe that the Bible is antiquated. All the ancient and modern classics together, if they were reissued in improved editions and translations, could not awaken such an interest and enthusiasm. England and America have honored themselves by thus honoring the Bible, and proved its inseparable connection with true freedom and progress.

NOTES.

The following extracts from New York papers give a lively impression of the extraordinary sensation caused by the publication of the Revised New Testament. Making due allowance for the unpleasant, but inevitable, admixture of the commercial aspect, there still remains an unusual amount of religious interest, which even the most secular papers had to acknowledge. Curiosity had been raised to the highest pitch by the silence of the Revisers. With the exception of the premature publication of the principal changes, by the indiscretion of a London newspaper (Jan. 7, 1881), the public were kept ignorant of the character of the Revision, in spite of repeated attempts of enterprising reporters in London and New York to secure a copy. One such reporter ingeniously approached the President of the American Committee by special messenger from one of the first hotels in New York, under the assumed name of Mr. Henry Frowde, the London agent of the Oxford Press, who pretended to have just arrived to superintend the sale, and requested the loan of a copy for a few minutes before he could get access to his boxes on the steamer!

Times to supply the public with what is wanted. The Four Gospels, the Acts of the Apostles, and the Epistle to the Romans were telegraphed from New York. This portion of the New Testament contains about one hundred and eighteen thousand words, and constitutes by manyfold the largest dispatch ever sent over the wires. The remainder of the work was printed from the copies of the Revised Testament received here last night." See *The Tribune* and *The Times*, of Chicago, for May 22, 1881.

Mr. Frowde was invited to tea, but failed to make his appearance, and left for unknown parts.

From *The N. Y. Herald*, May 21, 1881.

"The publishing house of Thomas Nelson & Sons, corner of Mulberry and Bleecker streets, was the scene of unusual excitement yesterday morning. The firm are the agents in this country for the Oxford Bibles, and, as might naturally be inferred, their business is ordinarily decorous and solemn. To say that this was reversed yesterday is saying very little. Long before daylight the doors were opened for the delivery of the Revised Testament, and at four o'clock the scene about the building was an animated one. Trucks of all sizes and character were backed up around the place, and truckmen discussed the situation in language that would not have been, it is safe to say, entirely pleasing to the biblical revisers had they heard it. Huge boxes were rolled out and carted away, the vacancy left by each departing wagon to be filled at once by a new one. This went on for hours with little or no abatement. The members of the firm and the clerks and porters were utterly fagged out before noon; but the work went on until late in the day, when a rest was had by shutting the doors, and letting all hands go home until this morning.

"THE BIBLE BY WHOLESALE.

"The orders yesterday aggregated about 175,000 copies, of various styles and prices, and these were for the most part large orders, it being absolutely impossible to find time to attend to the smaller ones. The retail prices of the books range from 15 cents to $16; and the firm state that they were surprised at the unusual demand for the higher-priced and finer bindings. So great was this demand that the first supply of these finer books received from England was almost exhausted. The demand from city dealers was large, and included all of the various styles. Many thousands of the books were shipped to the West, but the greatest number of orders were received from the Eastern States. These orders were mostly for a limited number, at the lower prices, and it appears as if the New England dealers intended to first satisfy themselves of the selling quality of the books before investing largely. The styles of the books purchased were as follows: Nonpareil 32mo, paper cover, retails for 15 cents per copy; cloth, limp, cut flush, red edges, retailed for 20 cents. Nonpareil 32mo, French morocco, gilt edges, 65 cents; Venetian morocco, limp, gilt edges, 80 cents; Turkey morocco, limp, gilt edges, $1 75; Turkey morocco, circuit, gilt edges, $2 50; Levant, $4. Brevier, 16mo, cloth, limp, red edges, 50 cents; Levant, $5 25. Long primer, 8vo, cloth, boards, red edges, $1; Levant, $7 50. Pica, demy 8vo, cloth, bevelled boards, red edges, $2 50; Levant, $10. Pica, royal 8vo, cloth, bevelled boards, red edges, $4; Levant, $16. The largest order was for 15,000 copies and the smallest one copy.

"Almost with the break of day came men who wanted to buy single copies. None were sold, and the demand, after a time, became so great that the following sign was posted on the door:

NO GOODS AT RETAIL.

"Even this did not have the desired effect in individual cases, though it succeeded in keeping away the larger number of would-be purchasers. The clerks managed to keep their tempers, though sorely tried by the thousand and one questions put to them about the Testament and its revision. . . .

"THE BIBLE IN WALL STREET.

"It was certainly an unaccustomed if not an unprecedented sight which was witnessed in Wall street yesterday morning, when a half-dozen enterprising street venders appeared, carrying trays loaded with small and neatly bound volumes, and shouting, 'Bibles, only a quarter!' 'The Revised New Testament for only twenty-five cents!' The pedlers, who were mostly active young men, were apparently very successful. The sidewalk merchant who first took his stand at the corner of Wall and Broad streets was speedily surrounded by a crowd. Passers-by stopped first to investigate and then to invest; and scores of brokers and bankers, young clerks and Stock Exchange operators, were seen to walk away with a copy of the book in their hands or bulging from their pockets. Some of the dealers sold out all they had on their trays, and went away to return with a fresh supply. Altogether, several hundred New Testaments must have been disposed of in the neighborhood of the Stock Exchange during the day. In fact, the book went off at such a rapid rate as to inspire one with the suspicion that perhaps the brokers were about to get up a 'corner' in the Scriptures.

"The novelty of the scene excited much comment. One old gentleman, as he alighted from a cab in front of his banker's office, exclaimed:

"'Well, the millennium must be at hand, sure enough! I never expected to live to see the Bible sold in Wall street. They need it here badly enough, Lord knows! Here, young man, I'll take two copies, just to set a good example.'"

From *The N. Y. Tribune*, May 21, 1881.

"The sales of the Revised Testament yesterday exceeded 300,000 copies, and great eagerness was shown, by clergymen in particular, to obtain them. The fact that a number of preachers propose to use the new version in their services to-morrow, proves that there is a strong disposition to accept it promptly. It remains to be seen, however, whether this disposition will be general, or whether the revised text must win its way slowly into the affections of the Christian world, which has learned to regard the King James translation with almost as much reverence as if it were itself inspired."

From *The N. Y. Times*, May 22, 1881.

"The demand for the revised edition of the New Testament continued with unabated activity all day yesterday. The street venders did a thriving business in the cheap styles of binding, and the principal bookstores were thronged with purchasers. Mr. Thomas Nelson,[1] of Thomas Nelson & Son, Bleecker Street, said that orders continued to flow in on pretty much the same scale as on Friday. He had been compelled to decline new orders unless the persons ordering consented to wait their turns. He was constantly receiving telegraphic orders from all parts of the country. One house in Philadelphia telegraphed for five thousand copies of one style, besides copies of other styles. . . . In speaking of the extraordinary demand for the book, he said that the efforts of publishers and newspapers to obtain advance copies bordered on the ludicrous. It was his belief that he could have got $5000 for a single copy as late as twelve o'clock on Thursday night.

"The store of I. K. Funk & Co., Nos. 10 and 12 Dey Street, was crowded all day yesterday. Mr. Funk said that the retail trade and the demand for job lots were even greater than on Friday. Especially remarkable was the demand of street venders. Some of these men had sold as many as five hundred copies of the twenty-cent style up to two o'clock Saturday afternoon."

From *The* (New York) *Independent*, May 26, 1881.

"'Here's yer New Testament, jist out,' is the cry of the newsboy on the street. This is the first time in the history of the world that the Holy Scriptures were sold in this way. The demand for the Revised

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[1] [Mr. Nelson, who resides in Edinburgh, was represented by Mr. Garvin Houston.—*Ed.*]

Version, though not greater than was expected, is very great; people who had scarcely read a chapter in the King James Version buying copies of the new book, 'jist out,' to examine it for themselves. Everywhere—on the cars, on the ferry-boats, and in other public conveyances and places—attentive readers of the revised book are to be seen; and the most frequent question, when two friends meet, is, 'Have you seen the New Testament? How do you like it?' In church, and particularly in the Sunday-school, copies of the new book were to be seen last Sunday, and a number of ministers gave their views of it from the pulpit. One of the New York dailies says it will take the place of the dime novel for a while on the news-stands."

From *The New York Observer*, May 26, 1881.

"No event of modern times has excited more universal interest among the English-speaking nations than the publication of the Revised New Testament. The number of copies sold in England and in the United States within a few days has been unprecedented in the history of books, amounting in England to two millions, and in this country to the extent of the edition imported, which was 350,000. Already the book has been reprinted, and various editions will be sold by the hundred thousand. In addition to the sales at the book-stores and book-stands, the strange spectacle was seen, on Friday and Saturday, of the New Testament, beautifully printed and handsomely bound, sold by volunteer colporteurs by the hundred on Broadway and Wall Street, and in other marts of business. The amount of attention it has received in private reading and in conversation is equally amazing. Whatever shall be the fate of the New Revision, it forms a new era in the history of the Bible, and shows the universal and intense hold which the book of God has upon the minds, if not the hearts, of the people."

From *The American Bookseller*, June 1, 1881.

"Philadelphia, May 26, 1881.

"The publication of the New Revision of the New Testament has been attended with more interest in this city than that of any other work ever published. The consignment to Messrs. J. B. Lippincott, who were the agents of the Cambridge University Press, came in two lots, one by the steamer *Montreal* into New York, and the other by the *Lord Clive* to the port of Philadelphia. Those by the New York boat were not put on the wharf till after twelve o'clock the morning of the 20th, and were delivered at sunrise to New York parties by their brokers. Those by Philadelphia steamer arrived at their warehouse at noon on the 19th, and gave them just time enough with their large force to pack and ship before eight o'clock on the morning of the 20th. There was not much time to spare, and some anxiety was felt that they would be too late for the day fixed for publication.

"The reporters of the newspapers seemed to vie with each other in gathering the facts and fancies in relation to its publication. And in these reports there is much to amuse, believe, and to be largely discounted. . . .

"Next in interest to the publication and sale of the Testament printed by the University is the enterprise among publishers and electrotypers in the production of reprints. Fagan is making thirteen sets of plates; Fergusson, successor to S. A. George & Co., is making seven sets; A. J. Holman & Co. inform us that they will have three different reprints, and will also issue it in quarto form with the Old Testament. The National Publishing Company, Hubbard Bros., and Potter & Co. announce editions to be sold only by subscription. Porter & Coates have ready The Comparative Edition, embracing the New Revision and the King James Version."

It is proper to add that after this immense rush the sale of the University editions and of all American editions fell off rapidly, and a reaction took place in favor of the old version. This is due in part to the unfavorable criticisms on the Revision, and in part, as I am informed by one of the leading Bible publishers, to "the great change in the typographical appearance and the substitution of paragraphs for the familiar verses." He thinks "that the people would have accepted the changes in the translation much more readily had the general appearance of the old Bible been adhered to."

RECEPTION, CRITICISM, AND PROSPECT.

The Revisers, familiar with the history of previous revisions from Jerome's Vulgate down to King James's Version, were prepared for a great deal of opposition, though hopeful of ultimate success. They well knew that their work was imperfect, and that it is impossible to please all. They themselves had to sacrifice their individual preferences to the will of the majority.[1] A product of so many minds and intended for so many churches must necessarily be a compromise, but for this very reason is more likely to satisfy the general wants and demands.

The extraordinary interest of the Anglo-American public in the Revision showed itself at once in the number and diversity of criticisms. Never was any book, within so short a time, so much discussed, reviewed, praised, and condemned by the press, from the pulpit, in private circles, and public meetings. In the language of a British scholar, "there never was a time when the attention of so great a variety of well-qualified critics has been concentrated on the problem of the relation between the Greek text and the English version, and the best way of representing the one by the other."[2]

The first and the prevailing impression was one of disappointment and disapproval, especially in England. The expectations of the public were unreasonable and conflicting. Many were in hopes that the revision would supersede commentaries, and clear up all the difficulties; instead of that, they found the same obscurities, and a perplexing number of marginal notes, raising as many questions of reading or rendering. The liberals looked for more, the conservatives for fewer, departures from the old version. Some wanted the language modernized, others preferred even the antiquated words and phrases, including the "whiches" and the "devils." A few would prefer a more literal rendering; but a much greater number of critics, including some warm friends and even members of the Committee, charge the Revision with sacrificing grace and ease, poetry and rhythm, to pedantic fidelity. The same objection is made by literary critics who care more for classical English than the homely Hebraistic Greek of the Apostles and Evangelists. The only point in which the adverse critics agree is opposition to the new version as wholly unfit to displace the old.

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[1] The Bishop of Salisbury, himself one of the Revisers, says (in his *Charge*, 1882, p. 18): "The Version as it stands does not exhibit the real judgment of *any* of the Revisers. *Each one* was, *many times*, outvoted in points which he greatly valued."

[2] From "The Church Quarterly Review," London, January, 1883, p. 345.

The strongest condemnation and the most formidable assaults have come from conservative admirers of the received Greek text and the Authorized Version. Most of them had previously resisted all attempts at revision as a sort of sacrilege, and found their worst fears realized. They were amazed and shocked at the havoc made with their favorite notions and pet texts. How many sacred associations, they said, are ruthlessly disturbed! How many edifying sermons spoiled! Even the Lord's Prayer has been tampered with, and a discord thrown into the daily devotions. The inspired text is changed and unsettled, the faith of the people in God's holy Word is undermined, and aid and comfort given to the enemy of all religion. We need not be surprised at such talk, for to the great mass of English readers King James's Version is virtually the inspired Word of God. So for Roman Catholics, the Vulgate of

Jerome, with all its blunders, occupies the place of the original, and the voice of the infallible Church or Pope is to them the very voice of God. Religious prejudices are the deepest of all prejudices, and religious conservatism is the most conservative of all conservatisms. It may take a whole generation to emancipate the mass of the people from the tyranny of ignorance and prejudice. In all this opposition we should not forget that its extent and intensity reveal a praiseworthy attachment to the Bible. In no other nation would a new version have met with so many and such earnest protests as among the English and Americans, for the simple reason that there is not among any other people the same degree of interest in the book.

In the meantime, however, the Revision has been steadily gaining ground among scholars and thoughtful laymen who take the trouble to compare the rival versions with the Greek original. This, of course, is the only proper test. With a few conspicuous exceptions, the verdict of competent judges has been favorable, and the force of the exceptions is broken by the intemperance and bitterness of the opposition. Whatever be the defects of the Revision, it must in all fairness be admitted that it is the most faithful and accurate version ever made for popular use, and that it brings the English reader far nearer to the spirit and words of Christ and his Apostles than any other version. This is its chief merit, and it alone is sufficient compensation for all the labor and expense devoted to it. An able writer from the Church of England, after reviewing the short history and large literature of the Revision during the first eighteen months, emphatically declares his "unshaken conviction that, after all reasonable deductions have been made, the Revisers have earned the deep respect and gratitude of all who can appreciate the importance of supplying the English reader with an exact interpretation of the Word of God."[1]

Upon the whole, the Revision is more popular in America than in England, although it is more an English work. Many ministers (especially among Congregationalists and Baptists, who are not hampered by church authority) use it already in the pulpit, either alone or alongside of the old version. The rising generation is familiarized with it in Sunday-schools, Bible-classes, and through popular comments. Religious periodicals present from week to week the international lessons in both versions in parallel columns; and the comparison of the two is found stimulating and profitable. Even opponents use the Revision, and admit its value as a commentary.

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[1] In "The Church Quart. Review" for 1883, p. 345; comp. the conclusion, p. 368, where the critic protests "against the absolute indecorum of assailing the work of these distinguished scholars with words of disrespect and contumely," and adds: "In all the qualities that are most requisite for such an undertaking, they tower high above the heads of all but a very small number among their assailants. For their protracted, patient, generous labors, they deserve the gratitude of all to whom God's Word is precious, and who wish the Gospel to be proclaimed in England with the utmost clearness which the most exact translation of the message can impart." To this may be added the judgment of Canon F. W. Farrar, who says (in the "Contemp. Review" for March, 1882, p. 380): "In spite of the bitter attacks which have been made upon the version, it will come to be regarded by ever-increasing numbers as one of the best boons which has been bestowed upon them by the learning, the fearlessness, and the faithfulness of the ripest scholars and divines whom the nineteenth century can boast."

It would be premature to predict the course of the Convocation of Canterbury. No one can tell whether, when, and how it will act. Three ways are open—to reject, to recommit, to adopt. The Convocation is not likely to disown and destroy her own child. A revision of the Revision, by recommitment to the old, or by the appointment of a new, Committee, is surrounded by almost as many difficulties as the original movement. If the adverse critics could agree among themselves about a limited number of changes backward or forward, it would be an easy matter for the old Committee to reconvene and vote on these specific changes; but there is no such agreement. A new Committee (which would have to be composed, like the old, of scholars of all theological schools and denominations), to do justice to themselves and to the work, would have to go through the whole laborious and expensive process of ten or more years, and could at best only produce another compromise between conflicting principles and opinions. The adoption of the Revision as it is will be strongly opposed by an able and influential party. But it would be sufficient, and perhaps the wisest course (we speak with becoming modesty, as an outsider), if Convocation would authorize the *optional* use of the Revised Version, and leave the ultimate result to the future, as in the case of King James's Version, which gradually and slowly superseded, by its own merits, the Bishops' Bible and the Geneva Bible.

Acknowledged inconsistencies and other minor blemishes ought to be corrected by the Revisers themselves. But the English Companies have disbanded, and are not likely to meet again.

The non-episcopal denominations are more free to use the Revision, even without special legislation. They had no share in King James's Version, though strongly attached to it by long habit; they are not bound by canons and rubrics, and an obligatory liturgy. Some may formally authorize the Revision, others will leave its use to the option of pastors and congregations. It will certainly be used more and more in public and private as the highest standard of accuracy and fidelity, until it shall be superseded by a better one at some future generation. It would be well to revise the Bible every fifty years, and thus to renew its youth, that the people might read it with increased interest.

The Anglo-American Revision is not the best possible, but the best existing version, and as good as the present generation of scholars hailing from different churches and countries can produce. If we cannot have the very best, let us prefer the better to the good.

THE MERITS OF THE REVISION AS COMPARED WITH THE OLD VERSION.

The changes which distinguish the Revised English Testament from the Authorized Version may be classified as follows:

1. An older and purer text in the place of the traditional text.

2. Correction of acknowledged errors of translation.

3. Accuracy and consistency in the rendering of the article, modes, voices, tenses, prepositions, and particles, etc.

4. Removal of artificial distinctions caused by needless variations in words and proper names.

5. Restoration of real distinctions, which are obliterated by rendering two or more distinct terms in the same way.

6. Intelligible words and phrases in place of misleading and obsolete archaisms.

7. Revision and reduction of words supplied in italics; rectification of punctuation.

8. Sectional arrangement combined with the arbitrary capitular and versicular division, which is put in the margin.

9. Poetical quotations from the Old Testament arranged metrically according to the parallelism of Hebrew poetry.

10. An increased number of alternate marginal readings and renderings in cases where evidence and argument are nearly equally balanced.

These improvements occur in every chapter, and almost in every verse. It is stated that there are in all over 36,000 departures from King James's Version, including nearly 6000 changes in the Greek text. This is probably an exaggerated estimate, since there are only 7960 verses in the New Testament. It includes no doubt the changes in punctuation, and all the alternate readings and renderings in the margin, and the American suggestions in the Appendix.

Upon examination, however, the importance of the alterations falls far below their number. They do not unsettle a single article of the Christian faith or precept of Christian duty. They will hardly be observed by the majority of readers. Very few affect the sense materially. They may be compared to the 150,000 variations in the textual sources and critical editions of the Greek Testament which do not affect the integrity of the book, and only increase the facility and stimulate the zeal for ascertaining the original text. But, nevertheless, in the Word of God even the "jots" and "tittles" are important, and every effort to bring the English Bible nearer the original is thankworthy. In this respect the Revisers are not behind any of their predecessors.

NOTE.—I have stated the number of alterations in round figures on the ground of actual calculations made in England. A correspondent of "The Guardian" (a leading journal of the Church of England) for Aug. 10, 1881, p. 1136, and again p. 1675, estimated the number of changes in the English text at 36,191, or an average of four and a half changes in every one of the 7960 verses. The alterations of the Greek text are 5788, according to Dr. Scrivener's notes (as stated by Canon Cook, *The Revised Version of the First Three Gospels*, p. 222, or 6000 on p. 230). A correspondent of "The Expositor," iii. 435, has discovered that not one verse out of ten has escaped correction, that sixteen entire verses disappear, that one hundred and twenty-two sentences or parts of sentences are omitted, and that only ten new passages, mostly very brief, are added. Dean Burgon found that in 2 Pet. i. 5 7 the Revisers have "introduced thirty changes into thirty-eight words;" and the Bishop of Salisbury (one of the Revisers) mentions one verse in which "not fewer than eight changes are made," but he adds that "only one of them would be discovered in reading the verse aloud or hearing it." See all these facts and figures apparently endorsed by a friendly critic in "The Church Quarterly Review" for January, 1883, p. 348 sq. If these figures are correct, the venerable chairman of the New Testament Company, in his address to Convocation, underestimated the changes "at least one half," but he was correct in adding that "the effect to the general hearer or reader will really hardly be perceptible."

The Rev. Rufus Wendell, editor of the "Student's Edition" of the Revised New Testament (Albany, N. Y., 1882), has counted the words of the Revised New Testament, and states their number to be 179,914, of which 154,526 are retained from the Authorized Version. The 25,388 words thus shown to have been *introduced* by the Revisers are by the same writer classified as follows:

18,358 are substituted renderings of the Received Greek Text;
1604 are substituted renderings of the Critical Greek Text;
4654 are added renderings of the Received Greek Text;
550 are added renderings of the Critical Greek Text; and
222 are renderings adopted from the Margin of the Authorized Version.

In Mr. Wendell's work, *The Speeches of the New Testament* (Albany, 1876), p. 573 compared with p. xi., the number of words in the Old Version of the N. T. (the count being based upon the American Bible Society's pica octavo edition of 1870) is given as 180,373—an excess of 359 words over the Revised Version.

THE GREEK TEXT OF THE REVISED VERSION.

This subject has been so fully discussed in previous chapters that a summary of the chief points of difference between the traditional text of the Authorized Version and the critical text of the Revised Version will be sufficient.[1]

1. An infallible text is impossible; for the apostolic autographs are lost, and most of the variations date from early transcription in the first two centuries. Dogmatism may ignore, but cannot deny the fact. Even if we had an infallible text, it would not be available without an infallible interpretation. We must therefore be content with an approximate approach to the original by means of the most careful and conscientious study of the existing documents—*i. e.*, Manuscripts, Versions, and Patristic

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[1] See chapters ii.–vi., and especially pp. 253-298.

Quotations. It is best that it is so; for such study keeps Christian scholarship in constant motion, and prevents stagnation, and the idolatry of the letter that kills, while the spirit alone makes alive. The Apostles themselves dealt very freely with the Old Testament quotations, and yet had the profoundest reverence for the Word of God.

2. The history of textual criticism is a gradual ascent from the river to the fountain, from the mediæval to the Nicene, from the Nicene to the ante-Nicene, and from the ante-Nicene to the Apostolic text. This movement began with Bentley and Bengel, and has been steadily pursued by their successors, with a corresponding accumulation, classification, and sifting of material. It is analogous to the Reformation, which went back from the schoolmen to the fathers, from the fathers to the apostles; in other words, from mediæval traditions and corruptions to the primitive sources of Christianity.

3. The traditional text is derived from Beza and other printed editions of the sixteenth century, as these again were derived from a few cursive manuscripts of the Middle Ages which happened to fall into the hands of Erasmus and his successors.

The critical text is derived from the combined use of all the documentary sources which have been brought to light within the last three hundred years, and especially in the present century.

4. The traditional text can be traced through the Byzantine (Constantinopolitan) family of manuscripts to the middle of the fourth century, or the Nicene age.

The critical text can be traced to the third and second centuries, or the ante-Nicene age; that is, as near the apostolic source as the documents enable us to go.

5. The traditional text is supported, (*a*) among manuscripts, by Cod. A (Alexandrinus) of the fifth century (but only in the Gospels), several of the later uncials, and the great mass of the mediæval cursives, with some very weighty exceptions; (*b*) among versions, by the Syriac Peshito in its present revised shape (whose authority, however, has been weakened by recent discoveries and researches); and (*c*) among the fathers, by St. Chrysostom (d. 407) and most of the later Greek fathers, who drew from the same Syrian and Byzantine MSS., and therefore cannot be counted as *independent* witnesses.

The critical text is supported, (*a*) by the two oldest MSS., namely, B (Vaticanus) and א (Sinaiticus), both of the fourth century; also by Cod. A and the oldest uncials generally, in the Acts, Epistles, and Apocalypse; and very often in the Gospels by L, T, Ξ, Z (Δ in Mark), D, C, Q, P, R, X (and even by A in many cases, especially in John); (*b*) by the *prevailing* testimony of the oldest Versions, viz., the Curetonian Syriac (partly also by the Peshito), the Coptic or Egyptian (especially the Memphitic), the Old Latin, and Jerome's Vulgate; and (*c*) by the ante-Nicene fathers, especially Eusebius ("the father of church history," d. 340) and Origen (the father of exegesis, d. 254), who were the most learned men of their age.[1]

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[1] Canon Cook (p. 145) admits that both the Memphitic and Thebaic

6. The traditional text is abandoned, and the critical text accepted, by all the standard editors of the present century, Griesbach, Lachmann, Tischendorf, Von Gebhardt, Tregelles, Alford, Westcott and Hort.[1]

7. The traditional text is longer on account of in-

Versions (which are among the most ancient) most closely agree with B, but accounts for it by deriving them from "the same school" and "the same recension," without any proof. He also admits that the MSS. of the Old Latin Version "agree with B more frequently than with A" (p. 144), and that even the much-lauded Peshito "agrees with B sufficiently often to prove that both the translator and the transcriber had before them ancient documents of the same general character" (p. 143).

[1] To these may be added such writers on textual criticism as Thomas Sheldon Green (in his *Developed Criticism*), Samuel Davidson (*Biblical Criticism*), the two American scholars Abbot and Gregory (see the critical *Prolegomena* to the eighth edition of Tischendorf, prepared by the latter with the constant co-operation of the former), and the ablest critical commentators, as Meyer (prevailingly), Bernhard Weiss (in the new editions of Meyer on the Gospels and on Romans, and in his critical monographs on the *Matthaeusevangelium* and the *Marcusevangelium*), Dean Alford (in the last editions of his *Commentary*), Bishop Ellicott (*Commentaries on the Minor Pauline Epistles*), and Bishop Lightfoot (*Commentaries on Galatians, Philippians, Colossians, and Philemon*). Dean Burgon and Canon Cook claim Dr. Scrivener on their side; but he is identified with the Revision as one of the members of the New Test. Company. In the second edition of his *Introduction* (1874), and still more in his later *Six Lectures on the Text of the New Testament* (1875), he already departs in some very important cases from the *textus receptus*, as in 1 Tim. iii. 16; 1 John v. 7, 8; Matt. xvii. 21; xix. 17; Mark vi. 20; xv. 28; Luke xi. 2, 4; John v. 4, 5; vii. 53–viii. 11; Acts xvi. 7; Rom. xvi. 5; 1 Pet. iii. 15; Heb. iv. 2. Even the doxology of the Lord's Prayer (Matt. vi. 13) he now thinks "can hardly be upheld any longer as a portion of the sacred text" (*Lectures*, p. 124). Compare his hesitating judgment in the second edition of his *Introd.* p. 495, with the third edition, p. 569, where he says: "I can no longer regard this doxology as *certainly* an integral part of S. Matthew's Gospel; but I am not yet absolutely convinced of its spuriousness." He stands midway between the *textus receptus* and the text of the Revisers. See his latest edition of the Stephanic text of 1550 in 1887.

terpolations from parallel passages (especially in the Gospels), supplements of abridged quotations from the Septuagint, liturgical usage, and explanatory glosses.

The critical text is shorter from the absence of these interpolations. And this is a strong *internal* evidence of its priority. For additions once made would not be easily omitted: scribes and purchasers being naturally zealous for complete copies. But what is lost in spurious additions is more than made up by greater purity, simplicity, and force.

The number of textual critics who are competent to judge of the principles and complicated details is exceedingly small, even in Germany and England. It takes many years of the most minute and patient study to master the immense apparatus.

Of the opponents of the Greek text of the Revisers, only two or three have shown the requisite learning and ability to entitle them to a respectful hearing on such questions; but they occupy a reactionary standpoint, and place themselves in opposition to all the authoritative critics of the present century. They swim against the stream, and kick against the pricks. They take the same antagonistic attitude towards the modern school of criticism which Dr. Owen took towards Walton's Polyglot, Dr. Whitby towards Mill's Greek Testament, Frey and Iselin towards Wetstein, Matthæi towards Griesbach; and the result of the opposition will be the same. The Council of Trent anathematized all the doctrines of the Reformation, and the Inquisition condemned the science of Galileo Galilei; but Protestantism still lives, and the earth still moves. The reactionary critics and anti-Revisionists labor under a delusion. They profess to defend the old fort, but there is an older fort still. They appeal to the fathers of the dark ages, but not to the grandfathers of the Apostolic age. If they proceed a little further in the search for the "evangelic verity," they will arrive at last at the same conclusion as the Revisers, and will shake hands with them over the oldest and purest attainable text, which they equally revere and love as the infallible standard of the Christian faith and practice.

"*Es kommt der durst'ge Geist auf Wegen der Erfahrung*
Durch Ueberliefrungsgrund zum Quell der Offenbarung."

Note.—The champions of the *textus receptus* make special efforts to undermine the value of Codd. B and ℵ, which are the most weighty witnesses against it. They feel that they are the very best sources of the text unless they can be proven to be the very worst (as Dean Burgon puts the case). ℵ and B are admitted to be the oldest known MSS., as well as the most complete; ℵ being the only complete MS. of the New Testament among the uncials, and B complete as far as Heb. ix. 14, including the Catholic Epistles, which follow the Acts, though not the Pastoral Epistles. But both are also remarkable for brevity. Now the question arises: Is this brevity due, in the great majority of cases, to non-interpolations (and hence a proof of greater purity), or to omissions and mutilations? All the critical editors from Griesbach to Hort take the former view; the opponents of the Revisers' text take the latter.

The most recent attack upon these MSS. hails from the scholarly pen of Canon F. C. Cook (editor of *The Speaker's Commentary*), who follows in the track of Dean Burgon (without his dash and audacity, but with more moderation and courtesy). In his book, *The Revised Version of the First Three Gospels*, London, 1882, he derives the omissions of ℵ and B partly from "extreme haste," partly (and this was never done before) even from heretical bias. He conjectures that ℵ and B are the only remaining survivors of the fifty MSS. of the Holy Scriptures which Constantine the Great requested Eusebius to provide "on carefully prepared parchments or vellum, in easily legible characters, and in portable and convenient form," for the rapidly growing churches of Constantinople or

New Rome (Eusebius, *Vita Const.* iv. 36, 37). This would definitely fix the date of these MSS. between the year 330, when Constantinople was founded, and the year 340, when Eusebius died. (Cook here differs widely from Dean Burgon, who, in his *The Last Twelve Verses of S. Mark*, 1871, p. 293 sq., had categorically denied the Eusebian origin of B, and asserted on what he considered "infallible" notes of antiquity, that ℵ was written from fifty to one hundred years later. "I am fully persuaded," he says, "that an interval of at least half a century, if not of a far greater span of years, is absolutely required to account for the marked dissimilarity between them.") But Canon Cook further assumes (p. 161 sqq.) that the MSS. were not only hastily, but "carelessly," prepared, under the direction of Eusebius and under the influence of the Arian heresy to which Eusebius leaned, and which was in the ascendency in the later years of Constantine (who, it is well known, was baptized by an Arian bishop).

In reply to this hypothesis of Canon Cook we offer the following objections:

1. There is no evidence whatever of a Eusebian recension of the text, much less than for a Syrian recension (which Dr. Hort makes extremely plausible, but which Canon Cook, with Dean Burgon, utterly denies).

2. Eusebius was, we may say, a latitudinarian in his age, but no doctrinal Arian, although after the Nicene Council he connected himself with the Arian party; and he certainly would not have dared to pervert the sacred text in the interest of dogma. See the exhaustive article of Bishop Lightfoot in Smith and Wace, *Dictionary of Christian Biography*, ii. 308–348, especially p. 347, where he says: "If we except the works written before the Council of Nicæa, in which there is occasionally much looseness of expression, his language is for the most part strictly orthodox, or at least capable of explanation in an orthodox sense."

3. ℵ and B, in the two strongest passages which bear on the divinity of Christ, favor the more orthodox reading—namely, John i. 18 (*μονογενὴς ϑεός*, instead of *ὁ μονογενὴς υἱός*), and Acts xx. 28 (*τὴν ἐκκλησίαν τοῦ ϑεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*, instead of . . . *τοῦ κυρίου* . . .). In the first passage a subsequent corrector of ℵ put *υἱός* above *ϑεός*. It is very surprising, by the by, that such a scholar as Canon Cook should suppose that "the asterisks" after ℵ and B, which mark the first hand, "mean that the reading in the text was noted as incorrect by a critical scholar *at the time when the manuscript was written*" (p. 27). In the particular case of which he is treating, as is pointed out in "The Church Quarterly Review" for October, 1882, p. 136, they mean that the reading *εὐδοκίας* in Luke ii. 14 was changed to *εὐδοκία* in ℵ by a cor-

rector of the seventh century, and in B by a corrector of the tenth or eleventh century at the earliest (so Tischendorf), or rather of the fifteenth, according to the Roman editors.

4. The haste with which, according to the order of Constantine, the fifty copies were to be prepared does not necessarily imply culpable carelessness; on the contrary, it is incompatible with the express direction of Constantine to employ "calligraphers thoroughly acquainted with their art," as also with the costliness and beauty of the materials used, the care and grace of the handwriting, by which ℵ and B confessedly excel all other MSS. They are indeed disfigured by many errors, but such are found in greater or less number in all ancient MSS., and were as unavoidable as modern typographical errors; moreover, both ℵ and B contain many valuable corrections by later hands.

5. ℵ and B are sufficiently different in the arrangement of books and in a great many characteristic readings to justify the conclusion that they are independently derived from distinct originals. "They are cousins, not sisters." This makes their concurrent testimony all the stronger. This result is not at all affected by the interpretation of the terms τρισσὰ καὶ τετρασσά (*i. e., triple and quadruple*) in the Eusebian description of the MSS. ordered by Constantine, which are usually understood (by Montfaucon and Gardthausen) to refer to quires of three or four *sheets* (*terniones* and *quaterniones*), but which Canon Cook (with Wattenbach and Von Gebhardt) refers to the three or four vertical *columns* respectively of the Vatican and Sinaitic MSS. Eusebius would not have sent two different texts to the emperor, and still less if, as Cook assumes without a shadow of proof, he was the editor of a recension.

I had some correspondence on this subject with Dr. Ezra Abbot, a most careful student of the ancient MSS., and I am permitted to add the following extract from his letter: "The representations of Canon Cook as to the extreme haste and carelessness with which ℵ and B were written are greatly exaggerated. The Vatican was more carefully written than the Sinaitic, which has a rather unusual number of omissions from *homœoteleuton*. But in both of these MSS., the transcriptional errors diminish but little their value for critical purposes, as most of them betray their character at once, and cause no more difficulty or uncertainty than the typographical errors in a printer's first proof. Leaving out of view the obviously accidental omissions from the occasion just mentioned, most of the so-called 'omissions' or 'mutilations' in these MSS., when critically examined, on the principles which would guide us in determining the text in the case of an ancient classical author, afford the clearest evidence of the remarkable freedom of their text from the glosses and interpolations which vitiate so many of the later MSS. In most of the important cases where they present a shorter text as compared with the great majority of MSS., their testimony is so corroborated by our other oldest independent authorities—ancient versions and quotations by early fathers—and by internal evidence, as to demonstrate the pre-eminent value of these MSS., especially in questions of omission or addition."

SELECT LIST OF TEXTUAL CHANGES.

Comp. here ch. v. p. 183 sqq.

I. Omissions from Text without Marginal Note.

Matt. i. 25: "*her firstborn*" son (*τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*); for *υἱόν*, "*a son.*"

Omitted by ℵ, B, Z, 1, 33, a^{vid}, b, c, g^1, k, Sah., Cop., Cur. Syr., etc.; supported by Pesh. Syr., C, D, and later uncials (A is here wanting). Inserted from Luke ii. 7, where all authorities have it ("*ubi nemo lectionem mutavit,*" says Tischendorf). Some trace the omission to dogmatic interest in the perpetual virginity of Mary, as "firstborn" seems to imply the birth of younger children; but why then was Luke ii. 7 left untouched?

Matt. ii. 18: "*lamentation and*" (*ϑρῆνος καί*).

Omitted by ℵ, B, Z, 1, 22, Itala, Vulg., Sah., Cop., Pesh. Syr., Jerus. Syr., Justin M. Inserted from the Septuagint, Jer. xxxi. (xxxviii.) 15, to complete the quotation.

Matt. v. 44: "*bless them that curse you, do good to them that hate you . . . which despitefully use you and.*"

These beautiful words are undoubtedly genuine in Luke vi. 27, 28, and have been inserted here in whole or in part by later authorities, contrary to the testimony of ℵ, B, 1, 22, 209, Itala, Vulg., Cop., Cur. Syr., Theophil., Athenag., Clem. Alex., Orig., Euseb.

Matt. xx. 16: "*for many be called, but few chosen.*"

Omitted by ℵ, B, L, Z, Sah., Cop. (The Cureton Syr. *has* it.) Inserted by Western and Syrian authorities (also by Origen) from Matt. xxii. 14, the close of a similar parable (*πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί*), where all authorities have the passage.

Luke xxiii. 38: "*in letters of Greek, and Latin, and Hebrew.*"

Omitted by ℵ^{ca}, B, C*, L, a, Sah., Cop., Cur. Syr., but added by later authorities in whole or in part from John xix. 20. In justice to the numerous witnesses for the clause (several uncials, all cursives, Itala [except a], Vulg., Pesh., Cyr. of Alex.), it deserves a place on the margin.

Acts ix. 5, 6: "*it is hard . . . said unto him.*"

Omitted in all Greek MSS., interpolated from Acts xxii. 10; xxvi. 14 (first by the Vulgate and then by Erasmus).

Rom. viii. 1: "*who walk not after the flesh, but after the Spirit.*"

Derived from ver. 4, where the words are genuine.

1 Cor. xi. 24: "*take, eat*" (λάβετε, φάγετε).

Omitted by ℵ, A, B, C*, D, E, F, G, d, e, f, g, Sah., Cop., Armen. Inserted from the parallel passage in Matt. xxvi. 26. "*Broken*" (κλώμενον), being better supported, is retained in the margin.

1 John v. 7, 8: "*in heaven, the Father, the Word* [sic!], *and the Holy Ghost: and these three are one. And there are three that bear witness in earth.*"

Contrary to the context and the trinitarian terminology (which would require "*the Son*," instead of "*the Word*"); not found in any Greek MS. before the fourteenth or fifteenth century, nor in the genuine text of any ancient translation, nor in any lectionary, nor Greek patristic quotation, and universally given up as a clumsy interpolation (probably from a Latin gloss, derived perhaps from Cyprian, on the assumption of a purely fanciful analogy). It was first printed in the Complutensian Polyglot, 1514, and in the *third* edition of Erasmus (1522, against his better judgment), from which it passed into the *textus receptus*. Every consideration of truth and honesty requires the expulsion of these spurious witnesses from the text. The doctrine of the Trinity needs no such support, and could only be injured by it. See p. 136 sqq. and 192 sq.; also Tischendorf, and the notes of Alford, and Wordsworth *in loc.* I add a note from Dr. Hort (*Select Readings*, ii. 104): "There is no evidence for the inserted words in Greek, or in any language but Latin, before the fourteenth century, when they appear in a Greek work written in defence of the Roman communion, with clear marks of a translation from the Vulgate. For at least the first four centuries and a half Latin evidence is equally wanting. Tertullian and Cyprian use language which renders it morally certain that they would have quoted these words had they known them; Cyprian going so far as to assume a reference to the Trinity in the conclusion of verse 8 ('*et iterum de Patre et Filio et Spiritu Sancto scriptum est* Et tres unum sunt'), as he elsewhere finds '*sacramenta Trinitatis*' in other occurrences of the number three (*Dom. Orat.* 34), and being followed in his interpretation more explicitly by Augustin, Facundus, and others. But the evidence of the third century is not exclusively negative, for the treatise on Rebaptism contemporary with Cyprian quotes the whole passage simply thus (15: cf. 19), '*quia tres testimonium perhibent, spiritus et aqua et sanguis, et isti tres unum sunt.*' The silence of the controversial writings of Lucifer, Hilary, Ambrose, Hieronymus, Augustin, and others carries forward the adverse testimony of the Old Latin through the fourth into the fifth century; and in 449, shortly before the Council of Chalcedon, Leo supplies positive evidence to the same effect for the Roman text by quoting verses 4–8 without the inserted words in his epistle to Flavianus (*Ep.* xxviii. 5). They are absent from the Latin Vulgate, according to its oldest MSS., *am*, *fu* [Cod. Amiatinus at Florence, and Cod. Fuldensis at Fulda], and many others, as also from the (Vulgate) text of the Gallican (Luxeuil) Lectionary."

Rev. i. 8: "*the beginning and the ending*" (ἀρχὴ καὶ τέλος).

Supported by ℵ*, Vulg., Cop., and a few cursives; but absent in ℵ^{c}, A, B (Ap.), C, P, Syr., Aeth., Arm., Ambrose, Primasius, and most cursives. Inserted from ver. 17 and xxii. 13, as an explanation of "the Alpha and the Omega."

Rev. i. 11: "*I am Alpha . . . last: and*" (ἐγώ . . . καί).

Omitted by ℵ, A, B, C, Vulg., Cop., Syr., Aeth., Arm., and about fifty cursives; inserted from xxii. 13; comp. also i. 8 and 17.

The following list includes the more important remaining examples, and will well repay a critical examination: Matt. xv. 8; xx. 7, 22, 23; xxv. 13; xxvii. 35; xxviii. 9; Mark vi. 11; vii. 8; xiii. 14; xiv. 27, 70; Luke iv. 8, 18; v. 38; ix. 10; xi. 44, 54; xix. 45; xx. 23, 30; xxii. 64, 68; xxiv. 1; John i. 27; iii. 15; v. 16; vi. 11, 22, 51; x. 12, 13, 26; xi. 41; xvi. 16; xvii. 12; Acts ii. 30; iii. 11; vii. 37; x. 6, 21, 32; xv. 24; xviii. 21; xxi. 8, 22, 25; xxii. 9, 20, 30; xxiii. 9; xxiv. 26; xxvi. 30; Rom. ix. 28; xi. 6; xiii. 9; xiv. 6; xv. 24; 1 Cor. vi. 20; vii. 5; x. 28; Phil. iii. 16; Col. i. 2, 14; 1 Thess. i. 1; 1 Tim. iv. 12; vi. 5; Heb. vi. 10; vii. 21; xii. 20; 1 Pet. i. 22, 23; iii. 16; iv. 3, 14; 2 Pet. iii. 10; 1 John ii. 7; iv. 3; v. 13; Rev. ii. 9, 13; v. 14; xi. 1, 17; xiv. 5; xv. 2; xxi. 24.

II. Passages Omitted from Text, but Transferred to the Margin.

Matt. vi. 13. The doxology of the Lord's Prayer: "Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen.*"

See the authorities on p. 186 sq.

Luke i. 28: "*blessed art thou among women.*"

Inserted from ver. 42, where all authorities agree.

John v. 4, 5: "*waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.*"

A popular superstition, for which John should not be held responsible. The authorities for the interpolation vary, which always looks suspicious. See p. 187 sq. Even the conservative Dr. Scrivener thinks it "well-nigh impossible, in the face of evidence so ancient and varied, to regard it as a genuine portion of St. John's Gospel" (*Six Lectures*, etc., p. 158).

Acts viii. 37: "*And Philip . . . Son of God.*"

The baptismal confession of the eunuch inserted wholly or in part from old ecclesiastical usage. See p. 191.

III. DOUBTFUL SECTIONS RETAINED IN TEXT, BUT WITH MARGINAL NOTE, STATING THE FACTS IN EACH CASE.

Mark xvi. 9–20. The evidence for and against is given on p. 189 sq., in the critical apparatus of Tischendorf, Tregelles, and in the second volume of Westcott and Hort. On the conservative side, see Burgon and Scrivener.

John vii. 53–viii. 11.

The pericope of the woman taken in adultery. See the discussion, p. 189 sq.

According to the judgment of the best critics, these two important sections are additions to the original text from apostolic tradition.

IV. SUBSTITUTIONS.

Matt. x. 4 (and Mark iii. 18): "Simon the Cananæan" (Καναναῖος, from an Aramæan word meaning "Zealot;" compare Luke vi. 15; Acts i. 13), instead of "the *Canaanite*" (Κανανίτης).

None of the apostles belonged to the race of the Canaanites.

Matt. xix. 17: "Why askest thou me concerning that which is good? (*τί με ἐρωτᾷς περὶ τοῦ ἀγαϑοῦ;*) One there is who is good (*εἷς ἐστὶν ὁ ἀγαϑός*)."

O. V.: "Why callest thou me good? (*τί με λέγεις ἀγαϑόν;*) There is none good but one, *that is* God (*οὐδεὶς ἀγαϑός, εἰ μὴ εἷς, ο Θεός*)."

The old text is conformed to the parallel passages, Mark x. 18 and Luke xviii. 19, and is retained in margin. Dean Burgon recklessly calls the Revisers' reading an "absurd fabrication," and Canon Cook (p. 92) unjustly traces it to "doctrinal bias and Alexandrian subtlety;" but it is well supported by the oldest authorities, ℵ, B, D, L, Cur. Syr., Cop., Vulg., Orig. (who expressly vouches for the first clause), Euseb.; it is adopted by Tischendorf, Tregelles, Westcott and Hort, and even by Scrivener (*Six Lectures*, p. 130). It gives excellent sense, and sheds new light on the whole conversation with the rich young ruler, whether we assume that the ruler asked two questions and received two answers, or that Matthew gives this form to bring out the true sense. The ruler (from a purely humanitarian and moral standpoint) had asked Christ (ver. 16) "what good *thing*" he should do to have eternal life, and Christ directed him to the supreme source of all goodness, God himself, and thereby struck at the root of his besetting sin, the love of riches (ver. 22).

Mark i. 2: "As it is written in Isaiah the prophet (ἐν τῷ ʼΗσαΐᾳ τῷ προφήτῃ)."	O. V.: "As it is written in the *prophets* (ἐν τοῖς προφήταις)."

The old text is evidently a correction to suit the quotation (verses 2 and 3), which combines two prophetic passages, Mal. iii. 1 and Isa. xl. 3; but Mark mentions Isaiah as the older and more important of the two prophets, who struck the key-note to the later prophecy of Malachi. The revised text is amply supported (by ℵ, B, D, L, Δ, 33, Itala, Vulg., Cop., Pesh., Iren., Orig.), yet the Revisers put the *textus receptus* on the margin.

Mark iii. 29: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin (ἁμαρτήματος)."	O. V.: "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal *damnation* (judgment, κρίσεως)."

An important change, which sheds light on the sin against the Holy Spirit, and suggests the reason why it is unpardonable. It may culminate in an *act* of blasphemy, but it ends in a *state* of absolute hardening and final impenitence or perpetual persistence in sin. As long as sin continues, guilt and punishment continue; there can be no pardon without repentance and cessation from sin. Κρίσεως is supported by A, C^2, Syr.; ἁμαρτήματος by ℵ, B, L, Δ, Itala, Vulg. (Some MSS. read ἁμαρτίας, another early correction.)

Luke ii. 14. The angelic anthem. On this much-disputed passage (εὐδοκίας or εὐδοκία), see p. 195 sq. The old rendering, "*towards* men," is wrong. at all events (instead of "among men," ἐν ἀνθρώποις); but the Revised Version is not wholly satisfactory in rendering the genitive εὐδοκίας, "in whom he is well pleased." This periphrase destroys the terse brevity in the threefold parallelism of the Greek (δόξα corresponding to εἰρήνη, ἐν ὑψίστοις to ἐπὶ γῆς, and Θεῷ to ἐν ἀνθρώποις εὐδοκίας). "Among men of *his* [God's] good pleasure" would be shorter than the R. V., and more correct than the "*bonæ voluntatis*" (*men of good-will*) of the Vulgate; but the Revisers wished to conform to the rendering of the verb εὐδοκέω in Matt. iii. 17; xvii. 5.

John i. 18: "*God* only begotten" (μονογενὴς Θεός) was originally adopted by the Revisers in the text (as in Westcott and Hort), but afterwards relegated to the margin, and the common reading, "the only begotten *Son*" (ὁ μονογενὴς υἱός), retained in text (as in Tischendorf, and as suggested by the American Committee). The evidence is nearly equally balanced. See p. 194 sq., and the special discussions of Dr. Hort and Dr. Abbot there quoted.

Rom. v. 1: "let us have (*ἔχωμεν*) peace with God;" for "we have" (*ἔχομεν*). See p. 197.

1 Tim. iii. 16: "He who was manifested in the flesh;" for "*God* was manifest in the flesh."

On the difference of reading between *ὅς* and *ϑεός*, see p. 199 sqq., and an article by Dr. William H. Ward in the *Bibliotheca Sacra*, Andover, Mass., for Jan., 1865. The chief defender of *ϑεός* is Dean Burgon.

Rev. xvii. 8: "how that he (the beast) was, and is not, and shall come" (or "be present"); for "that was, and is not, and *yet is*."

A manifest improvement, *καὶ παρέσται* (ℵ, A, B, P, forty cursives), for *καίπερ ἔστιν*, which is an error of transcription, and makes nonsense.

V. Passages Gained by the Revision.

1 John ii. 23: "He that confesseth the Son hath the Father also" (*ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει*).

A very important passage, supplementing the preceding clause; lost in the Greek *textus receptus* by *homœoteleuton* (*ἔχει* stands at the end of each clause in verse 23); italicized in the A. V. (which inserted it from the Latin Vulgate, "*qui confitetur Filium, et Patrem habet*"); amply sustained by the best uncial MSS., and restored by Lachmann, Tischendorf, Tregelles, Westcott and Hort. See p. 183.

Acts iv. 27: "in this city" (*ἐν τῇ πόλει ταύτῃ*), sustained by ℵ, A, B, D, E, Vulg., Syr., Sah., Cop., Eus., Chrys., Iren. (Lat.), Tert., Lucif., Hil.

Acts viii. 10: "This man is that power [better, 'Power'] of God which is *called* (*καλουμένη*) Great." *καλουμένη* is important to characterize the boastful title as a self-designation of Simon the sorcerer, and rests on the authority of the oldest MSS. (ℵ, A, B, C), versions, and fathers (Iren., Orig.).

Acts xvi. 7: "The Spirit *of Jesus* suffered them not." *Ἰησοῦ* is well sustained and adopted by the best editors.

Acts xx. 4: "as far as Asia" (*ἄχρι τῆς Ἀσίας*). This is supported by many authorities, but not by ℵ and B, and omitted by Tisch. in his eighth edition.

Col. i. 6: "bearing fruit *and increasing*" (*καὶ αὐξανόμενον*), supported by ℵ, A, B, C, D, Ital., Vulg., Sah., Cop., Syr., etc.

1 Thess. iv. 1: "even as ye do walk" (*καϑως καὶ περιπατεῖτε*), supported by ℵ, A, B, D*, F, G, Ital., Vulg., many cursives, and versions. Internal as well as external evidence favors the addition.

James iv. 12: "and judge" after "lawgiver." The omission of **καὶ κριτής** is perhaps owing to *homœoteleuton* (see *νομοϑέτης*). Tischendorf and Westcott and Hort likewise retain it with ℵ, A, B, P, Syr., etc.

1 Pet. ii. 2: "that ye may grow thereby unto salvation" (*εἰς σωτηρίαν*). Abundantly sustained by ℵ, A, B, C, K, P, Vulg., Syr.

1 John iii. 1: "*and such we are*" (*καί ἐσμεν*). We are not only *called* (*κληϑῶμεν*), but we really *are* children of God.

ℵ, A, B, C, P, and many cursives have *καί ἐσμεν*, and the Vulg. *et sumus.*

Jude 25: "*before all time*" (*πρὸ παντὸς τοῦ αἰῶνος*). Well sustained by ℵ, A, B, C, L, Vulg., Syr.

Rev. i. 8: "God" after "the Lord."

All uncial MSS. of the Apoc. read *κύριος ὁ ϑεός*, "the Lord *God*," instead of *ὁ κύριος*.

Rev. iii. 2: "before my God" (*ἐνώπιον τοῦ Θεοῦ μου*), instead of "before God."

Rev. viii. 7: "and the third part of the earth was burnt up" (*καὶ τὸ τρίτον τῆς γῆς κατεκάη*).

This important clause dropped out from the repetition of *καὶ τὸ τρίτον*.

Rev. xiv. 1: "Having his [i. e. the Lamb's] name, and the name of his Father," instead of "having his Father's name." The words *αὐτοῦ καὶ τὸ ὄνομα* dropped out from *homœoteleuton* (*ὄνομα* twice), and have been restored with the best authorities.

Rev. xx. 14: "even the lake of fire" (*ἡ λίμνη τοῦ πυρός*).

The words lost in the *textus receptus* are sustained by ℵ, A, B (Ap.), P., Vulg. (best MSS.), Sah., Syr., Hippol., Andr., Areth., and many cursives.

SELECT LIST OF IMPROVED RENDERINGS.

Far more numerous than the textual changes are the corrections of errors, inaccuracies, and inconsistencies of the Authorized Version, which have been discussed in chap. vii. pp. 347–364. These improvements occur in almost every verse, although a superficial reader would hardly notice them. We must confine ourselves to a selection of various kinds.

Matthew.

Matt. i. 18: "When his mother Mary had been betrothed (*μνηστευϑείσης*) to Joseph;" for "*espoused* to Joseph."

The betrothal preceded the discovery, the espousal followed it; but after betrothal, unfaithfulness on the part of the woman was deemed adultery.

I. 20: "an angel of the Lord" (Gabriel; see Luke i. 26); instead of "*the* angel of the Lord."

One of the innumerable cases where the Authorized Version (under the influence of the Latin Vulgate, which has no article) disregards the article either by substituting the definite for the indefinite, or *vice versa.*

I. 22: "spoken by (*ὑπό*) the Lord through (*διά*) the prophet;" for "spoken *of* the Lord *by* the prophet."

Important distinction between the primary agency of God and the secondary or instrumental agency of man, in inspiration. The American Committee desired to carry this distinction through (see Appendix No. V.).

I. 23: "the virgin" (*ἡ παρϑένος*); for "*a* virgin."

The Virgin Mary is meant by the Evangelist, who so understands the prophecy of Immanuel in Isa. vii. 14. See note on Matt. i. 20. Mark also the stichometrical arrangement which has been adopted throughout (as first suggested by the American Committee) in the poetical quotations from the Old Testament, to indicate the metrical structure and the parallelism of Hebrew poetry. Much of the beauty of the Bible is lost to the common reader by the usual typography, which prints poetry like prose, and cuts up the prose into verses.

II. 2: "to worship him," with margin (Am. Com.).

Probably here in the sense of religious adoration; yet the American Committee is right in directing attention to the fact that the Greek verb *προσκυνέω* denotes an act of homage or worship (usually by kneeling or prostration), whether paid to man (as in Matt. xviii. 26; comp. Sept. in Gen. xlii. 6, Joseph's brethren kneeling before Joseph; xlviii. 12, Joseph before Jacob), or to God (as in iv. 10). The English verb "to worship" was formerly likewise used in a wider sense (as in the Anglican marriage service: "with my body I thee worship"), but is now confined to acts of divine adoration.

II. 6: "which [better 'who'] shall be shepherd of (*ὅστις ποιμανεῖ*) my people Israel;" for "that shall *rule* my people Israel."

The Greek includes both ruling and feeding.

II. 11: "And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him" (or more literally, "And coming into the house they saw . . ., and falling down they worshipped him," *καὶ ἐλϑόντες . . . εἶδον . . . καὶ πεσόντες προσεκύνησαν*); for "when they were come . . ., they saw . . ., and fell down . . ."

II. 16: "and slew all the male children" (τοὺς παῖδας); for "all the children."

The Authorized Version doubles the number of the slaughtered innocents and the cruelty of the act. The Geneva Version has "male children," and the Vulgate *pueros.* Herod had nothing to fear from the female children. In the same verse "borders" for "*coasts*," which is now confined to the seashore. This change is made throughout.

II. 17: "by [better 'through'] Jeremiah;" for "by *Jeremy*."

The Authorized Version varies—as in many other proper names—between Jeremiah, Jeremias, and Jeremy. This inconsistency is indefensible. The proper rule is: Hebrew spelling for Hebrew names, Greek spelling for Greek names, with few exceptions where usage has invariably fixed two forms (as *Jesus* and *Joshua*, *Mary* and *Miriam*, *James* and *Jacob*).

III. 3: "by Isaiah the prophet" (the order of the Greek); for "by the prophet *Esaias*."

Another variation of spelling: *Esaias* (Greek) and *Isaiah* (Hebrew). So *Elijah* and *Elias*. See ii. 17.

III. 4: "Now John himself" (αὐτὸς δὲ ὁ Ἰωάννης); for "And the same John."

III. 4: "his food" (τροφή); for "his *meat*."

"Food" is more comprehensive, but the English Revisers often retained "meat" where the American Revisers would have preferred "food." The Authorized Version has "food" about forty times in the Old Testament, but only four times in the New Testament, and "meat" about sixty times in the New Testament.

III. 6: "They were baptized in the river Jordan" (ἐν τῷ Ἰορδάνῃ ποταμῷ); for "in Jordan." ποταμῷ is added by Lach., Tisch., Treg., W. and H.

The Authorized Version, contrary to English (and Greek) usage, omits the article before the river Jordan. The English Revisers have restored it, except in the phrases "round about Jordan" and "beyond Jordan;" the American Revisers would have preferred the article all through. The question of baptism was scarcely raised in the American Committee. All agreed that it was best to retain the Greek word which has long since been naturalized in English (like so many other Hebrew and Greek words), and to leave the controversy about the mode (immersion, pouring, sprinkling) to exegesis and church history.

III. 7: "Ye offspring (γεννήματα) of vipers;" for "O *generation*."

III. 11: "with water," with marg. "Or, *in*."

The marginal rendering, being more literal (ἐν ὕδατι), should have been put in the text, as recommended by the American Committee (Appendix

No. IX.). So in the last clause of this verse. Luke differs from Matthew by using simply the dative (*ὕδατι*) of water-baptism; but when speaking of the baptism of the Spirit he likewise uses the preposition (*ἐν πνεύματι*, iii. 16; Acts i. 5; xi. 16).

III. 12: "threshing-floor" (*τὴν ἅλωνα*); for "floor."

The Eastern threshing-floor is meant, or the circular space on the farm where the grain is trodden out by oxen or horses. "Fan" (*τὸ πτύον*) should have been changed into "winnowing-shovel."

III. 13: "John would have hindered him;" for "John *forbade* him."

διεκώλυεν is here the imperfect of the attempt, as *ἐκάλουν*, Luke i. 59; *συνήλλασσεν*, Acts vii. 26; *ἐπόρθει*, Gal. i. 23.

III. 15: "Then he suffereth him" (*τότε ἀφίησιν αὐτόν*); for "then he suffered him."

III. 17. The rendering of this verse has been retained, except "out of the heavens" (*ἐκ τῶν οὐρανῶν*), for "from heaven." But the Committees labored long on the phrase *ἐν ᾧ εὐδόκησα* (Hebraizing construction, חָפֵץ בְּ), which means literally, "in whom I delighted," or "with whom I was (instead of *am*) well pleased." The aorist refers to some definite act in the past, when the Son assumed the office of Mediator and Saviour, and under this character became the object of the Father's delight. Comp. xii. 18 (from Isa. xlii. 1), where *εὐδόκησεν* is parallel with *ᾑρέτισα*; also xi. 27; John xvii. 24; Eph. i. 4.

IV. 21, 22, and often: "boat" (*πλοῖον*, *πλοιάριον*, used in the Gospels of small fishing-vessels on the lake of Galilee); for "ship."

IV. 24: "epileptic" (*σεληνιαζόμενοι*); for "*lunatic*" (moonstruck).

Epilepsy was traced to the influence of the moon, or of evil spirits. In the same verse the inaccurate rendering, "possessed with devils" (for *δαιμονιζόμενοι*) is retained, but with the marginal alternate "demoniacs," which ought to have been put into the text, since there is but one Devil, with a good many demons or evil spirits under his control. See American Appendix No. VIII. The word "lunatic" now denotes an insane person, which is not the meaning of *σεληνιαζόμενος*, notwithstanding the etymological correspondence.

V. 15: "Neither do men light a lamp (*λύχνον*) and put it under the bushel, but on the stand" (*λυχνίαν*); for "*candle*" and "*candlestick*."

The portable lamp supplied with oil was used by the Jews, and is still used in the East instead of the candle. The seven-armed candlestick in the temple was supplied with oil-lamps. "Lamp-stand" (Conant, Noyes, Davidson) would be better than "stand," though the preceding "lamp" prevents any ambiguity.

V. 21: "It was said to them of old time" (τοῖς ἀρχαίοις); instead of "*by* them." So also ver. 33.

VI. 2, 5: "They have received their reward;" for "they *have* their reward." The Greek is not ἔχουσι, but ἀπέχουσι, *i. e.*, they have received all the reward they sought from men, and need not expect any more.

VI. 9–13. The LORD'S PRAYER. No less than six changes. They have given by far the greatest offence, which might have been avoided if they had been put on the margin; but the Revisers sacrificed prudence and expediency to a conscientious sense of duty. The changes are as follows:

1. "As in heaven, so on earth;" for "*in earth, as it is in heaven.*" Required by the order of the Greek (ὡς ἐν οὐρανῷ, καὶ ἐπὶ γῆς), and by the direction of the petition from the divine will in heaven to its accomplishment on earth. The same order in the Old Version, Luke xi. 2 in text (in the Revised Version on the margin).

2. "Our daily bread" is retained in the text, but "our bread *for the coming day*" is put in the margin, as the correct rendering of the Greek. But we do not need to-morrow's bread "this day." I prefer the American margin, "*our needful bread.*" The derivation of the difficult ἐπιούσιος (either from ἐπιέναι through ἐπιών, ἐπιοῦσα, or from ἐπεῖναι, as a compound of ἐπὶ and οὐσία) is elaborately discussed by Lightfoot in the Appendix to his work on *Revision*, p. 195–242. Meyer, *in loc.*, like Fritzsche and Lightfoot, derives the word from ἐπιέναι, "to-morrow's bread," and objects to the derivation from ἐπεῖναι that it would require ἐπούσιος. But this is refuted by such examples as ἐπίορκος (connected with ἐπιορκέω), ἐπιεικής, ἐπίουρος, ἐπιόγδοος. Dr. Weiss, in the seventh edition of Meyer's *Matthew* (1883), dissents from him, and explains: "the bread which belongs to our daily need," thus sustaining the American margin. Origen, Chrysostom, Tholuck, Ewald, Bleek, Keim, and Holtzmann adopt substantially the same view.

3. "As we also have forgiven [literally, we forgave] our debtors;" for "as we *forgive* our debtors." There is here a difference of reading, ἀφήκαμεν or ἀφίεμεν. The aorist implies that we must have forgiven our debtors before we can consistently ask forgiveness from God. In the parallel passage, Luke xi. 3, all authorities read the present tense, "We forgive," which gives as good sense, and implies simultaneous or habitual forgiveness to our neighbor.[1]

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[1] Meyer and Weiss defend ἀφήκαμεν: "*Jesus setzt mit Recht voraus, dass der Gläubige, welcher Gott um Schuldenerlass bittet, bereits denen verziehen habe* (*Sir. xxviii.* 2; *Mark xi.* 25), *welche sich an ihm verschuldet*

4. "Bring us not into temptation;" for "*lead* us not" (Vulgate, *ne nos inducas*, etc.). So also in Luke xi. 4. The former verb better expresses εἰσενέγκῃς (from εἰσφέρω), and may refer here more to outward circumstances; while "*lead*" (which would require εἰσαγάγῃς, from εἰσάγω) is a stronger word, and implies action on the consenting will. The slight change relieves the petition of a difficulty which is often felt, and is apt to lead into error. God cannot directly and inwardly (through our will) tempt us (Jas. i. 13)—*i. e.*, solicit us to sin—but he may permit us to get into tempting positions which are under the control of his providence.[1] εἰσφέρω is, with this exception, and in Luke xi. 4, always in the Authorized Version rendered *to bring in* (with εἰς, *to bring into*, or *to*), Luke v. 18, 19; xii. 11; Acts xvii. 20; 1 Tim. vi. 7; Heb. xiii. 11. The Revised Version carries the same rendering through all the passages, and uses "*lead*" for ἄγω (Rom. ii. 4), or ἀπάγω (Matt. vii. 13, 14); but it is inconsistent in rendering εἰσάγω (with and without εἰς) like εἰσφέρω, *to bring* (Luke ii. 27; xiv. 21; John xvii. 16; Acts vii. 45; xxi. 28, 29, 37; Heb. i. 6), instead of *to lead, to lead into* (as in Acts ix. 8).

5. "Deliver us from the evil *one*" (*i. e.*, Satan, the great tempter), with margin, "Or, *evil;*" for "from *evil*." This is the most serious and most unpopular change in the whole book. It is especially offensive to those who are disposed to deny the existence of a personal devil (although no one can deny the existence of many devils in human shape[2]). But Canon Cook, also, in the name of high Anglican orthodoxy, strongly protests against the innovation.[3] The Greek (τοῦ πονηροῦ and ρύεσϑαι with ἀπό)

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haben, und giebt dem Beter dadurch Anlass zur Selbstprüfung, ob er das auch gethan und sich dadurch als ein rechtes Gotteskind bewährt habe, wie es allein dies Gebet sprechen kann."

[1] Meyer and Weiss, *in loc.*: "*Gott führt in Versuchung, in so fern die versuchlichen, d. i. die zur Sünde Anlass gebenden Lagen und Umstände durch ihn, vermöge seiner Regierung hergestellt werden, und es also von Gott geschieht und er es macht* (1 *Kor. x.* 13), *wenn der Mensch in solche Seelengefahren geräth. . . . So löst sich zugleich der scheinbare Widerspruch mit Jak.* i. 13, *wo von der subjectiven, inneren Versuchung die Rede ist, deren wirkendes Princip nicht Gott, sondern die eigene Begierde ist. In letzterer liegt auch beim Gläubigen vermöge seiner* σάρξ (*xxvi.* 41; *Gal. v.* 17) *die grosse sittliche Gefahr, welche dieses Gebet immer wieder nothwendig macht.*"

[2] As Goethe admirably says of the Rationalists:

"*Den Bösen sind sie los,*
Die Bösen sind geblieben."

[3] He speaks of "the extreme surprise and grief" which this change has

admits of both the masculine and the neuter rendering; and hence the Revisers retain the old as an alternative in the margin. The case involves the following points:

(*a*) In nearly all the passages *ὁ πονηρός*, as a noun, designates Satan, who is emphatically the Evil One, the Wicked One—namely, Matt. xiii. 19, 38; Eph. vi. 16; 1 John ii. 13, 14; iii. 12; v. 18, 19 (probably also Matt. v. 37; John xvii. 15; 2 Thess. iii. 3); while *τὸ πονηρόν*, as a noun, occurs only twice in the New Testament—Luke vi. 45 and Rom. xii. 9. In Matt. v. 39 *ὁ πονηρός* is used of an evil man.

(*b*) The preposition *ἀπό* with the verb *ῥύεσθαι* more naturally suggests a person, the preposition *ἐκ* a danger, but not necessarily.[1]

(*c*) The close connection of "not" and "but" (*μή . . . ἀλλά*) favors the masculine rendering. And this is strengthened by the fact that Christ shortly before came out of the mysterious conflict with his great antagonist. Hence there is great force in the petition in this sense, "Bring us not into temptation, but deliver us from *the Tempter*," i. e. from the power of him who is the author of all sin and misery in the world. Several fathers remark that Luke omits the last petition because it is practically included in the former.

(*d*) All the Greek fathers (Origen, Chrysostom, etc.), and most of the Reformed or Calvinistic commentators (from Beza to Ebrard), support the masculine rendering;[2] while the post-Nicene Latin Church, under the lead of Augustin (*a malo*),[3] and the Lutheran Church, under the lead of Luther, favor the neutral rendering. The Heidelberg Catechism (Re-

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caused to him and will cause to "millions of devout and trustful hearts." To which Bishop Lightfoot aptly replies that the cause of truth is more sacred even than the sentiments of our fellow-Christians. "If translators are not truthful, they are nothing at all."

[1] *ῥύεσθαι* occurs seventeen times in the New Testament with *ἀπό* and *ἐκ*. Lightfoot lays no stress on the preposition.

[2] Lightfoot says (in "The Guardian" for Sept. 21, 1881): "Among Greek writers there is, so far as I have observed, absolute unanimity on this point. They do not betray the slightest suspicion that any other interpretation is possible." Then he quotes from the Clementine Homilies, Origen, Dionysius of Alexandria, Cyril of Jerusalem, Gregory Nyssen, Didymus of Alexandria, Chrysostom, and Isidore of Pelusium.

[3] Tertullian and Cyprian, however, used *malus* of the Evil One, and so, according to Lightfoot, understood the Lord's Prayer. But Canon Cook claims Cyprian on the other side, and not without reason (*Second Letter*, p. 87 sq.).

formed) translates *vom Bösen;* Luther, in his Bible and Small Catechism, *vom Uebel*, but in his Large Catechism he refers the word to "the evil one, or the malicious one," so that "the entire substance of all our prayer should be directed against our chief enemy" (Expos. of the Seventh Petition).

(*e*) The testimony of ancient versions and liturgies is prevailingly for the masculine rendering, as Lightfoot has shown.

(*f*) Modern commentators are divided; the most exacting philological exegetes (Fritzsche, Meyer, also Keim and Hilgenfeld) prefer the masculine rendering, and Meyer urges that it better suits "the concrete conception of the New Testament" (referring to ten passages); but Tholuck, Olshausen, Bleek, Ewald, Keil, and Weiss (in the seventh edition of Meyer on *Matthew*) are on the other side.

(*g*) In any case, τοῦ πονηροῦ here refers to moral, not physical, evil, although the latter is a consequence of the former. Comp. the contrast between τὸ πονηρόν and τὸ ἀγαϑόν in Rom. xii. 9, where both versions render "Abhor that which is evil; cleave to that which is good."

6. The doxology. Here the Revisers are undoubtedly right in relegating it to the margin. The entire silence about it in the earliest patristic expositions of the Lord's Prayer, by Tertullian, Cyprian, and Origen, is alone conclusive against its being a part of the original text, and far outweighs the authority of Chrysostom, who lived two hundred years later. It is, no doubt, a liturgical insertion (from 1 Chron. xxix. 11, where nearly the same doxology is found). Its omission in the most ancient authorities, including the Latin versions, is inexplicable otherwise. The Saviour did not so much intend to enjoin a complete formula of prayer as to suggest the essential topics, and to teach us the right spirit of all prayer, whether free or liturgical.

The changes in the Lord's Prayer have been fully discussed between Canon Cook and Bishop Lightfoot. See above, p. 378. The former is totally opposed to all changes, especially the omission of the doxology. In his last book on *The Revised Version* he again opposes it, but makes the wrong statement that the reference of the last petition to Satan is "opposed by all the churches of Western Christendom" (p. 61), ignoring the fact that the German and the Dutch Reformed churches, which hold to the Heidelberg Catechism, belong to Western Christendom. The Dutch *Bijbel* translates, "*verlos ons van den booze*" (from the *evil one*), in agreement with the Heidelberg Catechism in the German original (*vom Bösen*). It is not likely that the Revision will change the habits of the people. The Episcopalians use the prayer in two forms, with and without the doxology, and still adhere to the older version: "Forgive us our trespasses as we forgive them that trespass against us" (instead of, "Forgive us our debts, as we forgive our debtors"), and the double "ever" at the close, contrary to King James's Version.

VI. 25: "Be not anxious for your life" (μὴ μεριμνᾶτε); for "take *no thought*." So also ver. 34.

Removal of an archaic phrase which now reads like an exhortation to improvidence. Shakespeare and Bacon use "thought" in the sense of anxiety, melancholy: *e. g.*, "to die of thought," "sicklied o'er with the pale cast of thought."

IX. 17: "wine-skins" (ἀσκοί); for "*bottles*."

In Egypt and Palestine wine and water are put into bottles made of the skin of an animal taken off whole, and carriers of such skin-bottles are still constantly seen in the streets of Cairo and Jerusalem.

XI. 23: "Hades," for "hell," and so in nine other passages where the word occurs in the New Testament—Matt. xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14.

Restoration of an important distinction between *Hades* (or *Sheol*)—*i. e.*, the realm of the dead, the spirit-world—and *Hell* (or *Gehenna*, also once *Tartarus*, 2 Pet. ii. 4)—*i. e.*, the state and place of future punishment (in twelve passages). The American Committee insisted upon this change from the beginning, but the English Committee resisted it till they reached the passages in Revelation.

XIV. 8: "She [the daughter of Herodias] being put forward [or, urged on, impelled, προβιβασϑεῖσα from προβιβάζω] by her mother;" instead of "being *before instructed*" (from the Vulgate, *præmonita*).

XV. 27: "Yea, Lord, for even (καὶ γάρ) the dogs eat of the crumbs which fall from their master's table;" instead of "Truth, Lord: *yet* the dogs," etc. The woman put in her plea on the very ground of the Lord's words. Not as one of the children, but as an humble dependant, she asked only the crumbs.

XVI. 13: "Who do men say that the Son of man is?" for "*whom*," etc. An error of grammar.

XVI. 26: "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" instead of "lose his own *soul* . . . for his *soul*." So also Mark viii. 36, 37.

The Greek ψυχή means both *life* and *soul*, but consistency with ver. 25, where the Authorized Version itself translates *life*, requires the same rendering in ver. 26. The difference in the text is between the lower physical or temporal life and the higher spiritual or eternal life, and the warning is against sacrificing the latter to the former. There is indeed a fearful sense in which one may lose his soul; but the usual inferences based upon this phrase are just as applicable to life in its higher sense (life eternal).

XXI. 41: "He will miserably destroy those miserable men;" for "miserably destroy those *wicked* men."

The Greek κακοὺς κακῶς (=*pessimos pessime*) ἀπολέσει is a paronomasia of purest Greek, and brings out the agreement of character with the punishment. Compare the English phrase, "Evil be to him that evil thinks." It might also be rendered, "These wretches will he wretchedly destroy."

XXIII. 24: "Strain out the gnat, and swallow the camel;" for "strain *at* a gnat."

A typographical error which became stereotyped. The older English versions have "out." A proverbial sentence for pedantic scrupulosity in trifles. The Jews were in the habit of filtering wine and other beverages to avoid swallowing a small insect pronounced unclean by the law. So the Buddhists to-day.

XXV. 8: "Our lamps are going out" (the present, σβέννυνται); for "are *gone* out."

The flax was still smoking, as is apparent from the virgins trimming the wick (ver. 7).

XXV. 46: "Eternal punishment;" for "*everlasting*."

The same word, αἰώνιος, is used in both clauses, and the variation of the Authorized Version in the same verse creates a false distinction.

XXVI. 28: "This is my blood of the [new] covenant;" for "*testament*."

So also in all other passages where διαϑήκη (=בְּרִית) occurs, except Heb. ix. 16, 17, where the meaning is disputed. The English Revisers retained "testament" in the margin, but the American Committee objected to this alternative except in Heb. ix. 15–17. The error came from the Vulgate, and has affected the designation of the two parts of the Bible, which has become stereotyped in all modern languages beyond the power of change, although *Old Testament* (as implying the death of the testator) is a misnomer.

XXVIII. 19: "Baptizing them into (εἰς) the name of the Father, and of the Son, and of the Holy Ghost;" for "*in* the name" (from the Vulgate, *in nomine*).

Compare Gal. iii. 27 (baptized into Christ); 1 Cor. x. 2 (into Moses);

Acts viii. 16 (into the name); 1 Cor. i. 13 (into the name). The Greek preposition εἰς denotes motion and direction. Baptism is an introduction into the covenant and communion with the triune God. "To be baptized into that name was to be consigned to the loving, redeeming, sanctifying power of the Father, Son, and Holy Ghost."—Humphry (p. 68).

Luke.

II. 2: "This was the first enrolment (ἀπογραφὴ πρώτη) made when Quirinius was governor of Syria;" for "this taxing was *first*" (which would require πρῶτον) "made when Cyrenius," etc.

Luke distinguishes this enrolment from another which took place ten years afterwards under the same governor, Acts v. 37. The chronological difficulty ought not to affect the translation.

II. 49: "In my Father's house;" for "*business*."

The Greek (ἐν τοῖς τοῦ, literally, *in the things of*) admits of both versions, but the Revised Version is more probable in the context; for the parents sought him in a place. See the reasons which influenced the Revisers in Humphry's *Commentary*, p. 98.

III. 23: "Jesus himself, when he began *to teach*, was about thirty years of age;" instead of "Jesus himself *began to be about* thirty years of age."

VII. 2: "At the point of death" (ἤμελλε τελευτᾷν); for "*ready to die*," which, in the sense here used, is an archaism. In the modern sense of the term, we should always be ready to die, in health as well as sickness. "Readiness is all" (Shakespeare).

XXIII. 15: "Nothing worthy of death hath been done by him [Jesus];" for "done *unto* him."

The Greek is ambiguous (πεπραγμένον αὐτῷ), but the context leaves no doubt as to the meaning of Pilate.

John.

V. 35: "He [John the Baptist] was the lamp (ὁ λύχνος) that burneth and shineth;" instead of the "*light*."

Christ was the self-luminous light (τὸ φῶς, *lux*); John the Baptist was a lamp lighted and supplied with oil for the purpose of bearing witness to the light. Compare John i. 8.

V. 39: "Ye search the Scriptures," for "Search the Scriptures."

The Greek ἐρευνᾶτε admits of both translations, but the context (especially the ὅτι, the emphatic ὑμεῖς, the position of ἐν αὐταῖς, and the contrast expressed in καὶ οὐ θέλετε) decidedly favors the indicative rather than the imperative rendering. The Jews really did search the Scriptures very diligently, though slavishly, pedantically, and superstitiously; it was their boast and pride, and they used this very word (compare vii. 52, where they tell Nicodemus, "Search [ἐρεύνησον] and see," etc.); but they studied the letter only and missed the spirit, and do so to this day. Christ turns the tables against them, saying: "Ye do [indeed] search the Scriptures [τὰς γραφάς, not τὸν λόγον τοῦ ϑεοῦ], because ye think that in them [not through them, as a mere means] ye have eternal life; and these are they which bear witness of me; and [yet] ye will not come to Me [who am the Life and Light of the Scriptures], that ye may have [that eternal] life." The contrast brings out the inconsistency and hypocrisy of the Pharisees. The two interpretations are fully discussed in my edition of Lange on *John*, p. 194 sq. See also Beza, Bengel, Godet, Meyer, Weiss (sixth edition of Meyer), Luthardt (in his new edition), Westcott, Milligan and Moulton, who all take the verb in the indicative sense. The English Revisers give the imperative rendering (supported by Chrysostom, Augustin, Luther, Tholuck, Hengstenberg, Ewald, Alford) the benefit of the margin.

VIII. 58: "Before Abraham was born (γενέσϑαι), I am" (εἰμί); for "before Abraham *was*, I am."

This correction is only made in the margin, but ought to have been put into the text. There is an important distinction between γενέσϑαι, which signifies *temporal* or *created* existence, beginning in time and presupposing previous non-existence, and εἶναι, which expresses here, in the present tense, the *eternal*, *uncreated* existence of the Divine Logos. The same distinction is observed in the prologue of John, where ἦν is applied to the Logos, ver. 1, while ἐγένετο is used of the genesis of the world, ver. 3, the birth of John the Baptist, ver. 6, and the incarnation of the Logos, ver. 14.

X. 16: "They shall become (γενήσονται) one flock (ποίμνη), one shepherd;" instead of "There shall be one *fold*" (which would require αὐλή, occurring in the same verse) "*and* one shepherd."

There may be, and there are, many folds (denominations and church organizations) for the one flock under the one shepherd. The error of the Authorized Version, derived from the Vulgate (*ovile*), is mischievous, and has often been used in favor of an outward visible unity culminating in the pope. Dr. Westcott says (*Commentary*, in loc.): "The translation 'fold' for 'flock' has been most disastrous in idea and influence. The obliteration of this essential distinction has served in no small degree to confirm and extend the false claims of the Roman See. It would perhaps be impossible for any correction now to do away with the effects which a *translation undeniably false* has produced on ecclesiastical ideas."

XIII. 2: "During supper" (or, "as supper was beginning," δείπνου γινομένου), for "Supper being *ended*" (which is inconsistent with ver. 26, where the meal is still going on). The δεῖπνον was the principal meal of the ancients, and corresponds to our late dinner.

XIV. 16: "Comforter," used here, ver. 26, xv. 26, and xvi. 7 of the Holy Spirit, was retained, but with a marginal note. It is an inadequate rendering of παράκλητος, which means *advocate*, *helper*, *intercessor*, *counsellor*. It is passive, one called to aid (*advocatus*), not active (παρακλήτωρ); but after long deliberation the Revisers retained the dear old word which expresses one important function of the Spirit. In 1 John ii. 1, where it is used of Christ, the Revisers retained *Advocate* in the text, with *Comforter* in the margin. Rather inconsistent. It would be better to use *Advocate* all through, with *Paraclete* in the margin. See the long discussion in Lange on *John* xiv. 16 (English edition, p. 440 sq.), and Lightfoot on *Revision* (p. 50 sqq., in favor of *Advocate*).

XVI. 8: "Convict;" for "*reprove*."

The verb ἐλέγχειν implies both a *convincing* unto salvation and a *convicting* unto condemnation.

ACTS.

II. 3: "And there appeared unto them tongues parting asunder" (or, dividing, distributing themselves, διαμεριζόμεναι), "like as of fire;" for "*cloven* tongues" (from Tyndale, giving the wrong idea that each tongue was forked).

II. 31: "neither was he left in Hades" (or, abandoned unto Hades, οὔτε ἐνκατελείφϑη εἰς ᾅδου, the realm of the dead, the abode of departed spirits); instead of "his soul was not left in *hell*." So also ver. 27.

Christ was certainly in the realm of the dead, and in *Paradise* between his death and resurrection, as we know from his own lips, Luke xxiii. 43 ("*To-day* shalt thou be with me in Paradise"); but we do not know whether he was in hell. The wording of the clause in the Apostles' Creed, according to its original meaning, ought to be corrected, "Descended into *Hades*." The omission of "his soul" is due to a change of reading; ἡ ψυχὴ αὐτοῦ of the *textus receptus* is not supported by any of the oldest authorities, and was probably inserted in contrast to ἡ σὰρξ αὐτοῦ.

II. 47: "The Lord added to them day by day those that were being saved" (in the process of salvation, or, with American Committee, "were saved"); instead of "*such as should be* saved."

The false rendering of the present participle, τοὺς σωζομένους, as indicating a class of persons predestinated for salvation, has been traced to a Calvinistic bias of the Authorized Version and the influence of Beza, but it is derived from Tyndale and other versions. The same word is used in 1 Cor. i. 18, and contrasted with *ἀπολλύμενοι*, "those that are perishing."

III. 19, 20: "that so (*ὅπως*) there may come (*ἔλθωσι*) seasons of refreshing from the presence of the Lord, and that he may send (*ἀποστείλῃ*) the Christ (*τὸν Χρ.*), who hath been appointed (*προκεχειρισμένον*) for you;" instead of "*when* the times of refreshing shall come. . . . And he *shall* send Jesus Christ which before was *preached* (*προκεκηρυγμένον*) unto you."

Both verbs depend upon *ὅπως*, which never means *when*. The Authorized Version and older English versions were misled by the Vulgate (*ut cum venerint*). The season of refreshing refers to the second coming of the Messiah.

III. 21: "Until the times of restoration of all things;" for "*restitution*" (from the Vulgate).

The word *ἀποκατάστασις* refers to the general renovation of the world at the glorious coming of the Messiah. Compare Matt. xvii. 11 (*ἀποκαταστήσει πάντα*), and xix. 28 (*ἐν τῇ παλινγενεσίᾳ*).

XII. 4: "Passover;" for "Easter."

The Jewish festival is meant. Easter is of mediæval Germanic origin, but was regarded as the precise equivalent for Passover. Luther made the same mistake (*Ostern*), and the German Revisers did not correct it.

XVII. 22: "Ye are somewhat superstitious" (margin, "Or, religious"); for "ye are *too* superstitious" (from Tyndale).

Paul was too much of a gentleman and had too much good sense to begin his address to the Athenian philosophers with an insult rather than a *captatio benevolentiæ*. *δεισιδαιμονέστεροι* (the comparative of *δεισιδαίμων*, literally, "demon-dreading," but almost equivalent to our "God-fearing"), is ambiguous, but is no doubt used here in a good sense to designate the scrupulous religiosity of the Athenians in erecting an altar for an unknown god, lest they might neglect one. The American suggestion is still better, "very religious." We might say "over-religious," for the comparative intensifies rather than weakens ("somewhat") the idea. In the same address, "What (*ὅ*) ye worship in ignorance" (unknowingly, *ἀγνοοῦντες*), for "whom (*ὅν*) ye *ignorantly* worship." Compare John iv. 22: "Ye (Samaritans) worship that which ye know not."

XX. 28: "Bishops" (*ἐπισκόπους*), for "*overseers*."

This important change (ignored by Humphry) is required by consistency with the uniform rendering of the word in Philippians and the Pastoral Epistles, and by the undoubted fact that bishops (overseers) and presbyters (elders) in the apostolic age were identical. The same officers at Ephesus, who are here called *ἐπίσκοποι*, are in ver. 17 called *πρεσβύτεροι*. The change was strongly urged by the American Committee upon the English Revisers.

XXI. 15: "We took up our baggage;" instead of "carriages," which formerly had the passive sense, "the thing carried."

XXVI. 28: "With but little persuasion (*ἐν ὀλίγῳ*) thou wouldest fain make me a Christian."

The Authorized Version, "*Almost* [from the Geneva Version and Beza's *propemodum*] thou persuadest me to be a Christian," gives very good sense, and has furnished the text for many excellent sermons; but is against the Greek, both classic and Hellenistic, though supported by Chrysostom, Luther (*es fehlet nicht viel*), and Grotius. "Almost" would require *παρ' ὀλίγον* or *ὀλίγου*. It assumes, moreover, that Agrippa, a most frivolous character, was in earnest and on the very point of conversion, which is contradicted by his later history. The phrase *ἐν ὀλίγῳ* means "in a little," and this may be understood either in a temporal sense, "in a short time," or in a quantitative sense, "in a few words" (as Eph. iii. 3). The former is preferred by Neander, De Wette, Hackett, and is suggested by the American Committee as a marginal alternative; the latter is the interpretation of Meyer ("*mit wenigem überredest du mich ein Christ zu werden*"), Lechler (in Lange), Wendt, Plumptre, etc., and corresponds better to the quantitative *ἐν μεγάλῳ* in Paul's answer (adopted by Lachmann, Tischendorf, Westcott and Hort, and English Revisers, instead of *ἐν πολλῷ*). The periphrastic rendering, "with little *persuasion*" (or "*effort*"), is not quite satisfactory, but it is extremely difficult to translate the terse and sententious Greek. Agrippa spoke ironically, or perhaps in playful courtesy; at all events evasively.

The change in ver. 28 requires a corresponding change in Paul's answer, ver. 29: "whether with little or with much" (*καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ*), for "*almost and altogether*" (also from the Geneva Version). The Revised Version requires the supply of the word *persuasion*. The American Committee suggests in the margin, "Or, *both in little and in great, i. e.*, in all respects." The exquisite courtesy of Paul's answer is obvious whether Agrippa was in earnest or not, and all the more striking if he was not.

Romans.

I. 18: "Who hold down [or better, "hinder," *κατεχόντων*] the truth in unrighteousness;" instead of "*hold*."

The preposition κατά in the verb has the sense of suppressing, not of holding fast; compare Luke iv. 42; 2 Thess. ii. 6.

III. 25: "Because of the passing over [or, prætermission, διὰ τὴν πάρεσιν, from παρίημι, to let pass] of sins done aforetime;" instead of "for the *remission* of sins that are passed." Compare Acts xvii. 30; Heb. ix. 15.

The prætermission (πάρεσις) of sins is an act of God's long-suffering or forbearance (ἀνοχή), remission (ἄφεσις) an act of God's mercy (χάρις); the former is a postponement, the latter a granting, of pardon. The Vulgate, Luther, and Beza confounded the two.

V. 12: "For that all sinned;" instead of "*have* sinned."

The aorist (ἥμαρτον) points to a *definite act* in the past, whether this be the potential fall of all men in Adam, or the actual fall of each descendant. The Revisers ought to have made the same correction in iii. 23.

V. 15: "But not as the trespass (τὸ παράπτωμα), so also *is* the free gift (τὸ χάρισμα). For if by the trespass of the one (τοῦ ἑνός) the many died (οἱ πολλοὶ ἀπέϑανον), much more did the grace of God, and the gift by the grace of the one man (τοῦ ἑνὸσ ἀνϑρ.), Jesus Christ, abound unto the 16 many (εἰς τοὺς πολλούς).	V. 15: "But not as the offence, so also is the free gift: for if through the offence of one many be dead: much more the grace of God, and the gift by grace, *which is* by one man Jesus Christ, hath abounded unto many.
And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many 17 trespasses unto justification.	16. And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification.
For if, by the trespass of the one (τοῦ ἑνός), death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* 18 Jesus Christ.	17. For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.
So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness (δι' ἑνὸς δικαιώματος) *the free gift came* unto all men	18. Therefore as by the offence of one *judgment* came upon all men to condemnation: even so by the righteousness of one *the free gift* came upon all men unto justification of life.

19 to justification of life. For as through the one man's disobedience the many (οἱ πολλοί) were made sinners, even so through the obedience of the one shall the many (οἱ πολλοί) be made righteous."	19. For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous."

The important improvements here are apparent at once to every reader of the Greek. The chief defect of the Authorized Version is the omission of the *definite* article before "many," whereby a false distinction is created between *many* and *few*, instead of the real distinction between *the many—i. e., all* (= πάντες, compare ver. 18 and 1 Cor. xv. 22) and *the one* (ὁ εἷς). The whole force of Paul's argument is weakened, and a narrow particularism substituted for a grand universalism. For in this wonderful section (verses 12–21), which may be called a grand outline of a philosophy of history, Paul draws a bold parallel between the first and the second Adam, between the universal reign of sin and death introduced by the one and the universal reign of righteousness and life brought to light by the other; and he emphasizes by the repeated "much more" (πολλῷ μᾶλλον, a dynamic *plus*) the greater efficacy or more abundant power of the second Adam, whose gain far exceeds the loss. The same parallel is brought out more briefly in 1 Cor. xv. 22: "As in Adam all (πάντες) die, so also in Christ shall all (πάντες) be made alive." Paul does not indeed teach an *actual* salvation of all men—for that depends on moral conditions, the free consent of the individual, and is a matter of the future known to God—but he does teach here a universalism of divine *intention* and divine *provision* for salvation, or the *inherent* power and *intrinsic* sufficiency of Christ's atonement to save all sinners. All men *may* be saved, God *wills* all men to be saved, Christ is abundantly *able* to save all, but only those will be saved who accept Christ's salvation by a living faith. See Lange on *Romans*, p. 171 sqq., where these questions are fully discussed. Lightfoot (on *Revision*, p. 97) quotes a good remark from Bentley, who pleads for the correct rendering, and says: "By this accurate version some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented. Our English readers had then seen, what several of the fathers saw and testified, that οἱ πολλοί, *the many*, in an antithesis to *the one*, are equivalent to πάντες, *all*, in ver. 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of *the one*."

In several other places the omission of the article by the Authorized Version before πολλοί changes the sense materially—*e. g.*, Matt. xxiv. 12· 1 Cor. ix. 4.

VI. 2: "We who died (ἀπεϑάνομεν) to sin, how shall we any longer live therein;" for "How shall we that *are dead* to sin," etc.

The apostle refers to a definite act in the past, namely, that critical turning-point of the conversion and baptism (verses 3 and 4) when the Christians renounced sin and consecrated themselves to God. The Authorized Version substitutes a *state* for an *act*, and makes the question superfluous. The same neglect of the aorist in ver. 4 (συνετάφημεν), 6 (συνεσταυρώϑη), 7 (ἀποϑανών), 8 (ἀπεϑάνομεν); also vii. 6; 2 Cor. v. 14; Col. ii. 20; iii. 1, 3.

VI. 5: "If we have become united with *him* by the likeness of his death;" for "have been *planted together*."

The Authorized Version, following the Vulgate (*complantati*), mistook the etymology of σύμφυτοι, literally *grown together*, which comes from φύω, *to grow*, not from φυτεύω, *to plant*. Compare Heb. xii. 15 (ῥίζα **πικρίας φύουσα**, a root of bitterness springing up).

VI. 17: "To that form [or, pattern] of teaching whereunto ye were delivered" (εἰς ὃν παρεδόϑητε τύπον διδαχῆς); for "form of doctrine *which was delivered* unto you."

The Apostolic teaching is represented as a mould or pattern after which the Christians were to be fashioned. Beza: "*Hoc dicendi genus magnam quandam emphasin habere videtur. Ita enim significatur evangelicam doctrinam quasi instar typi cuiusdam esse, cui veluti immittamur, ut eius figuræ conformemur, et totam istam transformationem aliunde venire.*"

XII. 2: "Be not fashioned (συσχηματίζεσϑε) according to this world; but be ye transformed (μεταμορφοῦσϑε) by the renewing of your mind;" for "be not *conformed* . . . but be ye *transformed*."

The Authorized Version is an attempt to improve upon the original by introducing a beautiful play on words, but at the sacrifice of accuracy and the special adaptation of the first verb to the changing and transitory fashion (σχῆμα) of this world. Compare 1 Cor. vii. 31 (**παράγει τὸ σχῆμα τοῦ κόσμου τούτου**).

XIII. 2: "They that withstand shall receive to themselves judgment" (κρῖμα); for "They that resist, shall . . . *damnation*."

According to the usual sense of damnation, the Authorized Version would send to hell all rebels to any existing political government (ἐξουσία), however bad, and the passage has often been abused by tyrants, who never look at the other apostolic precept that "we must obey God rather than men" (Acts v. 29). Paul, of course, has reference only to temporal punishment by the civil power. The Authorized Version uses *damnation* (eleven times), *damned* (three times), *damnable* (once, 2 Pet. ii. 1), for *judg-*

ment, condemnation, etc. Compare Rom. xiv. 23; 1 Cor. xi. 29; 1 Tim. v. 12; Mark xii. 40; Luke xx. 47. In the Revised Version these words never occur, but are replaced by *condemnation, judgment, condemned, judged, destructive* (2 Pet. ii. 1).

Corinthians.

1 Cor. iv. 4: "I know nothing against myself" (ἐμαυτῷ σύνοιδα); for "*by myself.*" A misleading archaism.

XI. 29: "He that eateth and drinketh [unworthily, compare ver. 27], eateth and drinketh judgment (κρῖμα) unto himself, if he discern (Gr. *discriminate*) not the body;" for "*damnation.*"

The same mischievous archaism as Rom. xiii. 2 and in other passages. The apostle does not mean to damn every unworthy communicant, but to warn them of temporal judgments and punishments, such as divers diseases (see ver. 30).

XIII. In this wonderful chapter, "love" (ἀγάπη) has been substituted for "*charity*" (from the Latin *caritas*), to the great offence of multitudes of Bible readers. The change was absolutely required by the restricted sense which "charity" has assumed (*i. e.*, active benevolence towards the needy and suffering), and which is inapplicable to the *ever-enduring* character of the greatest of Christian graces (compare ver. 8). Besides, ver. 3 would be a flat contradiction; for to bestow all one's goods to feed the poor is the greatest exercise of charity. Tyndale and the older versions used *love*, a word as sacred as the other, besides being a strong Saxon monosyllable. Yea, it expresses the very essence of God himself. Who would think of changing such passages as "God is love," "Love your neighbor," "Love one another," "Love the brethren," etc. In all these and many other cases the substitution of *charity* and *have charity* would weaken the force. It has been objected that "faith, hope, charity" of the old version sounds more rhythmical than "faith, hope, love" of the new; but this is a mere matter of habit. Good rhetorical taste will ultimately decide in favor of the strong monosyllabic trio.

2 Cor. v. 14: "One died (ἀπέϑανεν) for all, therefore all died" (ἀπέϑανον); for "If one died for all, then were *all dead.*"

The same serious mistake by neglect of the aorist as in Rom. vi. 2 and often. Paul assumes that potentially all Christians died with Christ on the cross to sin, and rose again to a new life in God. He means an *act* of death *to sin*, not a *state* of death *through* sin.

VIII. 1: "We make known to you the grace of God;" for "We *do you to wit* of the grace of God."

An obsolete phrase, which meant "to cause to know."

GALATIANS.

II. 20: "I have been crucified with Christ (συνεσταύρωμαι, at the time of my conversion); yet I live (ζῶ δέ); *and yet* no longer I (οὐκέτι ἐγώ, with a comma after δέ), but Christ liveth in me;" for "I *am* crucified with Christ. *Nevertheless*, I live, *yet* not I, but Christ liveth in me."

The "nevertheless," which is not represented in Greek, makes the passage contradictory. But I agree with the American Committee that the Revisers ought to have put their marginal rendering into the text—namely, "and it is no longer I that live (ζῶ δὲ οὐκέτι ἐγώ, without a comma), but Christ liveth in me." At his conversion Paul was crucified and died to the law (ἀπέϑανον, not "*am dead*," ver. 19), according to his old man of sin under the curse of the law, but he rose with Christ, who was henceforth his very life; he had no longer a separate existence, but was identified with Christ dwelling in him as the all-controlling principle. Compare iii. 27; iv. 19; 2 Cor. xiii. 5; Col. iii. 4. Yet this life-union with Christ is not a pantheistic absorption of the personality of the believer; hence the explanatory clause in the same verse: "and that *life* which I now live in the flesh" (*i. e.*, in this bodily, temporal form of existence) "I live in faith," etc.

IV. 13: "Because of an infirmity of the flesh (δι' ἀσϑένειαν τῆς σαρκός) I preached the gospel unto you," instead of "*through* infirmity" (which would require δι' ἀσϑενείας).

The physical infirmity was the occasion, not the condition, of Paul's preaching to the Galatians. The passage throws some light on the character of the mysterious disease of Paul, which he calls his "thorn in the flesh." Compare 2 Cor. xii. 7–9, and the commentaries (*e. g.*, the *Excursus* of Lightfoot, and in my *Commentary*).

VI. 11: "See with how large letters (or, characters, πηλίκοις γράμμασιν) I have written unto you with mine own hand;" instead of "how large a *letter*."

Paul refers to his peculiar, large-sized (perhaps bold and awkward) handwriting, not to the contents. The Authorized Version would require the accusative, γράμματα.

FROM THE REMAINING BOOKS.

Phil. ii. 6, 7: "Who being in the form of God, counted it not a prize (ἁρπαγμόν, *a thing to be grasped*) to be on an equality with God, but emptied himself" (ἑαυτὸν ἐκένωσε); for "thought it not *robbery* to be equal with God: but made himself of *no reputation*."

This *locus classicus* on the important doctrine of the *kenosis* of the

Logos is far better rendered than in the Authorized Version, though there was much dispute about a proper equivalent for ἁρπαγμός. See the American note, and the Commentaries.

Phil. ii. 10: "In the name of Jesus" (ἐν τῷ ὀνόματι); for "*at* the name."

Phil. iii. 20: "Our citizenship (πολίτευμα) is in heaven;" for "our *conversation*" (in the obsolete sense for *conduct*).

Phil. iii. 21: "Who shall fashion anew the body of our humiliation (τὸ σῶμα τῆς ταπεινώσεως), that it may be conformed (σύμμορφον) to the body of his glory;" for "who shall change our *vile* body that it may be *fashioned* like unto his *glorious* body."

The body of the believer, far from being vile, is the temple of the Holy Spirit, but passes, like Christ, through two stages—a state of humiliation, and a state of exaltation or glory beginning with the resurrection.

1 Tim. v. 4: "If any widow hath children or grandchildren" (ἔκγονα); instead of "nephews," in the obsolete sense.

1 Tim. vi. 5: "Supposing that godliness is a way of gain;" instead of "gain is godliness." The Authorized Version turns the subject into the predicate and makes nonsense or bad sense.

1 Tim. vi. 10: "The love of money is a root (ῥίζα, without the article) of all kinds of evil;" for "*the* root of all evil."

There are other roots of all kinds of evil besides love of money.

Heb. ii. 16: "Not of angels doth he take hold, but he taketh hold of the seed of Abraham;" for "He *took not on him the nature of* angels: but he *took on him* the seed of Abraham."

Here the Authorized Version makes (besides the wrong punctuation) two errors, changing both the tense (ἐπιλαμβάνεται) and the meaning of the verb, as if it referred to the incarnation. ἐπιλαμβάνεσϑαι in the middle and with the genitive has the sense, *to take by the hand, to help*, and corresponds to the deliverance spoken of in ver. 15, and to "succour" (βοηϑῆσαι), ver. 18. See the elaborate note of Bleek given by Alford *in loc.*

Heb. ix. 27: "It is appointed unto men once to die, and after this cometh judgment" (κρίσις); instead of "*the* judgment."

The definite article would point to the general judgment at the end of the world.

Heb. xi. 13: "Having seen them and greeted them [the promises] from afar" (ἀσπασάμενοι); instead of "*embraced* them."

1 Pet. iii. 21: "The interrogation (ἐπερώτημα) of a good conscience toward God;" instead of "the *answer*."

Whatever be the sense of this difficult passage, ἐπερώτημα cannot mean an answer, but must mean inquiry or seeking after God.

Rev. vi. 6–9: "Living creatures" (ζῶα); for "*beasts.*"

This change is necessary to distinguish the four representatives of the whole creation before the throne of God from the two antichristian beasts (ϑηρία) of the abyss, Rev. xi. 7; xiii. 1; and several other passages down to xx. 10.

THE ENGLISH STYLE OF THE REVISION.

A good translation must be both true and free, faithful and idiomatic. It is not a photograph made by mechanical process, but a portrait by the hand of an artist. It is not simply a transfer from one language to another, but a vernacular reproduction, in the very spirit of the writer, and reads like an original work. This requires full mastery of the two languages and intelligent sympathy with the subject. Only a poet can reproduce Homer or Vergil, only a philosopher can translate Plato or Aristotle, only an orator can do justice to Demosthenes or Cicero. The best versions of the Bible are from men who most heartily believed in the Bible and were inspired by its genius.

The Revisers, in obedience to their rules and to public sentiment, have faithfully adhered to the idiom of the Authorized Version, which is classical English from the golden age of English literature, and has indelibly impressed itself upon the memory and heart of two great nations. The Revision has the familiar ring and flavor of the old version, and whole chapters may be read without perceiving the difference between the two.

But some changes were imperatively required by faithfulness, consistency, and the progress of the English language. Fidelity to the original must overrule fidelity to the vernacular in translating the Oracles of God. The Apostles did not write classical Greek, but the then prevailing Greek of the common people; and translators have no right to improve it, or to break up the long and often anacoluthic periods of Paul (*e. g.*, Eph. i. 3–14) into short, smooth sentences, although these would be more congenial to the genius of the English language.

I. Archaisms.—Every living language changes more or less by throwing out old words, adopting new words, and modifying the meaning of words, sometimes turning the sense into the very opposite. Obsolete words and phrases ought to be removed from a popular version for practical use, and replaced by intelligible equivalents. The people's Bible is not a museum of linguistic antiquities and curiosities. It is not a herbarium, but a flower-garden. The sacred authors wished to be understood by their hearers and readers, and wrote in the language familiar to their contemporaries, as clearly and forcibly as they could. They used no antiquated words and phrases. The Hebraisms of the Greek Testament are no exception, for they were unavoidable for Hebrew ideas, and were familiar to readers of the Old Testament and the Septuagint.

But there is a difference between what is *antiquated* and what is *antique*, or between the obsolete and the old. One class of archaisms is obscure and misleading, the other is clear and harmless. The English Revisers removed the former, but retained and even increased the latter; the American Revisers would prefer modern forms of speech throughout, and have put their protest to a number of remaining archaisms on record in the Appendix (Classes of Passages, No. VII.). In this difference the two Companies represent the diverging tastes of two nations; yet there is a dissenting minority in England which sympathizes with the American Committee. One reason why the English Revisers, the majority of whom belong to the Church of England, more closely adhere to archaic forms, is the daily use of the Book of Common Prayer, which has the same idiom as King James's Bible and is its inseparable companion. The American Episcopalians have submitted it to a modernizing recension, which was adopted by the General Convention of 1801.

(1.) Misleading Archaisms.—The two Committees were unanimously of the opinion that these should be removed, and differed only as to their precise number. The following is a list of obsolete words in the Authorized Version, and their substitutes in the Revised Version of the New Testament:

"*Atonement*," in the sense of "reconciliation," Rom. v. 12 (compare xi. 15; 2 Cor. v. 18, 19). Etymologically "*at-one-ment*" is a correct rendering of *καταλλαγή*, but theologically it is now used in the sense of *expiation* or *propitiation* (ἱλασμός, 1 John ii. 2; iv. 10; ἱλαστήριον, Rom. iii. 25).

"*By-and-by*," for "immediately" or "forthwith" (εὐϑύς or εὐϑέως), Matt. xiii. 21; Mark vi. 25; Luke xvii. 7; xxi. 9.

"*By* myself," for "against myself," 1 Cor. iv. 4.

"*Carriages*," for "baggage," Acts xxi. 15.

"*Coasts*" (ὅρια, μέρη, χώρα), for "borders," "parts," "country," Matt. ii. 16; xvi. 13; xix. 1; Mark vii. 31; Acts xix. 1; xxvi. 20.

"*Conversation*" (ἀναστροφή), in the sense of "conduct," or "manner of life," Gal. i. 13; Eph. iv. 22; Phil. i. 27; Heb. xiii. 5; James iii. 13; 1 Pet. i. 15; ii. 12; iii. 1, 2, 16; 2 Pet. ii. 7; iii. 11. In Phil. iii. 20 "conversation" is replaced by "citizenship" (πολίτευμα).

"*Damn*" and "*Damnation*," for "condemn," "condemnation," or "judgment," Rom. xiii. 2; 1 Cor. xi. 29. "*Damnable*" has been replaced by "destructive" (2 Pet. ii. 1).

"*Diddest*," for "didst," Acts vii. 28.

"*To fetch a compass*," for "to make a circuit," or "to go round," Acts xxviii. 13.

"*His*," for "its," Matt. v. 13; 1 Cor. xv. 38, etc.

"*Horse bridles*," for "horses' bridles," or "bridles of the horses," Rev. xiv. 20. The other form is not a typographical error, but archaic; compare "horse heels," Gen. xlix. 17, and "horse hoofs," Judges v. 22.

"*Instantly*," for "urgently," Luke vii. 4 (σπουδαίως); Acts xxvi. 7 (ἐν ἐκτενείᾳ).

"*John Baptist*," for "John *the* Baptist," Matt. xiv. 8; Luke vii. 20. Elsewhere the A. V. prefixes the article.

"*To let*," in the sense "to hinder," or "to restrain," Rom. i. 13; 2 Thess. ii. 7. The word means now the reverse, except in the phrase "without let or hindrance."

"*Lewd*" (originally "ignorant," then "vicious," then "profligate"), Acts xvii. 5, "lewd fellows," now "*vile* fellows." Also "lewdness," Acts xviii. 14 ("wicked villany").

"*Lively*," in the sense of "living." Acts vii. 38, "lively oracles;" 1 Pet. i. 3, "lively hope;" ii. 5, "lively stones."

"*Nephews*," for "grandchildren," 1 Tim. v. 4.

"*To prevent*" (from *prævenire, to come before, to forestall*), for "precede," 1 Thess. iv. 15 (οὐ μὴ φθάσωμεν), or "spake first." Matt. xvii. 25 (προέφθασεν αὐτόν). Now the verb has the opposite meaning, "to hinder."

"*Proper*," for "beautiful," Heb. xi. 23 (ἀστεῖον, of Moses, "a goodly child").

"*Room*," in the sense of "place," Luke xiv. 7, etc.

"*To do to wit*," for "to make known," 2 Cor. viii. 1.

"*Sometimes*," for "some time," *i. e.*, once, formerly, Eph. v. 8.

"*Thought*," in the obsolete sense of "anxiety." Matt. vi. 25: "*Be* not *anxious*," for "take no thought" (μὴ μεριμνᾶτε). Compare Phil. iv. 6, where the Authorized Version renders the same Greek verb by "Be careful for nothing," which is consistently rendered in the Revised Version, "In nothing *be anxious*."

"*Ware of*" (literally, *wary, cautious*), for "aware of," Matt. xxiv. 50; Acts xiv. 6; but retained in 2 Tim. iv. 15.

We add two more archaisms which have been retained in the Revised Version, but against the protest of the American Committee:

"*Charger*," in the sense of a "large dish" or "platter," Matt. xiv. 8; Mark vi. 25. 28. The American Committee proposed "platter" (in their notes on Mark vi. 25). "Charger" is now almost exclusively used of a war-horse.

"*To hale*" and "*haling*," in the sense "to drag" (*haul*), Luke xii. 58; Acts viii. 3. Entirely antiquated in America.

Some intelligible words also have disappeared from the Revised Version and are replaced by more accurate renderings — *e. g.*, *banquetings*, *bishopric*, *bottles*, *bottomless pit*, *brawlers*, *damn*, *damnation* (replaced by *condemn*, *condemnation*), *flux*, *heretical*, *hinder-part* (*stern*), *pillow*, *stuff*, *whoremonger* (five times, replaced by *fornicator*, consistent with other passages), *witchcraft* (Gal. v. 20, replaced by *sorcery*, *φαρμακεία*).

(2.) Innocent archaisms are words and grammatical forms which have gone out of use, but do not affect the sense, and have become familiar to the reader of the Bible, and even carry with them a certain charm to a great many people. Here belong the uniform use of the "*th*" ending of the verb (*hath* for *has*), the very frequent use of "*which*" (as applied to persons) for "who," the occasional use of "*the* which," "*they*" for "those," "*they which*" and "*them which*," "*unto*" for "to," "*of*" for "by," the old-fashioned forms of conjugation, "*spake*," "*brake*," "*drave*," "*digged*," "*holpen*," "*stricken*," etc., "*throughly*" for "thoroughly," "*alway*" for "always," "*howbeit*" for "yet" or "however," "*how that*" for "that," "*for to*" for "to," "*be*" (in the indicative) for "are," "*he was an hungred*" for "he hungered" (Matt. iv. 2; xii. 1), "*whiles*" for "while" (Matt. v. 25; Acts v. 4), "*wot*" for "know" (retained in

Acts iii. 17; vii. 40; Rom. xi. 2; Phil. i. 22), and "*wist*" for "knew" (Mark ix. 6; xiv. 40; Luke ii. 49, and several other passages), "*entreat*" for "treat," "*ambassage*" for "embassy" (Luke xiv. 32; xix. 14), "*ensample*" for "example" (Phil. iii. 17, and in six other passages), "*often*," used as plural adjective for "frequent" (1 Tim. v. 23, "thine often infirmities"), "*but and if*" (1 Pet. iii. 14; changed in three other places).

Here, however, there is a slight difference of taste between the two Committees, as already remarked. The English Revisers, representing an ancient nation that is fond of old things and nurses its very ruins, naturally adhere to these archaisms, and have even unnecessarily increased them;[1] while the American Revisers, who share in the young, fresh, progressive spirit of their nationality, prefer to modernize the diction, deeming it unwise to perpetuate a conflict between the language of the church and the language of the school. They object especially to the use of "be" for "are" in the indicative, and of "which" for "who" when applied to persons, as "God which," "Our Father which," "Christ which," "Abraham which is dead," etc. The one is just as good old English as the other is good new English, but each in its proper place. Why should we censure a boy for violation of grammar when he imitates the language of the Bible? The demonstrative *that* is the old English relative and the most common in Wiclif, but was often replaced in the Elizabethan age by "which" and "who," and is now again used as a relative, sometimes for the sake of euphony, sometimes with a slightly defining force. "*Which*" was originally an adjective (*qualis*, "of what quality"), and was used of all genders and both numbers, but is now confined by all good writers to the neuter gender and also used as an interrogative. "*Who*" (*qui*, *ὅς*, *welcher*) was indiscriminately used for "that" and "which," but is now confined to persons of either sex and in both numbers. The Revisers have often changed "which" into "who" or "that," according to euphony and English taste, and thus conceded the principle; but sometimes they are strangely inconsistent in the same connection, as Matt. vii. 24, "every one *which* heareth," but in verse 26, "every one *that* heareth;" Col. iv. 11, "Jesus, *which* is," and in the next verse, "Epaphras, *who* is" (following in both cases the Authorized Version). But matters of national taste and habit are very tenacious.[1]

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[1] *E. g.*, they have introduced the archaic "*howbeit*" in many passages for "but," "yet," "nevertheless," "notwithstanding," or, be it as it may.

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[1] Two of the most eminent English statesmen (W. E. Gladstone, who is a devout Episcopalian, and John Bright, who is a Friend) told me some years ago that they liked all archaic forms in the Bible, and would rather pray "Our Father *which* art in heaven" than "*who* art in heaven." But the American Episcopalians have long since made the change in their liturgy. The German Lutherans always address God, not in the more correct modern style, "*Unser Vater*" (although Luther so translated the Lord's Prayer in Matt. vi. 9), but in the old-fashioned and now ungrammatical form, "*Vater unser*," which Luther retained in his Catechism, in accordance with the old German and with the Latin "*Pater noster*." The Pennsylvania German farmers, when asked what is the difference between the Lutherans and the German Reformed, reply: The Lutherans pray, "*Vater unser*," and "*Erlöse uns vom Uebel*;" the Reformed, "*Unser Vater*," and "*Erlöse uns vom Bösen*." The English Lutherans adopt "Our Father,"

In this connection I may mention another case which is not archaic, but involves a change of meaning as used by the two nations. The Americans wished to substitute "*grain*" for "corn" (Matt. xii. 1; Mark ii. 23; 1 Cor. ix. 9, etc.), because "corn" in American English designates Indian corn or maize, which was not cultivated in Palestine; but the English still use it in its generic sense, and overruled the Americans.

The Americans also repeatedly protested in vain against the overstrong idiomatic rendering of the phrase of repulsion *μὴ γένοιτο*, by "*God forbid*," which has been retained from the Authorized Version in all the fifteen passages where it occurs (except Gal. vi. 14, "Far be it from me"). There is neither "God" nor "forbid" in the original, and it can be sufficiently rendered by such phrases as "be it not so," "let it never happen," "by no means," "far from it" (Luther: "*das sei ferne*"). The profane use of the name of God in the Elizabethan age and by Queen Elizabeth herself (*e. g.*, in her letter to the Bishop of Ely: "By God, I will unfrock you"), as well as by her successor James, should receive no aid and comfort from the English Bible.

II. New Words Introduced.—While the reader of the Authorized Version will miss some old words, he will find a larger number of new words. The following is a selection:

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and adhere to "evil;" the English Reformed retain the address, but dismiss "the evil one;" both naturally follow the Authorized Version and the American custom.

Abyss, active, actually, advanced, aforepromised, aim, ancient, anew, animals, announce, anxiety, anxious, apparition, apportioned, aright, arisen, ashore, assassin, aught, awe.

Balance (in the singular), bank (rampart), bathed, bay, beach, befitting, believer (in the singular, 1 Cor. ix. 5; 2 Cor. vi. 15; the plural occurs twice in the Authorized Version), bereave, betrothed, billows, blows, boastful, bondservant, boon, bowl, boy, branded, break your fast, broken pieces, burnish.

Carousings, cell, cellar, circuit, citizenship, clanging, cleanness, coasting, collections, concealed, conduct (noun), confuted, continency, copy, crowd, cruse, crush, cushion.

Daring, dazzling, deathstroke, decide, decision, define, defilement, demeanor, depose, diadems, difficulty, disbelieve, discharge, discipline, disparagement, dispersion, dispute, disrepute, doomed, drift, dysentery.

Earnestness, effulgence, embarking, emperor (Acts xxv. 21), emptied, enacted, encourage and encouragement, enrol and enrolment, enslaved, ensnare, epileptic, explain.

Faction, factious, fainthearted, fellow-elder, fickleness, flute-players, foregoing, foresail, foreshewed, forfeit, foster-brother, freight, full-grown.

Games, gangrene, gear, goad, goal, grandchildren, gratulation.

Hades, hardship, haughty, healings, hindrance, Holy of holies, holy ones (Jude 14), hyacinth (in the Authorized Version "jacinth").

Imitate and imitators, implanted, impostors, impulse, indulgence, inside, insolent, interest, interposed, interrogation, intrusted, irksome, its.

Justice.

Kinswoman.

Late, later, lawlessness (2 Thess. ii. 7; 1 John iii. 4, *ἀνομία*), lawsuits (1 Cor. vi. 7), lee, life-giving, listening, love-feasts.

Mantle, mariners, meddler, mess, midheaven, mirror, moored.

Narrative, neighborhood, north-east.

Onset, onward, overboard, overflow, overlooked, over-ripe.

Pangs, planks, plead, plot, prætorian guard, precede, prejudice, probation, proconsul (for deputy), progress, prolonged, pronounce, put to sea.

Rabble, race (generation), reclining, refined, reflecting, regret, regular, reminded, rid, riding, roll (noun), roused, rudder.

Sabbath rest, sacred, seemly, self-control, senseless, setting sail, shamefastness (for shamefacedness; rather archaic), sharers, shekel, shrink, shudder, skins (wine-skins), sluggish, snatch, sojourner, solid, somewhere, south-east, springs (noun), steersman, story (loft), strict, strolling, stupor, succeeded, sum (verb), sunrising, surge, surpass, suspense, swearers, Tablet, temple-keeper, tend, tents, threshing-floor, tilled, toll, train, tranquil, treated.

Unapproachable, unbeliever (the plural occurs in the Authorized Version), unceasing, undressed, unfaithful, unlifted, unmixed, unripe, unsettle, unstedfast, unveiled, useful.

Victorious, vinedresser, vote, vouchsafed.

Wallet, welcome, wet, wheel, wine-bibbings, wine-skins, workings, world-rulers, wranglings, wrong-doer, wrong-doing.

III. Improvements in Rhythm. — Rhythmical flow and musical charm are generally regarded as among the great excellences of the Authorized Version which cannot be surpassed. This is, no doubt, true as a rule, but there are not a few exceptions. The ear may become so used to a favorite passage that all sense of imperfection is lost. The following are a few specimens of improvement in rhythm as well as in fidelity:

Matt. v. 6.

Revised Version.	Authorized Version.
Blessed are *they that* hunger and thirst after righteousness: for they shall be filled.	Blessed are *they which do* hunger and thirst after righteousness: for they shall be filled.

Matt. viii. 32.

(Compare Mark v. 13; Luke viii. 33.)

Revised Version.	Authorized Version.
And behold, the whole herd *rushed down the steep* into the sea, and perished in the waters.	And behold, the whole herd of swine *ran violently down a steep place* into the sea, and perished in the waters.

Acts ii. 20.

Revised Version.	Authorized Version.
The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day,	The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come,

Col. iv. 10.

Revised Version.	Authorized Version.
Mark, the cousin of Barnabas.	Marcus sister's son to Barnabas.

2 Thess. i. 11.

Revised Version.	Authorized Version.
That our God may count you worthy of your calling, and fulfil *every desire of goodness and every work of faith*, with power.	That our God would count you worthy of this calling, and fulfil *all the good pleasure of his goodness, and the work of faith* with power.

Revelation vii. 17.

Revised Version.	Authorized Version.
For the Lamb which is in the midst of the throne shall *be their shepherd*, and shall *guide* them unto *fountains of waters of life:* and God shall wipe away *every* tear from their eyes.	For the Lamb, which is in the midst of the throne, shall *feed them*, and shall *lead* them unto *living fountains of waters:* and God shall wipe away *all* tears from their eyes.

IV. Grammatical Irregularities.—A number of passages in the Revised Version are too closely rendered from the Greek or retained from the Authorized Version at the expense of strict rules of English grammar. These irregularities have been violently assailed, but mostly by critics who are either ignorant of Greek, or have not taken the trouble to compare the version with the Greek, or even with the Authorized Version, which is guilty of the same faults. It is not to be supposed for a moment that the Revisers do not know the English language fully as well as their critics; some of them are themselves classical writers, and authorities on the subject of style. Good English, moreover, is determined by classical usage as well as by the rules of grammar, and the greatest authors take some liberties. Nevertheless, compliance with the rules is better than violation, unless there is a good reason for the exception.

The singular verb is repeatedly used with two or more subjects. The following are examples:

Matt. vi. 19: "Where moth and rust *doth* (for *do*) consume." So in the Greek (*ἀφανίζει*) and the Authorized Version. Moth and rust are taken as one conception.

Matt. xxii. 40: "On these two commandments *hangeth* the whole law, and the prophets." Here the Authorized Version has *hang*, following the *textus receptus* (*κρέμανται*); but the Revised Version adopts the reading *κρέμαται* after *νόμός*.

Matt. xxvii. 56: "Among whom *was* (for *were*) Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee." Washington Moon, the special champion of "The Queen's English" *versus* "The Dean's English," facetiously asks: "If two Marys are plural, how can three Marys be singular?" But the Greek has the singular *ἦν*, and the Authorized Version *was*. The verb is adjusted to the first name, and is silently repeated. The case is different when two or more nouns precede, as in Matt. vi. 19.

Mark iii. 33: "Who *is* (*τίς ἐστιν*) my mother and my brethren?" Mr. Moon exclaims: "Who is they!" and refers to Matt. xii. 48: "Who *is* my mother? and who *are* (*τίνες εἰσίν*) my brethren?" But in both cases the Revisers simply followed the Greek.

Acts xvii. 34: "Among whom also *was* Dionysius the Areopagite, and a woman named Damaris, and others."

Rom. ix. 4: "Whose is the adoption, *and* the glory," etc. Here the Greek omits the verb, and the Authorized Version supplies *pertaineth*.

Compare also 1 Cor. xiii. 13; Eph. iii. 18; 1 Tim. i. 20, James iii. 10, 16; Heb. ix. 4.

An example of the reverse irregularity we have in Rev. xx. 13: "And they were judged *every man* according to *their* works." Mr. Moon thinks it ought to be "*his* works," but the Greek has *αὐτῶν*, as required by the plural verb *ἐκρίθησαν*. The *ἕκαστος* individualizes the judgment. A comma before and after "every man" would make all plain.

V. INFELICITIES.—Here belong some harsh and clashing renderings which arise mostly from a slavish adherence to the Greek, and could be avoided without injury to the sense.

John xvii. 24, in the sacerdotal prayer: "Father, *that which* thou hast given me, I will *that*, where I am, *they* also may be with me; *that they* may behold my glory." This is perhaps the most objectionable rendering in the whole book. It is literal after the emphatic order of the Greek, and the true reading ὅ (for οὕς), which expresses the undivided totality of believers; compare ver. 2 (πᾶν-αὐτοῖς). But the English idiom peremptorily requires here a slight change, or a return to the Authorized Version: "I will that they also whom thou hast given me, be with me where I am," etc. Westcott (in the Speaker's *Commentary*) proposes: "As for that which thou hast given me, I will that . . . they." This does not relieve the difficulty. Better, though less literal, "As for those whom," etc., with a marginal note: Gr. "As for that which."[1]

1 Thess. iv. 15: "*that* we *that* are alive, *that* are left unto the coming of the Lord." Here the triple *that* could have been avoided by substituting *who* for the second and third. The Greek has the participles (ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι).

Heb. xii. 13: "*that that* which is lame be not turned out of the way." Avoided in the Authorized Version by "lest that" (ἵνα μή). Or, "that the lame" (Noyes and Davidson).

Heb. xi. 19: "he did also in a *parable* receive him back." Literal (ἐν παραβολῇ), but unintelligible to the English reader. Davidson's rendering, "in a symbol," is no improvement. Noyes: "figuratively." The old version is preferable, except that it puts the words "in a *figure*" wrongly after the verb. Better in *The Speaker's Commentary:* "from whence he did also in a figure receive him back."

2 Pet. i. 7: "in your *love* of the brethren *love*" (ἐν τῇ φιλαδελφίᾳ ἀγάπην). Intolerable. Better with the Authorized Version and the American Committee, "brotherly kindness" for φιλαδελφία (so also Alford, Noyes, Davidson), or "*universal* love" for ἀγάπη.

Matt. v. 35: "footstool *of his feet*" (ὑποπόδιον τῶν ποδῶν αὐτοῦ); for "his footstool." From the Hebrew, Ps. xcix. 5; cx. 1; Isa. lxvi. 1, and the Septuagint. So also Mark xii. 36; Luke xx. 43; Acts ii. 35; vii. 49;

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[1] Other modern translations—Dean Alford and Dr. Davidson: "Father, I will that what thou hast given me, even they may be with me where I am;" Dr. Noyes: "Father, as to that which thou hast given me, I desire that they also," etc.; Milligan and Moulton (two of the Revisers, in Schaff's *Illustr. Commentary*): "Father, what thou hast given me, I desire that where I am they also may be with me." This is the best rendering, if we must reproduce in English the reading ὅ for οὕς.

Heb. i. 13; x. 13. Reproduced in the Vulgate (*scabellum pedum ejus*), Luther (*Schemel seiner Füsse*, retained by De Wette and Weizsäcker), the Dutch Version (*voetbank zijner voeten*). But in English the phrase sounds lumbering and pleonastic (as there is no *foot*stool for any other member of the body), and hence it has been rightly omitted in the Authorized Version, and also by Alford, Noyes, and Davidson.

In the Lord's explanation of the parable of the tares, Matt. xiii. 37-39, and in the passage of Paul, 1 Cor. xii. 8-10, the connecting particle *and* is introduced no less than six times in one sentence in scrupulous fidelity to the original. The repetition of the little δέ does not offend the Greek ear, while the repetition of *and* offends the English ear, unless it is emphatic, which is not the case in these two instances. It should be borne in mind, however, that the English Testament, even in the Authorized Version, is full of "*ands*," and that it would be a vicious principle to sacrifice fidelity to sound. The Revisers have here simply carried out *consistently* the only general rule which can be defended in regard to the rendering of δέ, and the rule *usually* followed in the Authorized Version. If "*and*" is to be left out when its omission or some other particle in its place is more agreeable to the English ear, it must be left out in a hundred places where it now stands in the Authorized Version as well as the Revised Version, and the Hebraistic character of the New Testament style is changed. And we must remember that what might be justified in a professedly modern version, not aiming at great literalness, cannot be justified in a version like the Authorized Version and the Revised Version, which aim at closeness rather than elegance.

INCONSISTENCIES.

These are very few and insignificant, while in the Authorized Version they are

> "Thick as autumnal leaves that strew the brooks in Vallambrosa."

The Revisers have been much censured by some for inconsistency, by others for pedantry, in the rendering of the Greek *article* and the Greek *tenses*; while it is admitted by nearly all critics that in both respects they have generally been as careful and accurate as the old translators were negligent and inaccurate. No scholar of good taste and judgment, in view of the idiomatic peculiarities of the two languages, would advocate a pedantic uniformity. Rhetorical and rhythmical considerations must often decide whether the definite article is to be retained or omitted, and whether the Greek aorist is to be rendered by the simple preterite or by the perfect. It is the duty of the translator to retain the definite article whenever it strictly defines the noun—*e. g.*, *the* Christ, as the *official* designation of the promised Messiah or the Anointed, in the Gospels; "*the* many" in Rom. v. 15–19, as equivalent to "all," and opposed to "the one" (not to "a few"); "*the* falling away" and "*the* man of sin" in 2 Thess. ii. 3 (instead of "*a* falling away" and "*that* man of sin"); "*the* city" (namely, the heavenly Jerusalem), Heb. xi. 10 (instead of "*a* city"); "*the* good fight" of faith, "*the* course," "*the* crown of righteousness," 2 Tim. iv. 7, 8 (instead of "*a* good fight," "*a* crown"); "*the* crown of life," Rev. ii. 10 (for "*a* crown of life"). On the other hand, the definite article should be omitted in English where in the Greek it is used idiomatically, as frequently (not always) in the proper names of persons (*τὸν Ἰσαάκ*, but *Ἀβραάμ* in Matt. i. 1, 2 sqq.) or countries (*ἡ Ἰουδαία*, *ἡ Γαλιλαία*, *ἡ Ἀσία*, *ἡ Αἴγυπτος*[1]); in the designation of a class or genus (*ὁ ἄνϑρωπος*, man, *αἱ ἀλώπεκες*, foxes); in Rom. v. 12, *ἡ ἁμαρτία* and *ὁ ϑάνατος*, sin and death, as a principle or all-pervading power. But it is used in English where it is omitted in

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[1] Winer says *Αἴγυπτος* never takes the article, but Lachmann, Tregelles, Westcott and Hort admit it in Acts vii. 36, on the authority of B, C, etc.; while Tischendorf, eighth edition, omits it with ℵ, A, E, H, P.

Greek in a number of adverbial phrases (ἐν ἀρχῇ, in the beginning, ἐν ἀγορᾷ, in the market-place); before ϑεός (while the plural *οί ϑεοί* must be rendered "*the* gods"); and in other cases. Upon the whole, the Greeks used the article more freely than the English; the translators of King James, following the Latin Vulgate, too often neglected it; but in both languages it may often be either inserted or omitted with equal correctness, and the choice is determined by subjective considerations or the feelings of the writer.[1]

As to the verb, the Greek aorist should be reproduced by the English preterite not only in a consecutive narrative, but also in didactic discourse, whenever the writer refers to a definite act in the past, as crucifixion and resurrection (Rom. iv. 25; vi. 10; Gal. iii. 21, etc.), or the conversion and baptism of the readers (Rom. vi. 3, 4; Gal. ii. 19; iii. 27; 2 Cor. v. 14, 15, etc.). As to the imperfect tense, it is easy in most cases to express in English, with the aid of the auxiliary verb, the continued or repeated or contingent past action which is implied in the Greek imperfect.

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[1] See Moulton's *Winer*, p. 131 sqq. (eighth edition), and two able essays on the Use of the Article in the Revised Version by expert Greek scholars, one by Professor J. S. Blackie, of Edinburgh University, in "The Contemporary Review" for July, 1882, and one by Professor William S. Tyler, of Amherst College, in the "Bibliotheca Sacra" of Andover, Mass., for January, 1882. Both charge the Revisers with minute micrology or trifling acribology, but differ among themselves in several details. Tyler defends the restoration of the article in Heb. xi. 10 ("*the* city which hath *the* foundations"), and in Rev. vii. 13, 14 ("*the* white robes . . . *the* great tribulation"); while Blackie condemns it as "simply bad English." If philologists differ, what shall theologians do? Blackie objects to Middleton's principle of the emphatic use of the Greek article, and rather leans to Scaliger's view, who sarcastically called it "*loquacissimæ gentis flabellum.*" But he is certainly wrong in censuring the Revisers for omitting the article in John iv. 27 "*a* woman," *μετὰ γυναικός*, for "*the* woman" (the wonder of the disciples being not, as Blackie thinks, that their Lord was talking to that particular woman of the heretical Samaritan people, but to any woman in a public place, in violation of the rabbinical and Oriental etiquette which forbids conversation even with one's own wife in the street), and in 1 Tim. vi. 10: "*a* root of all evil," *ῥίζα*, for "*the* root," which he explains to mean "a very big root." He says that "*a* root" is un-English, and yet admits that there are many other roots of all evil besides love of money, "such as envy, hatred, anger, and even the contempt of money exhibited in the squanderer and the spendthrift."

But in a number of cases there is room for a difference of opinion and taste among the best of scholars. The following are instances where the treatment of the article and tenses may be disputed:

"God's righteousness" in Rom. i. 17 would be more exact for *δικαιοσύνη ϑεοῦ* than "*a* righteousness" (or "*the* righteousness" in the Authorized Version), and the contrasted "God's wrath," *ὀργὴ ϑεοῦ*, in the following verse, instead of "*the* wrath of God," which the Revised Version inconsistently retained from the Authorized Version, with "*a* wrath" in the margin.

In Matt. vii. 6 the definite article before *κυνές* and *χοῖροι* is generic (as before *ἁμαρτία* and *ϑάνατος* in Rom. v. 12), where the German idiom resembles the Greek, but where the English idiom requires the absence of the article. Hence, "unto dogs" and "before swine" would be better than "unto *the* dogs" and "before *the* swine." (The Authorized Version renders the article before "dogs" and omits it before "swine.") When we use the definite article of the genus of animals, we do it in the singular, as "the horse," "the cat," "the fox."

In Matt. viii. 20, and the parallel passage, Luke ix. 58, the article is likewise generic in *αἱ ἀλώπεκες*, and hence should be omitted, although the Revised Version corrects the inconsistency of the Authorized Version, which retains it in the first and omits it in the second passage.

Matt. viii. 12 and in several other passages, "*the* weeping and gnashing" (consistency would require "*the* gnashing"), for ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. The Authorized Version, which omits the article in both cases, is preferable.

Other questionable uses of the definite article are: "*the* bushel," Matt. v. 15; "*the* rock," Matt. vii. 24; "*the* sower," "*the* rocky places," "*the* thorns," "*the* good ground," in the parable of the Sower; "*the* breaking of the bread and *the* prayers," Acts ii. 42; "*the* dogs," Phil. iii. 2 and Rev. xxii. 15. Compare also the important class of passages mentioned in No. XIII. of the American Appendix.

One of the most difficult questions connected with the article is the Pauline use of the anarthrous νόμος. The Revisers vary between "*the* law," "*a* law," and "law." On general principles we would say that ὁ νομος, "*the* law," means the Mosaic or written law (moral and ceremonial), while νόμος, "law," without the article, means the natural law, or law in general, law as a principle. But it is impossible to carry this distinction through, and for a good reason. The term νόμος had, like Θεός, Κύριος, γραφαὶ ἅγιαι (see Rom. i. 2) and the Hebrew *Thora*, assumed the character of a proper name with the Jews, who regarded the Mosaic law as the perfection of all law, moral as well as ceremonial. So we use in English "holy Scripture," "holy writ," and "the holy Scriptures" alternately without any discrimination. In addressing readers of Jewish descent, Paul could alternate between νόμος and ὁ νόμος without danger of being misunderstood. In Galatians he uses νόμος without the article even more frequently than with it.[1] In Gal. ii. 16, ἐξ ἔργων νόμου, and in ver. 19, διὰ νόμου νόμῳ ἀπέθανον, he can hardly mean any other law but that of Moses, and hence the Revisers have correctly rendered the passages "by the works of *the* law," and "I through *the* law died unto *the* law," although they have put "law" on the margin. So in vi. 13: οὐδὲ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, "not even they who receive circumcision do themselves keep *the* law" (so the Revised Version, with the useless margin, "Or, *a law*"). The same holds true in Rom. ii. 17: "Thou art called a Jew and restest upon *the* law" (νόμῳ); compare ver. 23 (ἐν νόμῳ and τοῦ νόμου) and ver. 27; vii. 1: γινώσκουσι νόμον λαλῶ, "I speak to men that know *the* law" (again with the useless margin, "Or, *law*"); x. 4; xiii. 8, 10.[2]

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[1] From my counting in Bruder's Greek Concordance the figures are these: in the six chapters of Galatians the anarthrous νόμος occurs twenty times, ὁ νόμος ten times; in the sixteen chapters of Romans νόμος occurs thirty-four times, ὁ νόμος thirty-five times.

[2] Compare here Winer's *Grammar*, and the discussions of Meyer and

As to the Greek tenses, the Revisers are as accurate and consistent as the English idiom will admit. They seldom depart from the Greek without good reason. In Matt. vi. 12 they translate the aorist *ἀφήκαμεν* (which is better supported than the present *ἀφίεμεν*) by the perfect: "we *have* forgiven," because it conveys the idea of a completed act more forcibly in English than the more literal "we forgave." So John xx. 2: "they *have taken* away (*ἦραν*) the Lord," and ver. 3: "they *have laid* him (*ἔθηκαν*)," is better than the more literal but less faithful and idiomatic "took" and "laid." Compare Matt. xi. 27: "all things *have been* delivered unto me" (*πάντα μοι παρεδόθη*, in the Authorized Version "all things *are* delivered," which is certainly wrong); xxv. 20: "I *have* gained" (*ἐκέρδησα*). But in Matt. xxvii. 4 the rendering "I *sinned* in betraying innocent blood," seems better adapted to the terse Greek (*ἥμαρτον παραδούς*) and the desperate state of Judas than "I *have* sinned *in that* I [have] betrayed innocent blood," which the Revisers retained from the Authorized Version with the exception of the second "have." In Rom. iii. 23, *ἥμαρτον* should have been rendered "*sinned*" for "*have* sinned," consistently with Rom. v. 12; the aorist pointing in both passages to a definite act in the past, whether it be the fall of the race in Adam or the individual transgressions of his descendants.

We add a few inconsistencies of a different kind, trifling oversights resulting, perhaps, from weariness of the flesh after hours of hard study, quite excusable in scholars as well as in poets. "*Aliquando dormitat bonus Homerus.*"

"*Thy* house" in Matt. ix. 6 and Luke v. 24, but "*thine* house" in Luke

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Weiss on *Romans* ii. 12 sqq., Wieseler and Lightfoot on *Galatians* ii. 15, 19, etc. Bishop Middleton, in his famous *Doctrine of the Greek Article* (1808, new edition, 1841), censures the Authorized Version for obliterating the distinction between *νόμος* and *ὁ νόμος*; while Professor Blackie, on the contrary, expresses the opinion that the Authorized Version in this case is generally right, the Revised Version, in so far as it departs from it, generally wrong. Professor Tyler, on the whole, sides here with the Revised Version, yet he, too, thinks that in the whole paragraph, Rom. ii. 11–29, the rendering of the Authorized Version is more consistent and more correct. I dare say, however, that if these eminent Grecians had heard the debates in the Companies, they would judge less confidently.

vii. 44. "*Quick*" (ζῶν) is changed to "living," Heb. iv. 12, but left in Acts x. 42 ("judge of quick and dead," perhaps in deference to the Apostles' Creed); "*quickening*" (ζωοποιοῦν) is changed to "life-giving," 1 Cor. xv. 45; but "*quickeneth*" is retained in John vi. 63. The obsolete form, "*he was an hungred*," is changed in Matt. iv. 2, xxi. 18 into "*he hungered*," but retained in Matt. xii. 1, 3; xxv. 35, 37, 42. The older versions vary between "hungered," "was hungry," "was an hungred."

NEEDLESS VARIATIONS.

Much complaint is made of mere verbal departures from the Authorized Version which convey no benefit to the English reader, but offend his ear or taste, and disturb his sacred associations connected with his familiar Bible. The Revisers have even been charged on this point with a violation of their own rule: "to introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness." This is thought to be the more censurable as the English Bible is not simply a translation, but a national classic and inestimable treasure of the people. Why, for example, it is asked, should "the fowls of the air" be changed into "the birds of the heaven"?[1] Why should the "vials" which contain the incense of the prayers of saints and the "vials" of wrath (in the Apocalypse) be turned into "bowls"?[2] Why should the phrase

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[1] Matt. vi. 26: *τὰ πετεινὰ τοῦ οὐρανοῦ*. So also Matt. viii. 20; Luke ix. 58, etc. The Authorized Version is here, as often, inconsistent in using five times *bird* (Matt. viii. 20; xiii. 32; Luke ix. 58; Rom. i. 23; James iii. 7), and nine times *fowl* (Matt. vi. 26; xiii. 4; Mark iv. 4, 32; Luke viii. 5; xii. 24; xiii. 19; Acts x. 12; xi. 6). *οὐρανός* is in most passages translated *heaven*, four times *sky*, nine times *air*.

[2] Rev. v. 8; xv. 7, and in ten other passages of the same book. The Greek *φιάλη*, corresponding in the Septuagint to מִזְרָק, is a broad, flat,

"which, being interpreted, is God with us," Matt. i. 23, be made to run, "which is, being interpreted, God with us"?[1] Why should the order of words be reversed in slavish conformity to the Greek, even in the Lord's Prayer: "As in heaven, so on earth"?[2]

In reply to these charges, we have to submit (1) that in nearly all the examples which have been singled out by friendly and unfriendly critics, there is a good reason for the change; (2) that a great many alterations were required by consistency or necessitated by the sound rule of uniform rendering, which

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shallow *bowl* or *cup* (Latin *patera*, German *Schaale*) for drinking or pouring liquids; in the Old Testament, for receiving the blood of sacrifices or frankincense. The English *vial* or *phial* is, no doubt, derived from the Greek φιάλη through the Latin *phiala*, but is commonly used of a *small bottle*, or little glass vessel with a narrow aperture intended to be closed with cork, as a vial of medicine (see Webster). Hence, here, too, the Revisers are right.

[1] This is simply to conform to the Greek order (*ὅ ἐστι μεϑερμηνευόμενον*), and to make the translation consistent with the five other parallel passages where the much-lauded Authorized Version itself observes the same order: see Mark v. 41; xv. 22, 34; John i. 41 (42); Acts iv. 36. And yet, in culpable ignorance of this fact, Sir Edmund Beckett, a special pleader for the superior excellency of the English style of the Authorized Version, calls this change an illustration of "the capacity of the Revisers for spoiling sentences with the smallest possible exertion, and for no visible object. Here the mere transposition of that little 'is' makes all the difference between a lively, solemn, and harmonious sentence, and one as flat, inharmonious, and pedantic as a modern Act of Parliament or the Revisers' Preface." (*Should the Revised New Testament be Authorized?* p. 50.)

[2] Matt. vi. 10. The critics forget that the Authorized Version has precisely the same order in the parallel passage, Luke xi. 2, with the single difference of "*in* earth" instead of "*on* earth;" but the Revised Version, with all critical editors, omits this passage in Luke as an interpolation from Matthew.

must be carried out wherever the Greek words have precisely the same meaning or are emphatically repeated.

We would not deny that the Revisers may occasionally have overdone the changing by an over-anxious or over-conscientious desire to be faithful to the original. But if they have erred here, they have certainly erred on the right side. And this is the laudatory censure of Bishop Wordsworth, of Lincoln, who said of the Revisers: "They would have succeeded better and have performed more if they had attempted less. Not by doing, but by overdoing, their work has been less happily done."

In many instances it is simply impossible to secure unanimity, or to satisfy even one's own taste, in making or omitting changes. And the adverse critics have certainly shown no better tact or promised better success. In most cases the laboring mountains have only produced a "*ridiculus mus.*" An anonymous, but very able and fair-minded reviewer of these critics, gives the following amusing specimens of a revision of the Revision:[1]

> "We hasten to turn away from these irksome records of fault-finding to acknowledge the great and manifold obligations under which the Revisers have laid all English-speaking people. The critics have not propitiated our assent to their arguments by the alternative translations which they have sometimes been good enough to offer. We are not sure that the Bishop of Lincoln himself would be applauded for the correction which he suggests on Rom. xii. 11, 'in your hurry be not lazy' (p. 29). The new Bodleian Librarian would scarcely have improved the fortunes of the Revised Version if he had been a member of the Company, with influence enough to induce them to begin the New Testament, the 'Roll

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[1] In "The Church Quarterly Review" for January, 1883, p. 385.

of birth, or Birth-roll, or Roll of descent, or Family-roll, of Jesus Christ; and if they had yielded to the 'regret' which he expresses, that the Revisers did not further *improve* the Lord's Prayer, by rendering 'Give us our morrow's bread to-day' in their text. Mr. J. A. Beet, who complains of the 'almost total absence of poetic instinct' in the Revisers, addresses himself to the difficult text, Phil. ii. 6; and after toiling over the passage for four large pages, produces at last his own rendering ('in lack of a better,' as he modestly says): 'Not high-handed self-indulging did He deem His equality with God.'"

Making every allowance for imperfections which adhere to the best works of fallible men (including the Pope—remember the revised edition of the Vulgate corrected by Sixtus V.), a minute, careful, and impartial examination of the Revision of 1881 must lead to the conclusion that in text and rendering it is a very great improvement upon the Version of 1611, and the most faithful and accurate version of the Greek Testament ever made from Jerome down to the present date. Its merits are many and great; its defects are few and small, and mostly the result of overfidelity to the Greek original and to the English idiom of King James's Version. Such defects are an excess of virtue, and have their redeeming advantage. They place the English reader in the position of the Greek scholar, and give him at the same time the assurance of the substantial accuracy of the old version.

Faithfulness must be the supreme law of a translator of the Bible, which is the inspired record of God's revelation to man, and the original charter of our faith. To this law all other considerations must bend. Faithfulness was the ruling principle and highest aim of the Revisers. Their revision will be modified and improved at some future day, but the foundation will stand and outlast the critics.

We have so far reviewed the Revision as a unit. We must now, in justice to the American Committee and the American community, speak of the *American* share of the work as far as it is incorporated in the text or relegated to the Appendix.

THE AMERICAN PART IN THE JOINT WORK.

The Revised New Testament, as authoritatively printed and published by the two English University Presses, is the joint work of both Committees. The English Revisers began nearly two years earlier, and the American Revisers worked on the basis of the first English revision, which was a great advantage; but they had to go through precisely the same process of textual criticism and exegesis, to examine the same authorities, and to discuss the same differences of reading and rendering. They have spent probably the same amount of time and labor since they began to co-operate. They transmitted to England only the points of difference and suggestions of new changes. These were printed from time to time for the exclusive use of the Revisers, and would make altogether an octavo volume of about four hundred pages. Occasionally an elaborate essay was included, in justification of a particular point, as the difference of reading in John i. 18 (*μονογενὴς ϑεός*, or *ὁ μονογενὴς υἱός*); on Acts xx. 28 (*ϑεοῦ*, or *κυρίου*); on John viii. 44; on Acts xxvi. 28; Matt. xxvi. 50, see Pres. Woolsey in the "Bibl. Sacra" for April, 1874; on Luke ii. 2 (Quirinius, *not* Quirinus), see Pres. Woolsey in "Bibl. Sacra" for July, 1878; and on Tit. ii. 13 (the last not sent to the English Revisers, but published in the "Journal of the Society of Bibl. Lit. and Exegesis" for June and December, 1881). In the great majority of cases the result only was stated.

In order to form a just estimate of the American share of the work, and the degree of harmony of the two Committees, it is necessary to compare those parts which were done *independently*. For such an estimate we have the materials at hand.

When the communication between the two Committees was interrupted for a few months in 1877 (in consequence of negotiations with the University Presses), the American Committee took up the first revision of a portion of ISAIAH and of the Epistle to the HEBREWS, and finished them before the first English revision of the same books was received.

On a comparison it was found that in about one half of the changes the two Committees had arrived at the same conclusions.

The result as to the Epistle to the Hebrews is more particularly stated in the following letter from Bishop Lee, a member of the New Testament Company, to the writer:

"WILMINGTON, DEL., *April* 25, 1881.

"MY DEAR SIR: My examination of the independent revisions of the Epistle to the Hebrews by the English and the American Companies, resulted in the estimate that out of 913 changes made by the American Company, 476 were exactly coincident with those of the English. There were others substantially the same, but not precisely identical.

"The variations were largely in punctuation and minor points.

"I do not claim, of course, perfect accuracy, but I think this statement is not far from the truth.

"My estimate of the American suggestions adopted is, in

The Gospels	318
Acts	186
Epistles and Revelation	400
	904

"In the calculation I aimed to count each new suggestion but once, although in many cases it was often repeated—as *food* for *meat*, *Hades* for *hell*, *tomb* for *sepulchre*, etc. I omitted returns to the Authorized Version and differences of punctuation, except in a few important instances, and metrical arrangements, presuming that these would have been done by the British Company even without our calling their attention to them.

"If you wish for more particular information upon any of these points, I shall be happy to supply it as far as I can.

"Very truly yours,
"ALFRED LEE."

See Bishop Lee's list of American changes adopted by the English Company in text or margin, in Appendix IV.

Again, in the year 1880, the American Old Testament Company went through the first revision of the Book of Job, and printed it (for private use) before the first English revision of the same book was received. Copies were transmitted by the President to the Secretary of the British Old Testament Company, February 4, 1881, with the remark: "I send you to-day by European express twenty-seven copies of the American revision of Job, for distribution among the members of your Company. The revision was completed before your revision came to hand. Hence, it has been printed in full, which will give you a better idea of the character of our work and the measure of its agreement with yours."

A careful comparison was made between the English and the American revision of Job, by Professor

Mead, of Andover, Mass., a member of the Old Testament Company, and the result is stated in the following letter addressed to the Chairman of the Old Testament Company:

"ANDOVER, *Feb.* 5, 1881.

"MY DEAR PROF. GREEN: . . . You may be interested in knowing the result of my collation of the two revisions of Job. Of course it is impossible to be very exact, it being often difficult to determine how to designate a change, or to decide how far to analyze a change—*i. e.*, whether to call it one, two, or three, when a whole clause is transformed. In general I have adopted the plan of being minute in the matter, though doubtless not consistent with myself either in this or in any other respect. Still, the general proportion of things is probably indicated with tolerable exactness. The result is as follows:

Whole number of changes made by the American Revisers	1781
Whole number of changes made by the English Revisers	1004
Changes identical in both	455
Changes substantially the same in both	134
Passages differently changed by both	289
Changes in Amer. Revision where there are none in English Revision	913
Changes in English Revision where there are none in Amer. Revision	236
American readings found in English margin	53
English readings found in American margin	12

"The general result is that in about half the cases we coincide. More exactly, the identical changes form about 45⅓ per cent. of the changes made by the English. Adding the cases of substantial coincidence, we have made 58⅔ per cent. of the changes which they have made. In multitudes of other cases there would be a ready acquiescence on our part in their changes—many of them having reference to very small matters, while many of ours also are of a similar sort.

"Yours truly,
"C. M. MEAD."

On the basis of these facts it may be said that the two Committees, if they had acted independently, would have produced two recensions of the same revision, agreeing in about one half of the changes and improvements, while the other half in the great majority of cases would have admitted of easy adjustment, so as to leave only a small residuum of minor differences.

Both Committees, therefore, may look upon the Revision as their own work. The English Committee, however, has a just claim to priority and a primacy of honor. The mother took the lead, the daughter followed. The Americans gave to the vast majority of the English changes their hearty approval, and the whole weight of their independent research and judgment. On the other hand, a large number of the remaining changes which they regarded as most important have been, after due deliberation, accepted by the English, so that with a few exceptions the points of difference set forth in the Appendix are of *comparatively* little interest and importance. These mutual concessions are of vital account for the international character and success of the work.

THE AMERICAN APPENDIX.

The American Appendix is short, and contains only those renderings which the English Company, in its final action, was unwilling to accept, and which the American Committee deemed of sufficient importance to be recorded for future use. It is provided for by the fourth article of the agreement of August 3, 1877, which is as follows:

> "If any differences shall still remain, the American Committee will yield its preferences for the sake of harmony; provided that such differences of reading and rendering as the American Committee may represent

to the English Companies to be of special importance, be distinctly stated either in the Preface to the Revised Version, or in an Appendix to the volume, during a term of fourteen years from the date of publication, unless the American Churches shall sooner pronounce a deliberate opinion upon the Revised Version with the view of its being taken for public use."[1]

The material for an Appendix was gradually reduced, by honorable and liberal concessions of both parties. The Americans yielded at least six hundred and eighty preferences (according to Bishop Lee's calculation). The best part of the American labor is incorporated in the book, and there it will remain, whatever may become of the Appendix.

The remaining differences are still more reduced when we consider that the English Revisers have recognized on the margin many of the American changes.

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[1] The introductory note to the Appendix was carefully drawn up by the American Company and transmitted to the English Company in the following terms:

"*The American New Testament Revision Company, having in many cases yielded their preferences for certain readings and renderings, present the following instances in which they differ from the English Company as in their view of sufficient importance to be appended to the Revision, in accordance with an understanding between the Companies.*"

The English Company, for reasons best known to themselves, have taken the liberty to set this heading aside, and to substitute for it the following:

"*List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page ix.*"

This heading has been strangely misunderstood and misinterpreted by many, as conveying the idea that the printing of the Appendix was a *favor* rather than a right, and that it contained *all* the work of the American Company. Fault has been found also with the Preface from the Jerusalem Chamber (which was not submitted to the American Company), because it does not state expressly that any of the American suggestions were *adopted;* but this may be fairly inferred from the terms in which they are spoken of, as having received "much care and attention," and having been "closely and carefully considered."

The Appendix consists of two parts. The first contains fourteen *classes* of passages, and implies general rules;[1] the second suggests about three hundred specific changes or alternate renderings. The former require many alterations in the text; the latter are mostly of the same nature as the marginal notes, and might have been distributed to the several passages if the English Company had thought proper to do so. The most important have already been discussed in the preceding pages, especially the archaisms. We will only notice the first and the twelfth of the general rules.[2]

1. The Titles and Headings of Books.

> "Omit the word 'Saint' from the title of the Gospels and the Revelation of John, the word 'the Apostle' from the title of the Pauline Epistles, and 'Paul the Apostle' from the Epistle to the Hebrews, the word 'General' from the title of the Epistles of James, Peter, 1 John, and Jude."

The Committee had no *express* authority to revise the titles of the books, and hence the English Company retained those given in the Authorized Version as printed in 1611. But the American Company embraced this opportunity to conform the titles to the ancient authorities and critical editions of the Greek text, and to make them consistent. Their conclusions were determined by the following considerations:

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[1] In Rule XIII. the reference to "Col. i. 3" ought to be stricken out, because the Revisers read τῷ ϑεῷ πατρί without the intervening καί of the *textus receptus.*

[2] For a fuller vindication of the Appendix, see the writer's additional chapter in the American edition of Dr. Roberts's *Companion to the Revised New Testament*, pp. 192-206, and in an article contributed to "Christian Opinion and Revisionist" (Lond., Nos. 22 and 23, June, 1882), also two articles of Dr. Timothy Dwight in the "N. Y. Independent" for May 19 and May 26, 1881.

(*a*.) There is no documentary evidence whatever for the title "*Saint.*" The best Greek and Latin MSS. (א. B, D, a, b, e, q, etc.) read simply: "*According to Matthew*" (Κατὰ Μαϑϑαῖον), or "*The Gospel according to Matthew*" (Εὐαγγέλιων τὸ κατὰ Μ.). Some of later date add the title to the book (not the author): "*The Holy Gospel according to Matthew.*"

(*b*.) The technical ecclesiastical use of "*Saint*," as one of a spiritual nobility or aristocracy distinct from ordinary Christians, is not biblical, but belongs to a much later age. The sacred writers apply the term ἅγιος to all believers, as being separated from the world, consecrated to God, and destined for holiness. See Rom. i. 7; xii. 13; xvi. 15; 1 Pet. ii. 9; Acts ix. 13, 32, 41; Jude 3. In the text of the New Testament the apostles and their disciples are simply called by their names, and this ought to be sufficient. They themselves would protest against the claim to exclusive saintship; nor should we, on the other hand, put them on a level with the innumerable saints of later ages. They stand far above them.

(*c*.) The Authorized Version is inconsistent: it prefixes the title "*Saint*" to the Gospels and to Revelation, but omits it in the Acts and Epistles, as if James, Peter, and Paul were not saints as well as Matthew, Mark, and Luke, or as if the St. John of the Gospel and of the Revelation were not the same as the John of the Epistles. The inconsistency is, of course, an inadvertency. The Bishops' Bible retained the title "*Saint*" from the Vulgate in twenty-six books of the New Testament; the Geneva Bible consistently omitted it in all; the first edition of the Authorized Version of 1611 omitted it in all but five.

(*d.*) The title "*Apostle*" is likewise wanting in the oldest Greek MSS. (ℵ, A, B, C), which read simply, "*To the Romans*" (Πρὸς Ῥωμαίους), etc., although some insert "*of Paul*," or "*of the Apostle Paul*," or "*of the holy Apostle Paul.*" Moreover, the title "*Apostle*" belongs to Peter and John as well as to Paul, and should be given to all or none. Here, too, the Authorized Version is strangely inconsistent or careless in omitting "*the Apostle*" in the heading of the Catholic Epistles and the Epistles to the Galatians, Titus, and Philemon, while inserting it in all the other Pauline Epistles.

(*e.*) The present title of the Epistle to the Hebrews ("*the Epistle of Paul the Apostle to the Hebrews*") prejudges the open question of the authorship of this anonymous epistle. The best MSS. (ℵ, A, B, K) read simply, "*To the Hebrews*" (Πρὸς Ἑβραίους). The majority of modern scholars regard it as the production of a pupil or friend of Paul. The opinions of the ancient Church were divided on the question of authorship between Paul, Luke, Barnabas (and Clement of Rome). A translator has no right to decide that question in the absence of documentary evidence.

(*f.*) The title "*General*" ("*Catholic*," καϑολική) of the Epistles of James, Peter, John, and Jude is likewise of later date, and omitted by critical editors. It is misleading, and applies no more to those Epistles than to Ephesians and Hebrews, which have an encyclical character; while the second and third Epistles of John are each addressed to an individual.

An objection will be made to this part of the Appendix by those who deem it reverent to retain the time-honored "Saint" in connection with the evangelists and apostles. But then, let us at least be consistent, and use it uniformly, or drop it altogether. The sacred writers must be our standard of reverence, and they speak of each other simply as *Matthew*, *Mark*, *Luke*, *John*, *Peter*, and *Paul*. The highest order of merit and distinction needs no epithet of honor.

2. Rendering of Terms Denoting Coins.

"Let ἀσσάριον (Matt. x. 29; Luke xii. 6) be translated '*penny*,' and δηνάριον '*shilling*,' except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, '*a denarius*,' should be given."

The rendering of coins in our English Version is very objectionable, and makes a false impression upon the popular reader. "*Mite*" may be retained for λεπτόν (the eighth part of an ἀσσάριον, or *ace*, half a *quadrans*, or about one fifth of one cent), and "*farthing*" for κοδράντης (*quadrans*, the fourth part of an *ace*, equivalent to two mites, δύο λεπτά), as in Mark xii. 42, "a poor widow cast in two mites which make a farthing." But the more valuable coins are mischievously perverted and belittled. Bishop Lightfoot, one of the most influential of the English Re visers, has shown this so well that I can do no better than quote him in full justification of the American view. He says:[1]

> "Why *ἀσσάριον*, the late Greek diminutive used for the *as*, of which, therefore, the *κοδράντης* is a fourth part, should still be translated a *farthing* (which elsewhere represents *κοδράντης*) rather than *penny*, it is difficult to see (Matt. x. 29; Luke xii. 6). And as we advance in the scale, the disproportion between the value of the original and the English substitute increases. Thus the *denarius*, a silver piece of the value originally of ten and afterward of sixteen ases, is always rendered a *penny*. Its absolute value, as so much weight in metal, is as nearly as possible the same as the French franc. Its relative value as a purchasing power, in an age and a country where provisions were much cheaper, was considerably more. Now it so happens that in almost every case where the word *δηνάριον* occurs in the New Testament it is connected with the idea of a *liberal* or *large* amount; and yet in these passages the English rendering names a sum which is absurdly small. Thus the Good Samaritan, whose generosity is intended to appear throughout, on leaving, takes out 'two pence,' and gives them to the inn-keeper to supply the further wants of the wounded man. Thus, again, the owner of the vineyard, whose liberality is contrasted with the niggardly, envious spirit, the 'evil eye' of others, gives, as a day's wages, 'a penny' to each man. It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our Version was made, and when wages were lower, it must have seemed wholly inadequate. The inadequacy again appears, though not so prominently, in 'the two hundred pence,' the sum named as insufficient to supply bread to the five thousand (Mark vi. 37; John vi. 7), and similarly in other cases (*e. g.*, Mark xiv. 5; John xii. 5; Luke vii. 41). Lastly, in the Book of the Revelation (vi. 6), the announcement, which in the original implies famine prices, is rendered in our English Version, 'A measure of wheat for a penny, and three measures of barley for a penny.' The fact is that the word *χοῖνιξ*, here translated 'measure,' falls below the amount of a quart, while the word *δηνάριον*, here translated 'a penny,' approaches toward the value of a shilling. To the English reader the words must convey the idea of enormous plenty."

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[1] "*A Fresh Revision of the English New Testament*," London, 1871, pp. 165–167; Amer. ed. (Harpers), 1873, pp. 141–143.

But in this case, again, the scholarship of the English Revisers was overruled by the timid conservatism of the majority, and custom was allowed to prevail against truth. So the "*farthing*" was retained twice for ἀσσάριον (Matt. x. 29; Luke xii. 6), and twice for κοδράντης (Matt. v. 26; Mark xii. 42), and the "*penny*" (with "*pence*" and "*pennyworth*") for δηνάριον in fifteen places. Where the penny occurs for the first time, Matt. xviii. 28, the marginal note is added with killing effect on the text: "The word in the Greek denotes a coin worth about eight pence half-penny," *i.e.*, in plain Saxon, worth eight and a half times more than the text indicates. But in all other passages the reader, unless he looks up that marginal note, will still be at a loss to understand how a penny or two cents can be fair wages for a day's labor, or a liberal gift to save a sick man, or a famine price for a whole measure of wheat and three measures of barley.

Yet, in justice to the English refusal of so reasonable a change, it should be remembered that it is impossible, without circumlocution, to find a precise idiomatic equivalent in English for the Greek δηνάριον and the Latin *denarius.* Sometimes a little matter gives great trouble. This is an instance. The inevitable *penny* was discussed over and over again in the Jerusalem Chamber and in the Bible House. The English Company at an early stage was about to adopt the Anglicized form "denāry," when the late Dean Alford killed it by the humorous objection that *denāry* might be mispronounced *deanery*, and give rise to the jest that the Revisers sold a deanery for a penny. The precise rendering would be "eight pence and a half," but this is no single coin. "*Six pence*" in this respect would do better, but falls short of the full value. Still less would Englishmen tolerate "sixteen cents," nor would Americans intrude their coins into the Bible. The Americans wavered between "*shilling*," "*franc*," "*silverling*," "*drachma*," "*denarius*," "*denāry*," "*denār*." The Latin "*denarius*," with a marginal explanation, would have been unanimously adopted but for the passages where the word occurs in the plural (Matt. xviii. 28; Mark vi. 37; xiv. 5; Luke vii. 41; x. 35; John vi. 7; xii. 5); for *denarii* sounds too much like Latin for an English Bible. They agreed at last upon "*shilling*," but would prefer any other of the proposed renderings to "*penny*." A *shilling* is not absolutely correct, but is a genuine English silver coin, and does not convey the idea of a ridiculously small sum. There can be no doubt whatever that, if found in the old version, *shilling* would have been retained by both Companies.

THE PUBLIC VERDICT.

The Revision is subject to the verdict of the Christian public, which will be pronounced by the official action of churches and Bible societies. In England an Act of Parliament or Order of Council may be necessary in addition to the votes of the Convocations of Canterbury and York before it can be used in public worship. All other churches can act independently, or leave the matter with ministers and congregations. If approved, the Revision will gradually supersede the old version; if rejected, it will still remain a most important help for the private use of ministers and Bible readers, and be made the basis of some future revision; and such revision will become inevitable in case of rejection; for the churches will never be contented with the version of 1611 after all its innumerable defects have been made known. "Revolutions never go backward."

The American Appendix will be printed, according to agreement, in every copy of the University editions till the expiration of the term of fourteen years—*i. e.*, till May, 1895. If approved, it will be incorporated in the text, if not, it will be dropped. The Church of England is not likely to surrender her love for the archaic forms of language, as "which" for "who," "be" for "are," "Ghost" for "Spirit," "devils" for "demons," "wot" and "wist" for "know" and "knew," etc., but she may possibly give to the specific renderings a place among the marginal notes, though they are already very numerous. Of English critics, some sublimely ignore the Appendix,[1] some approve it,[2] none has condemned it. In the United States public opinion seems unanimously in favor of the American readings and renderings.[1] Several editions have already incorporated them into the text with an Appendix reversed; but such a *reductio ad absurdum* does great injustice to the English Revisers, for they only retained certain words and phrases of the old usage which is still preferred by the majority of Englishmen.[2]

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[1] So Dean Burgon, Canon Cook, and even Mr. Humphry in his *Commentary on the Revised Version.* One of the adverse critics naively confesses that till the year 1882 he was happily ignorant of the existence of any eminent biblical scholars and critics in America.

[2] Dr. Angus, one of the English Revisers, says: "The first three suggestions of the American Committee ought in consistency to be accepted," and speaks favorably of the rest. A critic in the London *Athenæum* (May 28, 1881) says: "Several of the recommendations of the American Committee might have been adopted with advantage. The general excellence of the suggestions of the American Revisers is undoubted, and they ought not to have been so often neglected." Mr. Thoms, the compiler of the *Complete Concordance to the Revised Version of the New Testament, Pub-*

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lished under the Authorization of Oxford and Cambridge Universities (London, 1882), notices the American suggestions throughout, and says (Preface, p. vii.) that "most of them are very valuable, and deserve far better treatment than to be relegated to the end of the book without so much as a reference mark in the text to indicate their existence."

[1] A very competent Greek scholar, Professor W. S. Tyler, D.D., says (in the "Bibliotheca Sacra," Andover, January, 1882, p. 161): "We think the feeling is wide in Great Britain, and it is almost universal in this country, that the greater part of the changes which were proposed by the American Committee and rejected by the Anglican Committee should have been accepted, and that consistency, not less than the intrinsic merits of the proposed emendations, required their adoption."

[2] The following are specimens from the Appendix in one of these Americanized editions:

AMERICAN EDITION.	UNIVERSITY EDITION.
"*List of Readings and Renderings preferred by the English Committee.*	"*List of Readings and Renderings preferred by the American Committee, recorded at their desire.*
II. In the title of the Pauline Epistles (except those to the Galatians, Titus, and Philemon) insert '*the Apostle;*' in the title of the Epistle to the Hebrews insert '*of Paul the Apostle;*' in the title of the Epistles of James, Peter, 1 John, and Jude insert the word '*General;*' and let the title of the Revelation run, '*The Revelation of S. John the Divine.*'	II. Strike out '*the Apostle*' from the title of the Pauline Epistles, and '*of Paul the Apostle*' from the title of the Epistle to the Hebrews; strike out the word '*General*' from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run, '*The Revelation of John.*'

It is barely possible that there may be ultimately two standard editions, an English and an American. But these would be only two slightly different recensions of one and the same revised version (as we have different editions of the Greek text), and the changes will no more affect the unity of the version than the differences of English and American spelling now affect the unity of the English language. On the contrary, the essential unity will be all the more apparent and effective for the variety in unessential details.

AMERICAN EDITION.	UNIVERSITY EDITION.
III. Wherever '*Holy Spirit*' occurs, substitute '*Holy Ghost,*' except in Mark iii. 29, Luke ii. 25, 26; iv. 1; x. 21; xi. 13; xii. 10, 12; John i. 33; xiv. 26; Acts ii. 4; vi. 5; 1 Cor. xii. 3; Ephes. i. 13; iv. 30; 1 Thess. iv. 8; Jude 20.	III. For '*Holy Ghost*' adopt uniformly the rendering '*Holy Spirit.*'
VI. Use '*which*' of persons as well as '*who*' or '*that;*' '*be*' as well as '*are*' in the present indicative; '*wot*' or '*wist*' as well as '*know*' or '*knew;*' and '*hale*' for '*drag.*'	VI. Substitute modern forms of speech for the following archaisms, viz., '*who*' or '*that*' for '*which*' when used of persons; '*are*' for '*be*' in the present indicative; '*know,*' '*knew,*' for '*wot,*' '*wist;*' '*drag*' or '*drag away*' for '*hale.*'
VII. Substitute for '*demon*' ('*demons*') the word '*devil*' ('*devils*'); and for '*demoniac*' or '*possessed with a demon*' ('*demons*') substitute '*possessed with a devil*' ('*devils*')."	VII. Substitute for '*devil*' ('*devils*') the word '*demon*' ('*demons*') wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for '*possessed with a devil*' (or *devils*') substitute either '*demoniac*' or '*possessed with a demon*' (or '*demons*')."

But whatever may be the ultimate fate of the American Appendix, it is of very little account as compared with the text of the Revision as it now stands. It is a matter of wonder and congratulation that two distinct Companies of scholars of various denominations and schools of theological thought, divided by the ocean, and representing two independent and high-minded nations, should have arrived, after several years of unbroken and conscientious labor, at such harmonious conclusions in the translation of their most sacred book, which is recognized by both as their infallible guide in all matters of Christian faith and duty.

The Anglo-American Revision is the noblest monument of Christian union and co-operation in this nineteenth century.

And herein is the finger of Providence, and the best guarantee of ultimate success. The Revisers of 1881 will ere long be forgotten, like their predecessors of 1611, and some of them have already passed beyond the reach of praise or blame; but their united work will live until it is superseded by a better one.

APPENDIXES

APPENDIX I.

LIST OF PRINTED EDITIONS OF THE GREEK NEW TESTAMENT.

By Professor Isaac H. Hall, New York.

Note.—The following list consists of the "Index I. Editionum" from the *Bibliotheca Novi Testamenti Græci*, Brunsvigæ, 1872 (pp. 289–301), by Professor Eduard Reuss, D.D., of Strassburg, with a few bracketed remarks or additions, and a * to mark the more noted, or the epoch-making publications; omitting, however, the Gospel Harmonies and other mere portions of the N. T. Editions not enumerated (or not known) by Reuss, but within his plan, are added in brackets, in chronological place.

A supplementary list of editions published since 1870, the date of his compilation, is added, down to the present time.

The plan of Dr. Reuss included all published editions of the entire N. T., together with such larger portions thereof (Gospels. Harmonies, Epistles, etc.) as exhibited editorial care in text or form, but omitting uncritical school-books. He also omitted published copies of MSS., and editions based on a single MS. Repetitions of the same edition, with changes only in the title-page, or by minute corrections in the text, were denoted by the same number in the "Index," but putting the repeated number in parentheses. This method is followed here also, as far as his numbers reach or apply.

It is not claimed that this list is perfect, but diligence has been exercised to make it as complete as possible.

The number of Harmonies and other forms of the Four Gospels, omitted, as above stated, from the list of Dr. Reuss, is about fifty; while that of other portions of the N. T. is rather less than twenty-five. A list of each, supplemented and continued to the present time, would add at least half as many more Harmonies, etc., and more than quadruple the number of other portions of the N. T.

Estimating each edition of the entire Greek N. T. at 1000 copies, the whole number of copies printed would exceed 1,000,000, besides a vast multitude of repetitions, etc., which are beyond the reach of estimate.

I. EDITIONS OF THE ENTIRE GREEK NEW TESTAMENT FROM 1514 TO 1870.

List of Reuss enlarged.

(The numbers are Reuss's; editors' names in SMALL CAPITALS; publishers' in **heavy type**; places of publication in *italics*.)

*1. 1514. Biblia polyglotta *Complutensia*. fol. [Card. Ximenes. *Alcala*. The first printed, published 1522.]

*2. 1516. Erasmi I. gr. lat. *Basil.* **Froben**. fol. [The first published.]

*3. 1518. Biblia gr. **Aldina**. *Venet.* fol.

4. 1519. Erasmi II. gr. lat. *Basil.* **Froben**. fol.

5. 1521. Gerbelii. *Hagenoæ.* **Anshelm**. 4.

*6. 1522. Erasmi III. gr. lat. *Basil.* **Froben**. fol. [1 John v. 7 admitted. The basis of the *textus receptus*, except in Revelation.]

7. 1524. **Cephalæi.** *Argent.* 8.

8. 1524. **Bebelii I.** *Basil.* 8.

9. 1527. Erasmi IV. gr. lat. *Basil.* **Froben**. fol. [With Vulg.]

10. 1531. **Bebelii II.** *Basil.* 8.

11. 1531. **Rescii.** *Lovan.* 8.

13. 1534. **Colinæi.** *Paris.* 8. [The first attempt at a critical edition.]

14. 1535. Erasmi V. gr. lat. *Basil.* **Froben**. fol.

15. 1535. **Bebelii III.** *Basil.* 8.

16. 1536. **Valderi.** *Basil.* 32. [The first miniature-sized.]

18. 1538. **Plateri I.** *Basil.* 8.

19. 1538. **Ant. de Sabio II.** *Venet.* 8. [Ed. I., 1533, contained only part of the N. T.]

20. 1540. **Plateri II.** *Basil.* 8.

21. 1541. (al. 1539, 1540.) Erasmi VI. gr. lat. *Basil.* **Froben**. fol.

22. 1541. (al. 1542.) Erasmi VII. gr. lat. *Basil.* **Froben**. fol.

23. 1541. **Brylingeri I.** gr. lat. *Basil.* 8.

24. 1542. **Brylingeri II.** gr. lat. *Basil.* 8.

25. 1543. **Brylingeri III.** *Basil.* 8.
26. 1543. **Bogardi.** gr. lat. *Paris.* **Guillard.** 12. [Toussaint. Displays some critical effort.]
(26.) 1543. **Roignyi.** gr. lat. *Paris.* **Guillard.** 12. [Toussaint.]
27. 1543. **Plateri III.** *Basil.* 8.
(27.) 1544. **Plateri III.** *Basil.* 8.
28. 1544. **Brylingeri IV.** gr. lat. *Basil.* 8.
[1544. Erasmiana. **Honter.** gr. lat. *Coronæ.* 4.]
29. 1545. **Curionis.** *Basil.* 16.
30. 1545. **Frobenii.** *Basil.* 4.
31. 1545. Biblia gr. *Basil.* **Hervagii.** fol. [Melanchthon's ed.]
32. 1546. **Brylingeri V.** gr. lat. *Basil.* 8.
*33. 1546. Rob. Stephani I. *Paris.* 16. ["O Mirificam."]
34. 1547. **Froschoveri I.** *Tiguri.* 8.
35. 1548. **Brylingeri VI.** *Basil.* 8.
36. 1549. **Brylingeri VII.** gr. lat. *Basil.* 8.
37. 1549. **Dupuisii.** gr. lat. *Paris.* 16.
(37.) 1549. **Granjon** (**Marnef, Fezandat**). gr. lat. *Paris.* 16.
38. 1549. Rob. Stephani II. *Paris.* 16. ["O Mirificam" II.]
39. 1549. **Prevotii.** *Paris.* **Haultin.** 16.
(39.) 1549. **Prevotii.** *Paris.* **Birkmann.** 16.
*40. 1550. Rob. Stephani III. *Paris.* fol. ["Editio regia." English *textus receptus*, so called.]
41. 1550. **Brylingeri VIII.** gr. lat. *Basil.* 8.
*42. 1551. Rob. Stephani IV. gr. lat. (*Genev.*) 16. [First divided into modern verses.]
43. 1552. **Oporini.** *Basil.* 16.
44. 1553. **Brylingeri IX.** *Basil.* 8.
45. 1553. **Brylingeri X.** gr. lat. *Basil.* 8.
46. 1553. **Jo. Crispini I.** (*Genev.*) 16.
47. 1556. **Brylingeri XI.** gr. lat. *Basil.* 8.
48. 1558. **Brylingeri XII.** gr. lat. *Basil.* 8.
49. 1558. **Brylingeri XIII.** *Basil.* 8.
50. 1559. **Froschoveri II.** *Tiguri.* 8.
51. 1559. **Tornæsii.** gr. lat. *Lugd.* 8.
52. 1559. **Barbirii.** gr. lat. *Basil.* fol. [*Pseudo*-Bezæ. It has Beza's *Latin* only.]
(52.) 1559. *Tiguri.* gr. lat. fol.
(52.) 1560. **Barbirii.** gr. lat. *Basil.* fol.
54. 1562. **Brylingeri XIV.** gr. lat. *Basil.* 8.
55. 1563. **Brylingeri XV.** *Basil.* 8.

56. 1563. **Voegelini** I. gr. lat. *Lips.* 8.
57. 1563 (1564). **Voegelini II.** *Lips.* 8.
58. 1564. **Brylingeri** XVI. gr. lat. *Lips.* 8.
59. 1564. **Jo. Crispini II.** (*Genev.*) 16.
(59.) 1565. **Jo. Crispini** II. (*Genev.*) 16.
*60. 1565. Bezæ major. I. gr. lat. (*Genev.*) **Steph.** fol.
61. 1565. Bezæ minor. I. gr. lat. (*Genev.*) **Steph.** 8.
62. 1565. **Voegelini** III. gr. lat. *Lips.* 8.
63. 1566. **Froschoveri** III. *Tiguri.* 8.
64. 1566. **Brylingeri** XVII. gr. lat. *Basil.* 8.
65. 1567. Bezæ minor. II. gr. lat. (*Genev.*) **Steph.** 8.
66. 1568. **Rob. Stephani jun.** *Paris.* 16.
(66.) 1569. **Rob. Stephani jun.** *Paris.* 16.
67. 1569. Tremellii triglotton. (*Genev.*) **Steph.** fol.
68. 1570. Flacii I. **Perna.** *Basil.* fol.
69. 1570. **Voegelini** IV. gr. lat. *Lips.* 8.
70. 1571. **Brylingeri** XVIII. gr. lat. *Basil.* 8.
(67.) 1571. Tremellii triglotton. *Lugd.* fol.
*71. 1571. Biblia polyglotta. *Antwerp.* **Plantin.** fol. [Antwerp Polyglott.]
72. 1572. **Plantini** I. gr. lat. *Antwerp.* fol.
73. 1573. **Plantini** II. *Antwerp.* 8.
74. 1574. **Plantini** III. *Antwerp.* 32.
75. 1574. **Vignonii** I. (*Genev.*) 16.
76. 1576. Henr. Stephani I. (*Genev.*) 16. [Preface contains his celebrated essay on the style of the Gr. N. T.]
77. 1577. **Brylingeri** XIX. gr. lat. *Basil.* 8.
78. 1578. **Steinmanni** I. gr. lat. *Lips.* 8.
79. 1580. Bezæ minor. III. gr. lat. (*Genev.* **Steph.**) 8.
? 1581. *Burgis Araconensium.* fol. [Same as No. 72?]
80. 1582. Bezæ major. II. gr. lat. (*Genev.* **Steph.**) fol.
81. 1582. **Steinmanni** II. gr. lat. *Lips.* 8.
82. 1583. **Plantini** IV. gr. lat. *Antwerp.* 8.
83. 1583. **Selfischii** I. gr. lat. *Viteb.* 8.
(83.) 1583. **Jegeri.** gr. lat. *Amst.* 8.
84. 1584. **Plantini** V. gr. lat. *Antwerp.* fol.
85. 1584. **Vignonii** II. (*Genev.*) 16.
*86. 1584. Boderiani triglotton. *Paris.* **Prevoteau.** 4.
(86.) 1586. Boderiani triglotton. *Paris.* **Le Bouc.** 4.
87. 1586. **Ostenii** I. *Basil.* 8.
88. 1587. Henr. Stephani II. (*Genev.*) 16.

89. 1587. **Vautrollerii.** *Lond.* 16. [First Gr. N. T. pub. in Eng.]
90. 1587. **Vignonii** III. (*Genev.*) 16.
91. 1588. **Ostenii** II. gr. lat. *Basil.* 8.
92. 1588. **Steinmanni** III. gr. lat. *Lips.* 8.
? 1588. **Stoerii.** [gr. lat. Masch.] *Genev.* fol. [Same as No. 80?]
*93. 1588. Bezæ major. III. gr. lat. (*Genev.* **Steph.**) fol.
*(93.) 1589. Bezæ major. III. gr. lat. (*Sine loco et typog.* sed *Genev.* **Steph.**) fol.
*[(93.) 1589. Bezæ major. III. gr. lat. *Genev.* **Henr. Steph.** fol.]
[With No. 106, the chief basis of our A. V. N. T.]
94. 1590. Bezæ minor. IV. gr. lat. (*Genev.* **Vignon.**) 8.
? 1590. **Plantiniana.** *Antwerp.* 8. [Doubtful.]
95. 1591. **Raphelengii** I. *Lugd. Bat.* 32.
96. 1591. **Lanzenbergeri** I. gr. lat. *Lips.* 8.
97. 1592. *Londinensis* **e typogr. regia.** 16.
98. 1592. **Mylii.** gr. lat. *Colon.* **Birkmann.** 8.
100. 1594. **Voegelini** V. gr. lat. *Lips.* 8.
101. 1595 (1594). **Voegelini** VI. *Lips.* 8.
102. 1596 (vel antea). **Rihelii.** gr. lat. *Argent.* 8.
103. 1596. **Palthenii.** gr. lat. *Francof.* 8.
104. 1596. Wolderi trilinguis. *Hamb.* **Lucius.** fol.
105. 1597. Biblia gr. **Wecheliana.** *Francof.* fol.
(51.) 1597. **Roussini.** gr. lat. *Lugd.* 8.
*106. 1598. Bezæ major. IV. gr. lat. (*Genev.*) **Vignon.** fol. [See No. 93.]
*(106.) 1598. Bezæ major. *Sine loco et typog.* fol. [Other varieties exist.]
107. 1599. Biblia **Commeliniana.** gr. lat. *Heidelb.* fol.
108. 1599. **Commelini.** gr. lat. (*Heidelb.*) 8.
(108.) 1599. **Vincentii.** gr. lat. *Lugd.* 8.
(108.) 1599. *Genev.* gr. lat. 8.
109. 1599. **Harsyi** I. gr. lat. *Lugd.* 8.
110. 1599. **Lanzenbergeri** II. gr. lat. *Lips.* 8.
*111. 1599. Hutteri dodecaglotton. *Norimb.* fol.
112. 1600. **Wechelii** II. *Francof.* 16.
113. 1601. **Wechelii** III. *Francof.* fol.
114. 1601. **Raphelengii** II. *Lugd. Bat.* 48.
(108.) 1602. **Commelini.** gr. lat. (*Heidelb.*) 8.
115. 1602. Hutteri tetraglotton. *Norimb.* 4.
116. 1604. P. Stephani I. (*Genev.*) 16.

117.	1604.	BEZÆ minor. V. gr. lat. (*Genev.* **Vignon.**) 8.
118.	1605.	**Selfischii** II. gr. lat. *Viteb.* **Seuberlich.** 8.
(118.)	1606.	**Selfischii** II. gr. lat. *Viteb.* **Seuberlich.** 8.
?	1609.	**Raphelengii**. gr. lat. *Lugd. Bat.* 8.
[	(1609.)	*Lond.* 8.]
120.	1609.	**Roverii** I. gr. lat. (*Genev.*) fol.
121.	1609.	**Roverii** II. gr. lat. *Aurel. Allobrog.* 8.
122.	1609.	**Roverii** III. (*Genev.*) 24.
123.	1609.	**Stoerii** I. gr. lat. (*Genev.*) 12.
124.	1610.	**Roverii** IV. gr. lat. *Aurel. Allobrog.* 16.
125.	1611.	**Harsyi** II. gr. lat. *Lugd.* 16.
126.	1611.	BEZÆ minor. VI. gr. lat. (*Genev.* **Vignon.**) 8.
(126.)	1611.	BEZÆ minor. VI. gr. lat. (*Genev.* **Crispin.**) 8.
127.	1612.	**Raphelengii** III. *Lugd. Bat.* 32.
128.	1612.	**Sam. Crispini** I. gr. lat. *Genev.* 12.
129.	1613.	**Raphelengii** IV. gr. lat. *Lugd. Bat.* 8.
130.	1614.	LUBINI trilinguis. *Rost.* **Pedanus.** 4.
(130.)	1614.	LUBINI trilinguis. *Amst.* **Janson.** 4.
131.	1615.	**Vignonii** IV. *Genev.* 16.
(115.)	1615.	HUTTERI tetraglotton. *Amst.* 4.
(107.)	1616.	Biblia **Commeliniana.** gr. lat. (*Heidelb.*) fol.
133.	1617.	**P. Stephani** II. **S. Crispin.** (*Genev.*) 16. [Text same as **Vignon.**]
(130.)	1617.	LUBINI trilinguis. *Rost.* **Hallerfeld.** 4.
134.	1618.	HAFENREFFERI. gr. lat. *Tub.* **Werlin.** 4.
135.	1618.	**Selfischii** III. gr. lat. *Viteb.* **Seuberlich.** 8.
136.	1619.	**Roverii** V. gr. lat. (*Genev.*) fol.
137.	1619.	**Roverii** VI. gr. lat. *Aurel. Allobrog.* 8.
(137.)	1619.	**Roverii** VI. gr. lat. *Sine loco.* 8.
138.	1619.	**Roverii** VII. *Col. Allobrog.* 4.
(138.)	1620.	**Roverii** VII. *Col. Allobrog.* 4.
(138.)	1620.	**Roverii** VII. *Genev.* 4.
139.	1622.	GERGANI. *Witteb.* **Borheck.** 4. [For use in Greece.]
140.	1622.	**Billii.** *Lond.* 8. [R. WHITTAKER.]
141.	1622.	**Sam. Crispini** II. gr. lat. (*Genev.*) 12.
143.	1623.	**Selfischii** IV. gr. lat. *Viteb.* 8.
*144.	1624.	**Elzevirorum** [**Elzeviriorum**] I. *Lugd. Bat.* 24. [European *textus receptus*, though not so called till after 1633.]
145.	1625.	**Stoerii** II. gr. lat. *Genev.* 12.
[(158.)	1625.	**Buckii.** *Cantab.* 8.]
(130.)	1626.	LUBINI trilinguis. *Rost.* **Ferber.** 4.

146. 1626. [**Henrici Laur(entii)**, *not*] **Laurii** I. gr. lat. *Amst.* 8.

147. 1627. **Stoerii III.** gr. lat. *Genev.* 8.

149. 1628. **Tournesii I.** (*Genev.*) 24.

(149.) 1628. **Tournesii I.** *Aurel. Allobrog.* 24.

150. 1628. **Tournesii II.** trilinguis. *Genev.* 8.

151. 1628. **Jannonii.** *Sedan.* 32. [The smallest ever published, except No. 450.]

152. 1628. MORINI biblia græca. *Paris.* fol. [4 edd.; Sonnius, Chappelet, Buon, and A. Steph.]

(150.) 1629. **Tournesii II.** *Genev.* 8.

153. 1629. **Wechelii IV.** *Hanov.* 12.

*154. 1630, 1633. Biblia polyglotta *Parisiensia.* **Vitré.** fol.

? 1630. **Janssonii.** *Amst.* 16.

(137.) 1631. **Roverii** [VI.] gr. lat. *Aurel. Allobrog.* 8.

155. 1632. **Janssonii I.** *Amst.* 16.

156. 1632. **Jac. Crispini.** (*Genev.*) 16.

(156.) 1632. **Tournesii III.** 16.

157. 1632. **Tournesii IV.** (*Genev.*) 24.

158. 1632. **Buckii.** *Cantabr.* 8.

159. 1632. GORDONI. gr. lat. *Paris.* **Cramoisy.** fol.

*160. 1633. **Elzevirorum** [**Elzeviriorum**, and so No. 167] II. *Lugd. Bat.* 24. [The famous *textus receptus.*]

161. 1633. **Whittakeri.** *Lond.* 8. [**Elzevir.**]

162. 1633. **Blaeuii.** *Amst.* 32.

163. 1635. **Selfischii V.** gr. lat. *Viteb.* 8.

[1635(?). **R. Whittakeri.** 4.]

164. 1638. CYRILLI LUCARIS bilinguis. *Sine loco.* [With the first Modern Greek version.]

165. 1639. **Janssonii II.** *Amst.* 16.

166. 1639. **Janssonii III.** *Amst.* 8.

(152.) 1641. MORINI biblia græca. *Paris.* **Piget.** fol.

167. 1641. **Elzevirorum III.** *Lugd. Bat.* 24.

(161.) 1641. **Whittakeri.** *Lugd. Bat.* **Elzevir** [1633]. 8.

168. 1642. **Danielis I.** gr. lat. *Cantabr.* fol.

169. 1642. **Mazariniana.** *Paris.* **typ. reg.** fol.

? 1643. *Amsterd.* 8. [**Henr. Laurentii** ?]

170. 1645. BOECLERI I. *Argent.* **Mülb.** 24.

172. 1647. [**Laurentii**, *not*] **Laurii** II. gr. lat. *Amst.* 8.

173. 1648. **Frerii.** *Lond.* 12.

176. 1652. **Danielis II.** *Lond.* 12.

[(1652.) **Danielis.** *Lond.* 32.]

177. 1653. **Danielis** III. [IV.] *Lond.* 4.
178. 1653. *Witteb.* **Roetel.** gr. lat. 8.
179. 1653. Hoolii I. *Lond.* **Norton.** 12.
180. 1654. **Leersii** I. *Roterd.* 12.
(153.) 1655. **Ammonii.** *Hamb.* 12.
181. 1656. **Elzevirorum** [**Elzeviriorum**, and so below] IV. *Amst.* 32.
182. 1657. **Kirchneri.** gr. lat. *Lips.* fol.
*183. 1657. Biblia polyglotta Waltoni. *Lond.* **Roycroft.** fol.
184. 1658. **Leersii** II. *Roterd.* 12.
*185. 1658. Curcellæi I. *Amst.* **Elzevir.** 12.
186. 1658. Er. Schmidii. gr. lat. *Norimb.* fol.
187. 1659. Flacii II. gr. lat. *Francof.* **Beyer.** fol.
188. 1660. Pricæi Comment. *Lond.* **Flesher.** fol.
189. 1660. Boecleri II. *Argent.* **Staedel.** 24.
190. 1661. **Wüstii** I. gr. lat. *Viteb.* 8.
191. 1661. **Endteri.** gr. lat. *Francof.* 8.
192. 1662. **Elzevirorum** V. *Amst.* 16.
193. 1663. **Bodmeri** I. gr. lat. *Tiguri.* 8.
194. 1664. Hoolii II. *Lond.* **Norton.** 12.
195. 1665. Pearsonii. *Cantabr.* **Field.** 12.
196. 1669. **Hampelii.** gr. lat. *Giss.* 4.
197. 1670. **Elzevirorum** VI. *Amst.* 16.
198. 1671. **Bodmeri** II. gr. lat. *Tiguri.* 8.
199. 1672. Hoolii III. *Lond.* **Ranew.** 12.
[1673. Hoolii. *Lond.* 12. (Wrongly suspected by Reuss.)]
200. 1673. *Montensis* trilinguis. **Migeot.** 8.
(196.) 1673. **Wüstii** II. gr. lat. *Francof.* 4.
(196.) 1673. **Wüstii** II. gr. lat. *Francof.* 8.
201. 1674. **Molini.** *Lugd.* 12.
202. 1674. Hoolii IV. *Lond.* **Mearne.** 12.
203. 1674. **Redmainii** I. *Lond.* 8.
204. 1674. **Wüstii** III. gr. lat. *Francof.* 8.
205. 1675. Coccei I. *Amst.* **Van Someren.** fol.
*206. 1675. Fellii. *Oxon.* **Sheldon.** 8.
207. 1675. Curcellæi II. *Amst.* **Elzevir.** 12.
208. 1675. Leusdenii I. *Trajecti.* **Smytegelt.** 16.
209. 1675. Pseudo-Leusdeniana. *Trajecti.* **Smytegelt. 24.**
210. 1677. **Bodmeri** III. *Tiguri.* 16.
211. 1678. **Elzevirorum** VII. *Amst.* 16.
212. 1685. Curcellæi III. *Amst.* **Blaeu.** 12
213. 1686. **Wüstii** IV. gr. lat. *Francof.* 12.

214. 1687. **Dulci** biblia græca. *Venet.* fol.
215. 1688. Leusdenii II. *Amst.* **Boom.** 16.
(215.) 1688. Leusdenii II. *Lond.* **Smith.** 16.
216. 1688. Gezelii. *Aboæ.* 8.
217. 1689. Coccei II. *Francof.* **Wüst.** fol.
218. 1691. Rechenbergii I. *Lüneb.* **Lipper.** 12.
(218.) 1691. Rechenbergii I. *Lips.*, **Heinichen.** 12.
219. 1692. *Patavina* I. **Cagnolini.** 16.
220. 1692. Rud. Leusdenii. *Francof.* **Wüst.** 8.
(220.) 1693. Rud. Leusdenii. *Francof.* **Wüst.** 8.
221. 1693. **Wüstii** V. gr. lat. *Francof.* 12.
222. 1693. Winkleri. gr. germ. *Lüneb.* **Lipper.** 8.
224. 1697. Rechenbergii II. *Lips.* **Richter.** 12.
225. 1697. Frickii. *Lips.* **Koenig.** 8.
(183.) 1698. Waltoni N. T. polygl. *Lond.* **Smith & Walford.** fol.
[Other copies of the N. T. vol. exist with different titles.]
226. 1698. Leusdenii III. (**Wetstenii** I.) *Amst.* 12.
(226.) 1698. Leusdenii III. (**Wetstenii** I.) gr. lat. *Amst.* 12.
(226.) 1698. Leusdenii III. (**Wetstenii** I.) gr. belg. *Amst.* 12.
227. 1699. Curcellæi IV. *Amst.* **Blaeu.** 12.
228. 1699. Leusdenii IV. *Lugd. Bat.* **Luchtmans.** 24.
231. 1700. **Wüstii** VI. gr. lat. *Francof.* 12.
232. 1700. *Cantabrigiæ.* **Jeffray.** 12.
[1701. Hoolii. *Lond.* 8. (Suspected and omitted by Reuss.)]
233. 1701. Coccei III. *Amst.* **Blaeu.** fol.
[1701. **Ruddimanorum.** *Edinb.* 16.]
234. 1701. **Wetstenii** II. *Amst.* 16.
235. 1701. *Londini.* **Churchill.** 8.
236. 1701. *Londini.* **Churchill.** 12.
237. 1702. Frankii. *Lips.* **Koenig.** 8.
238. 1702. Rechenbergii III. *Lips.* **Richter.** 12.
239. 1703. Gregorii. *Oxon.* **Sheldon.** fol.
240. 1703. Pritii I. *Lips.* **Gleditsch.** 12.
242. 1704. **Quillau.** *Paris.* 24.
243. 1705. Maii. *Gissæ.* **Vulpius.** 12.
(243.) 1705. Maii. gr. germ. *Gissæ.* **Vulpius.** 12.
244. 1705. Erasmi VII. gr. lat. **Van der Aa.** *Lugd. Bat.* fol
245. 1705. **Redmainii** II. *Lond.* 8.
*246. 1707. Millii. *Oxon.* **Sheldon.** fol.
248. 1708. **Bodmeri** IV. *Tiguri.* 12.
(248.) 1708. **Bodmeri** IV. gr. lat. *Tiguri.* 12.

249. 1708. **Reyheri**. gr. lat. *Goth.* 12.
250. 1709. PRITII II. *Lips.* **Gleditsch**. 12.
251. 1709. RECHENBERGII IV. *Lips.* **Richter**. 12.
*252. 1710. KÜSTERI. *Amst.* fol. [Küster's Mill.]
(252.) 1710. KÜSTERI. *Roterd.* fol.
253. 1710. **Orphanotrophei** I. bilinguis. *Hal.* 12.
(249.) 1710. **Hanschii**. gr. lat. *Goth.* 12.
254. 1711 [error for 1709]. WELLSII. gr. eng. *Oxf.* **Knapton**. 4 [First English attempt at a critical text; 10 parts, 1709–19.]
*255. 1711. GERHARDI I. ["G. D. T. M. D."] *Amst.* **Wetstein**. 8.
(255.) 1711. GERHARDI I. *Amst.* **Wetstein**. 8. [Varied in paging, etc. The editor was GERHARD VON MASTRICHT.]
(249.) 1712. **Hanschii**. gr. lat. *Goth.* 12.
256. 1713. REINECCII quadrilinguis. *Lips.* **Lankisch**. fol.
257. 1714. MAITTAIRII I. *Lond.* **Tonson**. 12.
258. 1715. BOWYERI I. *Lond.* 12.
259. 1715. CYPRIANI. *Goth.* **Reyher**. 12.
260. 1715. **Emeryi**. *Paris.* 8.
(228.) 1716. LEUSDENII IV. *Lugd. Bat.* **Luchtmans**. 24.
[1716. *Lyon.* **Sacy**. 32.]
261. 1717. **Wetstenii** III. *Amst.* 12.
(261.) 1717. **Wetstenii** III. gr. lat. *Amst.* 12.
262. 1717. WILISCHII. gr. lat. *Chemnitz.* **Stoessel**. 8.
263. 1717. WILISCHII. gr. germ. *Chemnitz.* **Stoessel**. 8.
*— 1720. BENTLEII specimen. *Lond.* 8.
264. 1720. *Aboæ.* 8.
265. 1722. **Brocasii**. *Paris.* 16.
266. 1722. **Vossii** I. gr. lat. *Lips.* 12.
(252.) 1723. KÜSTERI. *Lips.* **Gleditsch**. fol.
267. 1724. **Vossii** II. *Lips.* 12.
268. 1724. PRITII III. *Lips.* **Gleditsch**. 12.
269. 1725. REINECCII I. *Lips.* **Breitkopf**. 8.
270. 1725. *Patavina* II. **Manfrè**. 12.
271. 1727. **Vossii** III. gr. lat. *Lips.* 12.
272. 1728. BOWYERI II. *Lond.* 12.
273. 1728. *Lond.* **Knaplock**. 8.
274. 1728. MAITTAIRII II. *Lond.* **Tonson**. 12.
275. 1729. (MACII.) gr. ang. *Lond.* **Roberts**. 8
276. 1730. NEUDECKERI. *Hal.* **Renger**. 8.
277. 1730. **Vossii** IV. *Lips.* 12.
278. 1730. MAITTAIRII III. *Lond.* **Tonson**. 12.

(262.)	1730.	Wilischii. gr. lat. *Chemnitz.* **Stoessel**. 8.
(263.)	1730.	Wilischii. gr. germ. *Chemnitz.* **Stoessel**. 8.
279.	1731.	Stockii. *Jenæ.* **Mayer**. 8.
280.	1732.	**Vossii** V. gr. germ. *Lips.* 12.
281.	1733.	Reineccii II. *Lips.* **Breitkopf**. 8.
*282.	1734.	Bengelii I. *Tubing.* **Cotta**. 4.
283.	1734.	Bengelii II. *Stuttg.* **Faber**. 8.
284.	1735.	Pritii IV. *Lips.* **Gleditsch**. 12.
285.	1735.	Gerhardi [Mastrichtii] II. *Amst.* **Wetstein**. 12.
286.	1736.	Rechenbergii V. *Lips.* **Heinsius**. 12.
287.	1736.	Georgii I. *Witteb.* **Teubner**. 8.
288.	1737.	Georgii II. gr. lat. *Witteb.* **Teubner**. 8.
289.	1737.	Buttigii. *Lips.* **Weidmann**. 8.
290.	1737.	**Vossii** VI. gr. lat. *Lips.* 12.
(283.)	1738.	Bengelii II. *Tubing.* **Berger**. 8.
291.	1739.	**Vossii** VII. *Lips.* 12.
292.	1740.	**Ruddimanorum** I. *Edinb.* 8.
293.	1740.	Debielii. gr. lat. *Vindob.* **Kaliwoda**. 8.
294.	1740.	**Orphanotrophei** II. *Hal.* 12.
295.	1740.	**Wetstenii** IV. *Amst.* 12.
296.	1740.	Muthmanni. *Zullichov.* **Orphanotr**. 4.
(296.)	1740.	Muthmanni. gr. germ. *Zullichov.* **Orphanotr**. 4.
(295.)	1741.	**Wetstenii** IV. gr. lat. *Amst.* 12.
(294.)	1741.	*Halle.* gr. germ. **Waisenhaus**. 12.
297.	1741.	*Taurini.* **typogr. regia**. 12.
298.	1742.	*Oxonii.* **Broughton**. 8.
299.	1742.	Reineccii III. *Lips.* **Breitkopf**. 8.
300.	1743.	Bowyeri III. *Lond.* 12.
301.	1744.	Schoettgenii I. *Lips.* **March**. 8.
302.	1745.	*Patavina* III. **Manfrè**. 12.
303.	1745.	**Vossii** VIII. gr. lat. *Lips.* 12.
304.	1746.	**Ewingii** I. *Dublin.* 12.
(252.)	1746.	Küsteri. *Amst.* **Wetstein**. fol.
(256.)	1747.	Reineccii quadrilinguis. *Lips.* fol.
305.	1749.	Birrii. *Basil.* **Mechel**. 8.
306.	1750.	**Vossii** IX. *Berol.* 12.
307.	1750.	**Ruddimanorum** II. *Edinb.* 8.
308.	1750.	*Glasguæ.* **Urie**. 8.
309.	1751.	*Venetiis.* **Bortoli**. 12.
(228.)	1751.	Leusdenii IV. *Lugd. Bat.* **Luchtmans**. 24.
*310.	1751, 1752.	J. J. Wetstenii. *Amst.* **Dommer**. fol.

311. 1753. BENGELII III. *Tubing.* **Berger.** 8.
312. 1753. REINECCII IV. *Lips.* **Breitkopf.** 8.
313. 1753. GOLDHAGENII. *Mog.* **Varrentrapp.**
314. 1753. **Vossii** X. gr. lat. *Berol.* 12.
315. 1755. *Patavina* IV. **Manfrè.** 12.
316. 1756. **Orphanotrophei** III. *Hal.* 12.
(316.) 1756. **Orphanotrophei** III. gr. germ. *Hal.* 12.
317. 1756. MAITTAIRII IV. *Lond.* **Tonson.** 12.
318. 1757. **Vossii** XI. *Berol.* 12.
(318.) 1757. **Vossii** XI. gr. lat. *Berol.* 12.
319. 1758. *Stregnesiæ.* **Collin.** 8.
320. 1759. **Charnleyi.** *Glasg.* **Foulis.**
321. 1760. BOWYERI IV. *Lond.* 12.
322. 1761. **Vossii** XII. gr. lat. *Berol.* 12.
323. 1762. *Patavina* V. **Manfrè.** 12.
324. 1762. *Patavina* VI. (*sine typog.*) 12.
325. 1762. BENGELII IV. *Tubing.* **Berger.** 8.
326. 1762. **Orphanotrophei** IV. *Hal.* 12.
327. 1763. BOWYERI V. *Lond.* 12.
328. 1763. **Baskervillii** I. *Oxon.* **Clarend.** 4.
329. 1763. **Baskervillii** II. *Oxon.* **Clarend.** 8.
330. 1765. SCHOETTGENII II. *Vratisl.* **Gampert.** 8.
(228.) 1765. LEUSDENII IV. *Lugd. Bat.* **Luchtmans.** 24.
331. 1766. REINECCII V. *Lips.* **Breitkopf.** 8.
332. 1768. (HARDYI I.) *Lond.* **Richardson.** 8.
333. 1770. BOWYERI VI. *Lond.* 12.
334. 1771. **Ruddimanorum** III. *Edinb.* 8.
335. 1772. **Wetstenii** V. gr. lat. *Lugd. Bat.* 12.
336. 1774. **Vossii** XIII. *Berol.* 12.
337. 1774. *Patavina* VII. **Manfrè.** 12.
*338. 1774. GRIESBACHII Synopsis I. *Hal.* **Curt.** 8. [Matt. Marc. Luc.]
*339. 1775. GRIESBACHII I. *Hal.* **Curt.** 8. [Joh. Act. Epp. Apoc.]
[These two together form Griesbach's first edition.]
340. 1775. **Ewingii** II. *Dublin.* 12.
341. 1775. **Orphanotrophei** V. *Hal.* 12.
342. 1775. MAITTAIRII V. *Lond.* **Rivington.** 12.
343. 1776. BENGELII V. *Tubing.* **Berger.** 8.
344. 1776. HARWOODII. *Lond.* **Johnson.** 8. [Critical edition of some merit, but neglected.]
(338.) 1776. GRIESBACHII Synopsis I. *Hal.* **Curt.** 8. [Vol. 2. Epp. Apoc. 1775.]

[1776. *Lond.* **J. D. Cornish.** 8.]

(339.) 1777. Griesbachi I. *Hal.* **Curt.** 8. [Mt., Mc., Lc. *not* in Synopsis; 1775, Joh., Act.; vol. 2, Epp., Apoc.]

(339a.) 1777. Griesbachi I. *Hal.* **Curt.** 4.

345. 1777. Bowyeri VII. *Lond.* 12.

? 1777. *Stregnesiæ.* 8.

347. 1777. Fischeri. *Prag.* **Hagen.** 8.

348. 1778. Hardyi II. *Lond.* **Richardson.** 8.

349. 1778 sqq. Koppii I. *Goetting.* **Dietrich.** 8. [Sine Evv.]

351. 1779. E. Stephani. *Argent.* **Stein.** 8.

352. 1782. Schoettgenii III. *Vratisl.* **Korn.** 8.

*353. 1782–1788. Matthæi I. gr. lat. *Riga.* **Hartknoch.** 8.

354. 1783. Bowyeri VIII. *Lond.* **Nichols.** 4.

355. 1783. Reineccii VI. *Lips.* **Breitkopf.** 8.

(228.) 1785. Leusdenii IV. *Lugd. Bat.* **Luchtmans.** 24.

356. 1786. Maittairii VI. *Lond.* **Rivington.** 12.

*357. 1786, 1787. Alteri. *Viennæ.* **De Trattnern.** 8.

358. 1787. *Detmold.* **Helwing.** 8.

359. 1787. Bowyeri IX. *Lond.* **Nichols.** 12.

*360. 1788. Birchii. [Evangelia.] *Havn.* **Schulz.** 4.

361. 1789. *Patavina* VIII. **Bettinelli.** 12.

362. 1790. Bengelii VI. *Tubing.* **Heerbrandt.** 8.

364. 1794. *Londini.* **Longman.** 12.

365. 1794. *Londini.* gr. lat. **Wingrave.** 12.

366. 1794. *Dublinii.* **Ekshaw.** 12.

[1794. Bowyeri. *Lond.* **Nichols.** 12. This deranges Reuss's numbering of the Bowyer editions.]

367. 1795. Schoettgenii IV. *Vratisl.* **Korn.** 8.

368. 1796. *Patavina* IX. *Venet.* **Fracasso.** 12.

369. 1796–1806. Griesbachii II. *Hal.* **Curt.** 8.

(369.) 1796–1806. Griesbachii II. *Hal.* **Curt.** 4.

371. 1797. Knappii I. *Hal.* **Orphanot.** 8.

372. 1798. Whitii. *Oxon.* **Collingwood.** 12.

[1798–1808. Whitii. *Oxon.* 2 voll. 8.]

373. 1800. *Wigorniæ.* [Alexander. Milliana.] **Thomas.** 12. [First American edition.]

374. 1800–1802. Paulus I. *Lüb.* **Bohn.** 8.

375. 1801. Londini. **Woodfall.** 12.

[1801. Bowyeri. *Lond.* **Nichols.** 12. This again deranges Reuss's numbering of the Bowyer editions.]

376. 1803. *Londini.* **Reeves.** 12.

377. 1803–1807. Griesbachii III. *Lips.* **Goeschen**. fol.
378. 1803–1807. Matthæi II. *Witteb.* etc. [Matthæi, vol. 2, at end, says this is an error for *Curiæ Variscorum.*]
379. 1804. *Londin.* gr. lat. **Wingrave**. 12.
(358.) 1804. *Duisburgæ.* **Baedeker**. 8.
380. 1804. Paulus II. *Lüb.* **Bohn**. 8.
381. 1805. Biblia gr. *Oxon.* **Clarendon**. 4.
[1805. *Oxon.* **E typ. Clarend**. 16.]
383. 1805. Schottii I. gr. lat. *Lips.* **Märker**. 8.
384. 1805. Griesbachii III. *Lips.* **Goeschen**. 8.
385. 1806. [Leusdeniana. gr. lat.] *Philadelphiæ.* **Bradford**. 12.
[(385.) 1806. [Leusdeniana. gr. only.] *Philadelphiæ.* **Bradford**. 12.]
386. 1806. *Upsaliæ.* **Edman**. 8.
387. 1807. *Edinburgi.* **Bell**. 12.
388. 1808. Dakinsii. *Lond.* 12.
389. 1808. Whitii. *Oxon.* **Clarendon**. 8.
390. 1808. Wilsonii. *Neo-Ebor.* **Wallis**. 12. [An error. Wilson's N. T. first appeared in 1822.]
391. 1809. *Londini.* **Longman**. 12.
392. 1809. Griesbachii II. *Lond.* **M'Kinlay**. 8.
393. 1809. Griesbachiana III. *Cantabr.* [*Mass.*] **Wells**. 8.
395. 1809. Griesbachiana. gr. lat. *Lips.* (**Linz**.) 8.
396. 1809. Aittoni. *Lugd. Bat.* **Luchtmans**. 12.
397. 1810. *Chelseæ.* bilinguis. **Tilling**. 12.
(397.) 1810. *Londini.* bilinguis. **Tilling**. 12.
398. 1810 sqq. Koppii II. *Goett.* **Dietrich**. 8. [The various parts of this edition have different editors' names; and some parts passed to a 3d ed.]
? 1810. *Constantinopolitana.*
[(388.) 1810. Dakinsii. *Lond.* 12.]
399. 1811. Schottii II. gr. lat. *Lips.* **Märker**. 8.
[(414.) 1811. Dickinsonii. *Edinb.* 12.]
401. 1812. Bowyeri X. *Lond.*
(388.) 1812. Dakinsii. *Lond.* **Wilson**. 12.
[(380.) 1812. Paulus II. *Lips.* **Barth**. 8.]
402. 1812. Gailii I. *Paris.* **Delalain**. 12.
403. 1813. *Londini.* **Bagster**. 32.
404. 1813. *Oxonii.* **Clarendon**. 8.
405. 1813. Gaillardi. *Genev.* **Bonnant**. 12.
406. 1813. Knappii II. *Hal.* **Orphanot**. 8.
(397.) 1814. *Londini.* bilinguis. **Tilling**. 12.

408. 1814. [MILLIANA.] *Bostonii.* **Thomas.** 12.
409. 1814. GAILII II. *Paris.* **Delalain.** 12.
410. 1814. *London.* **Pytt.** 12.
[(382.) 1814. MASTRICHTIANA. *Edinb.* **Carol. Stewart.** 12.]
411. 1816. BOWYERI XI. *Lond.* **Nichols.** 12.
412. 1816. VALPYI I. *Lond.* **Valpy.** 8.
[1816. AITTON. *Glasguæ.* 12.]
413. 1817. *Glasguæ.* **Duncan.** 24.
414. 1817. DICKINSONII. *Edinb.* 12.
415. 1818. GRIESBACHII II. *Lond.* **Rivington.** 8.
417. 1819. *Londini.* bilinguis. **Tilling.** 12.
418. 1819. *Oxonii.* **Clarendon.** 12.
[(414.) 1819. DICKINSONII. *Edinb.* 12.]
[(397.) 1819. Bilinguis. *Chelseæ.* **Tilling.** 12.]
419. 1820. *Patavina* X. **typ. Semin.** 8.
420. 1820. HARDYI III. *Lond.* **Bliss.** 8.
(420.) 1820. HARDYI III. *Lond.* **Allman.** 8.
421. 1820. GAILLII III. *Paris.* **Delalain.** 12.
422. 1820. TITTMANNI I. *Lips.* **Tauchnitz.** 16.
[1820. (Polyglott.) **Bagster.** *Lond.* 12.]
423. 1821. GRATZII I. gr. lat. *Tubing.* **Fues.** 8.
424. 1821. Biblia gr. *Mosquensia.* 4.
(388.) 1821. DAKINSII. *Lond.* **Wilson.** 12.
(405.) 1821. GAILLARDI. *Lugd.* **Rusand.** 12.
[1821. AITTON. *Glasguæ.* 32.]
[1821. LEUSDENIANA. gr. lat. *Neo.-Ebor.* **Long.** 12.]
425. 1822. *Glasguæ.* **typ. acad.** 24.
426. 1822. [GRIESBACHIANA.] KNEELANDII. [gr. angl.] *Philadelphiæ.* **Fry.** 8.
[(426.) 1822. (GRIESBACHIANA.) KNEELANDII. (gr. only.) *Philadelphiæ.* **Fry.** 8.]
(390.) 1822. WILSONII. *Hartford.* **Wallis.** [error for **Cooke.**] 12.
428. 1823. *Londini.* **Bagster.** 8.
[(426.) 1823. (GRIESBACHIANA.) KNEELANDII. *Philadelphiæ.* **Fry.** 8.]
429. [563.] 1824. [PSEUDO-LEUSDEN. gr. lat.] *Neo-Ebor.* **Collins.** 12.
(417.) 1824. *Londini.* bilinguis. **Tilling.** 12.
(428.) 1824. *Londini.* **Bagster.** 8.
431. 1824. BOISSONADII. *Paris.* **Eberart.** 24.
432. 1824. TITTMANNI II. *Lips.* **Tauchnitz.** 8.
433. 1824. *Londini.* **Whittaker.** 12.

434. 1824. Knappii III. *Hal.* **Orphanot.** 8.
435. 1824. Knappiana III. *Lond.* **Valpy.** 8.
436. 1824. Vateri. *Hal.* **Gebauer.** 8.
437. 1825. *Basileæ.* **Thurneisen.** 8.
(428.) 1825. *Londini.* **Bagster.** 8.
438. 1825. **Boothii.** gr. angl. *Londini.* 8.
(390.) 1825. Wilsonii. *Hartford.* **Cooke.** 12.
439. 1825. Schottii III. gr. lat. *Lips.* **Märker.** 8.
440. 1825. Griesbachii IV. *Lips.* **Goeschen.** 8.
[1825. Milliana. *Oxon.* **E typ. Clarend.**]
442. 1826. Valpyi II. *Lond.* **Valpy.** 8.
444. 1827. Gratzii II. gr. lat. *Mogunt.* **Kupferberg.** 8.
445. 1827. Van Essii. gr. lat. *Tubing.* **Fues.** 8.
446. 1827. *Londini.* bilinguis. **Watts.** 8.
447. 1827. Griesbachiana Schulzii. [Vol. I. Evv.] *Berol.* **Laue.** 8
448. 1827. *Paris.* **Delalain.** 12.
[(390.) 1827. Wilsonii. *Hartford.* **Cooke.** 12.]
450. 1828. *Londini.* **Pickering.** 64. [Smallest edition.]
451. 1828. *Londini.* bilinguis. **Tilling.** 12.
452. 1828. Lloydii. *Oxon.* **Clarendon.** 12.
453. 1828. Leutschii. gr. lat. *Lips.* **Serig.** 8.
(422.) 1828. Tittmanni I. *Lips.* **Tauchnitz.** 16.
455. 1828[–29]. [Triglotta. **Bagsteri.**] *Lond.* **Watts.** 4.
[1828–30–32. Hilarion. bilinguis. *Lond.* 8.]
(414.) 1829. Dickinsonii. *Edinb.* 12.
(388.) 1829. Dakinsii. *Lond.* **Cadell.** 12.
456. 1829. *Londini.* **Bagster.** 12.
457. 1829. Greenfieldii. *Lond.* **Bagster.** 32. [Polymicrian.]
(390.) 1829. Wilsonii. *Hartford.* **Cooke.** 12.
(390.) 1829. Wilsonii. **Wallis** [error for **Towar**]. *Philadelphiæ.* 12.
(446.) 1829. *Londini.* bilinguis. **Watts.** 8.
458. 1829. Knappii IV. *Hal.* **Orphan.** 8.
459. 1829. Meyeri. gr. germ. *Goett.* **Vandenhoeck.** 8.
[(462.) 1829. *Glasguæ.* **Hutchison.** 24.]
[1829. Griesbachiana. *Lond.* **Rivington.** 12.]
[(455 ?) 1829. (N. T. Polyglott.) **Bagster.** *Lond.* 4.]
461. 1830. Lloydii. *Oxon.* **Clarendon.** 12.
(446.) 1830. *Londini.* bilinguis. **Watts.** 8.
462. 1830. *Glasguæ.* **Hutchison.** 24.
*463. 1830–1836. Scholzii. *Lips.* **Fleischer.** 4.

464. 1830. *Londini.* **Valpy**. 48.
465. 1830. *Paris.* **Delalain**. 32.
[1830. **Duncan**. *Edinb.* 12.]
466. 1831. Burtoni I. *Oxon.* 8.
467. 1831. Brossetii. *Paris.* **Didot**. 24.
468. 1831. Valpyi III. *Lond.* **Valpy**. 8.
469. 1831. Naebii. gr. lat. *Lips.* **Koehler**. 8.
*470. 1831. Lachmanni I. *Berol.* **Reimer**. 12.
(432.) 1831. Tittmanni II. *Lips.* **Tauchnitz**. 8.
[(390.) 1831. Wilsonii. **Towar**. *Philad.* 12.]
[1831. (Bibl. Polyglott.) **Bagster**. *Lond.* fol.]
[457. 1831. Greenfieldii. *Lond.* **Bagster**. 32. Polymicrian.]
471. 1832. Goeschenii. gr. lat. *Lips.* **Weidmann**. 8.
472. 1832. Jaumanni. *Monach.* **Lindauer**. 8.
474. 1832. Bloomfieldii I. *Cantab.* 8.
(462.) 1832. *Glasguæ.* **Brookman**. 24.
476. 1833. *Venetiis.*
(390.) 1833. Wilsonii. *Philad.* **Towar**. 12.
477. 1834. Boeklini. *Christianstadt.* **Schmidt**. 8.
478. 1834. Smithii. *Lond.* **Hurst**. 12.
[1834. Scholefield. gr. angl. *Cambridge.* 12.]
482. 1835. Burtoni II. *Oxon.* 8.
483. 1835. [Knappiana.] Pattonii. *Neo-Ebor.* **Starr**. 4.
(414.) 1835. Dickinsonii. *Edinb.* **Stirling**. 12.
[(429, 563.) 1835. Pseudo-Leusden. **Collins**. gr. lat. *Neo-Ebor.* 12.]
486. 1836. Bloomfieldii II. *Lond.* **Longman**. 8.
487. 1836. Valpyi IV. *Lond.* **Valpy**. 8.
488. 1836. *Oxonii.* **typ. acad**. 12.
(472.) 1836. Jaumanni. *Monach.* **Lindauer**. 8.
(462.) 1836. *Glasguæ.* **Brookman**. 24.
[1836. Scholefield. gr. angl. **Deighton & Bell**. *Cambridge.* 16.]
491. 1837. Cardwellii. *Oxon.* **typ. acad**. 8.
492. 1837. Trollopii. *Lond.* **Rickerby**. 8.
493. 1837. *Berol.* **Nauck**. gr. germ. 8.
494. 1837. Bloomfieldii [Amer. I.]. *Boston.* **Perkins**. 8.
(470.) 1837. Lachmanni I. *Berol.* **Reimer**. 12.
(467.) 1837. Brossetii. *Paris.* **Didot**. 24.
[(536.) 1837. Griesbachiana. *Lond.* **Taylor & Walton**. 16.]
[(527.) 1837. Bloomfieldii minor I. *Lond.* 12.]
[1837. Aitton. *Lond.* 12.]

496. 1838. *Londini.* **Parker.** 16.
(390.) 1838. Wilsonii. *Philad.* **Haswell.** 12..
497. 1839. Kerstenii. *Leod.* **Kersten.** 8.
498. 1839. Belezii. *Paris.* **Delalain.** 12.
499. 1839. Schottii IV. gr. lat. *Lips.* **Barth.** 8.
(453.) 1839. Leutschii. gr. lat. *Lips.* **Serig.** 8.
[1839. Griesbachiana. Aitton. *Glasguæ.* 24.]
[1839. Bloomfieldii III. *Lond.* 8.]
501. 1840. Darollii. *Tolos.* **Delsol.** 32.
502. 1840. Knappii V. *Hal.* **Orphan.** 8.
503. 1840. Hahnii I. *Lips.* **Tauchnitz.** 8.
(388.) 1840. Dakinsii. *Lond.* **Cadell.** 12.
[(429, 563.) 1840. (Pseudo-Leusden.) **Dean.** gr. lat. *Neo-Ebor.* 12.]
504. 1841. Hahnii II. *Lips.* **Tauchnitz.** 16.
*505. 1841. Tischendorfii I. *Lips.* **Koehler.** 16.
506. 1841. Bloomfieldii IV. *Lond.* 8.
(473.) 1841. Greenfieldii. [Engles.] *Philadelphiæ.* **Perkins.** 32.
[1841. Griesbachiana. *Lond.* 12.]
[(519.) 1841. Scholziana. Eng. Hexapla. **Bagster.** *Lond.* 4.]
508. 1842. [Hahn.] Robinsonii. *Neo-Ebor.* **Leavitt.** 12.
*509. 1842–1850. Lachmanni II. gr. lat. *Berol.* **Reimer.** 8.
510. 1842. Tischendorfii II. *Paris.* **Didot.** 12.
511. 1842. Tischendorfii III. gr. lat. *Paris.* **Didot.** 8.
512. 1842. Tischendorfii IV. [T's own No. III.] *Paris.* **Didot.** 12
515. 1842. Pharmacidis. *Athen.* 8.
[(567.) 1842. Scholziana. gr. angl. **Bagster.** *Lond.* 16.]
516. 1843. Jowettii. *Cantabr.* **Pitt.** 16.
517. 1843. Grinfieldii. *Lond.* **Pickering.** 8.
[(527.) 1843. Bloomfieldii minor III. *Lond.* **Longman.** 8.]
[1843. Bloomfieldii V. *Lond.* **Longman.** 8.]
518. 1844. [Milliana.] *Oxonii.* **typ. acad.** 16.
519. 1844 [error for 1841]. **Bagsteri** Hexapla. *Lond.* 4.
520. 1844. *Venetiis.*
521. 1844. Theilii I. *Lips.* **Tauchnitz.** 16.
[(563.) 1844. (Pseudo-Leusden.) gr. lat. **Dean.** *Neo-Ebor.* 12.]
[(527.) 1845. Bloomfieldii minor IV. *Lond.* **Longman.** 12.
523. 1845. Theilii Polyglott. *Bielefeld.* **Velhagen.** 8.
(508.) 1845. [Hahn.] Robinsonii. *Neo-Ebor.* **Leavitt.** 12.
[1845. Valpyi minor. **Whittaker.** *Lond.* 12.]
[(483.) 1845. Knappiana. Pattonii. *Neo-Ebor.* **Riker.** 4.]
524. 1846. Muralti minor. *Hamburg.* **Meissner.** 16.

(470.) 1846. Lachmanni I. *Berol.* **Reimer.** 12.
525. [(494)] 1846. Bloomfieldii. *Boston.* **Perkins.** 8.
(473.) 1846. Greenfieldii. [Engles.] *Philad.* **Perkins.** 32.
[(473.) 1846. Greenfieldii. [Engles.] *Philad.* **Perkins & Purves.** 32.]
[(519.) 1846. Scholziana. Eng. Hexapla. **Bagster.** 4.]
[1847. Lloydii. *Oxon.* **E Typ. Acad.** 18.]
526. 1847. Reithmayri. *Monach.* **Weiss.** 8.
(512.) 1847. Tischendorfii IV. [T.'s No. III.] *Paris.* **Didot.** 12.
527. 1847. Bloomfieldii [minor] V. *Lond.* **Longman.** 12.
528. 1847. *Venetiis.* **Phoenix.** 8.
(516.) 1847. Jowettii. *Cantabr.* **Pitt.** 16.
530. 1847. Spenceri. *Neo-Ebor.* **Harper.** 12.
[1847. Theilii (Polyglott.). *Biel.* 8.]
[1847. Bloomfieldii VI. *Lond.* 8.]
[1847. Valpyi V. *Lond.* **Bohn.** 8.]
531. 1848. Burtoni III. *Oxon.* **Parker.** 8.
(521.) 1848. Theilii II. *Lips.* **Tauchnitz.** 16.
(524.) 1848. Muralti major. *Hamb.* **Meissner.** 16.
[(511.) 1848. Tischendorfii V. (T.'s No. III.) gr. lat. *Paris.* 8.]
[(494.) 1848. Bloomfieldii (Amer. V.). *Boston.* **Perkins.** 8.]
*533. 1849. Tischendorfii V. [T.'s own No. IV.] *Lips.* **Winter.** 8.
*534. 1849–1861. Alfordii. *Lond.* 8.
(523.) 1849. Theilii triglott. [Polyglott.] *Bielef.* **Velhagen.** 8.
[(524.) 1849. Muralti. *Hamb.* **Meissner.** 16.]
[(563.) 1849. (Pseudo-Leusden.) gr. lat. **Dean.** *Neo-Ebor.* 12.]
536. 1850. [Griesbachiana.] *Londini.* **Taylor & Walton.** 16.
537. 1850. Tischendorfii VI. [T.'s own No. V.] *Lips.* **Tauchnitz.** 8.
(521.) 1850. Theilii III. *Lips.* **Tauch.** 16.
(462.) 1850. *Glasguæ.* **Brookman.** 24.
[1850. Ex ed. Steph. *Cambridge.* 18.]
[1850. Scholefield. gr. engl. *Cambridge.* 16.]
[1850. Scholefield. gr. engl. *Cambridge.* 4.]
(512.) 1851. Tischendorfii IV. [T.'s own III.] *Paris.* **Didot.** 12.
516. 1851. Jowettii. *Cantabr.* **Pitt.** 12.
(444.) 1851. Gratzii II. gr. lat. *Mog.* **Kupferberg.** 8.
540. 1851. *Oxonii.*
541. 1851. *Venetiis.*
[1851. Large Print. Crit. *Lond.* **Bagster.** 8.]
542. 1852. Burtoni IV. *Oxon.* 8.

543. 1852. Theilii. gr. germ. *Lips.* **Tauchnitz.** 16.
(521.) 1852. Theilii IV. *Lips.* **Tauchnitz.** 16.
[1852. Large Print. Crit. *Lond.* **Bagster.** 8.]
[(530.) 1852. Spenceri. *Neo-Ebor.* **Harper.** 12.]
546. 1853. Valpyi V. [VI.] *Lond.* **Valpy.** 8.
547. 1853. *Stuttgardt.* gr. germ. **Liesching.** 8.
549. 1854. Tischendorfii VII. [T.'s own No. VI.] triglott. *Lips.* **Avenarius.** 8.
550. 1854. Theilii. gr. lat. *Lips.* **Tauchnitz.** 16.
551. 1854. Macmichaelis. [**Whittaker.** *Lond.*] 16.
(508.) 1854. [Hahniana.] Robinsonii. *Neo-Ebor.* **Leavitt.** 12.
553. 1854 [etc.]. *Neo-Ebor.* **Amer. Bible Union.** gr. angl. 4.
(523.) 1854. Theilii Polyglott. *Bielef.* **Velhagen.** 8.
(521.) 1854. Theilii V. *Lips.* **Tauchnitz.** 16.
[1854 sqq. Alford II. *Lond.* 8.]
[1854. Large Print. Crit. *Lond.* **Bagster.** 8.]
[(390.) 1854. Wilsonii. *Philad.* **Lippincott, Grambo, & Co.** 12.]
[(390.) sine anno (sed 1854.) Wilsonii. *Phila.* **Barrington & Haswell.** 12.]
(549.) 1855. Tischendorfii VII. (T.'s own No. VI.] *Lips.* **Mendelssohn.** 16.
(523.) 1855. Theilii Polyglott. *Bielef.* **Velhagen.** 8.
(536.) 1855. *Londini.* **Walton & Maberly.** 16.
555. 1855–61. Websteri [& Wilkinsonii]. *Lond.* **Parker.** 8.
[1855. Bloomfieldii IX. *Lond.* **Longman.** 8.]
[1855. Bloomfieldii minor VII. *Lond.* **Longman.** 12.
[(563.) 1855. (Pseudo-Leusden.) gr. lat. **Lippincott.** *Philad.* 12.]
556. 1856. *Coloniæ Agripp.* **Soc. Bibl.** 32.
557. 1856. Burtoni V. *Oxon.* 8.
558. 1856. Buttmanni I. *Lips.* **Teubner.** 16.
(521.) 1856. Theilii VI. *Lips.* **Tauchnitz.** 16.
[1856. Jowettii. *Colon.* **Brit. Bibl. Soc.** 12.]
[1856. Milliana. *Oxon.* 16.]
[1856. Dakinsii. *Lond.* **Longmans.**]
560. 1857. *Cantabrigiæ.* gr. angl. 12.
(508.) 1857. [Hahniana.] Robinsonii. *Neo-Ebor.* **Leavitt.** 12.
(549.) 1857. Tischendorfii VII. [T.'s own No. VI. Ed. acad. V.] *Lips.* **Mendelssohn.** 16.
561. 1857 [1856–60]. Wordsworthii I. *Lond.* **Rivington.** 4.
[(567.) 1857. Scholziana. gr. lat. *Lond.* **Bagster.** 4.]
[1857. Scholefieldiana. "R. O." gr. angl. *Lond.* 16.]

[1857–79. Tregellesii. **Bagster.** *Lond.* 4.]
562. 1858. *Londini.* gr. angl. **Bagster.** 18.
(523.) 1858. Theilii Polyglott. *Bielefeld.* **Velhagen.** 8.
(521.) 1858. Theilii VII. *Lips.* **Tauchnitz.** 16.
(549.) 1858. Tischendorfii VII. [T.'s ed. VI.] gr. lat. *Lips.* **Mendelssohn.** 8.
563. 1858. [Pseudo-Leusden.] *Philadelphiæ.* gr. lat. **Lippincott.** 12.
(390.) 1858. Wilsonii. *Philad.* **Lippincott.** 12.
(512.) 1859. Jageri [Tischendorfiana]. *Paris.* **Didot.** 12.
*565. 1859. Tischendorfii VIII. [crit. maj., T.'s ed. VII.] *Lips.* **Winter.** 8.
(565.) 1859. Tischendorfii VIII. [crit. min., T.'s ed. VII.] *Lips.* **Winter.** 16.
566. 1859. Bloomfieldii [minor] VIII. [*Lond.*]
(457.) 1859. Greenfieldii. *Lond.* **Bagster.** 32.
(530.) 1859. Spenceri. *Neo-Ebor.* **Harper.** 12.
(536.) 1859. [Griesbachiana.] *Londini.* **Bohn.** 16.
567. 1859. [**Bagster.** Scholziana.] *Neo-Ebor.* **Wiley.** 16.
[1859 sqq. Wordsworthii II. *Lond.* 8.]
[(563.) 1859. (Pseudo-Leusden.) gr. lat. *Phila.* **Lippincott.** 12.]
[1859. Milliana. **E typ. Clarend.** 4.]
[1859. Milliana. **E typ. Clarend.** 16.]
[(390.) 1859. Wilsonii. *Philad.* **Lippincott.** 12.]
[1859. Scriveneri I. *Cantabrigiæ.* 16.]
568. 1860. Buttmanni II. *Lips.* **Teubner.** 16.
(524.) 1860. Muralti major. *Hamb.* **Meissner.** 16.
569. 1860 sqq. Alfordii IV. *Lond.* 8.
(519.) 1860. [Scholziana.] **Bagsteri** Hexapla. *Lond.* 4.
[(563.) 1860. (Pseudo-Leusden.) gr. lat. *Phila.* **Lippincott.** 12.]
[1860. Ornsbyi. *Dublin.* 8.]
[1860. Scriveneri II. *Cantabr.* 16.]
[(492?) 1860. Trollopii. **Tegg.** *Lond.* 8.]
[(524.) 1860. Muralti minor. *Hamb.* **Meissner.** 16.]
[1860, etc. **Amer. Bibl. Union.** gr. angl. *Neo-Ebor.* 4.]
[1860–61. Giles. gr. angl. *Lond.* 12.]
[1861. "Narrow ed." Scholziana. *Lond.* **Bagster.** 12.]
[551?) 1861. Macmichaelis. *Lond.* **Bell & Daldy.** 16.]
[(511.) 1861. Tischendorfii IV. [T.'s No. III.] gr. lat. **Didot** *Paris.* 8.]
[(549.) 1861. Tischendorfii VII. (T.'s ed. VI.) *Lips.* **Mendels.** 16.

(537.) 1862. Tischendorfii VI. [T.'s ed. V.] *Lips.* **Tauchnitz.** 8.
572. 1862. Buttmanni III. *Berol.* **Decker.** 8.
[1861–63. Wordsworthii III. *Lond.* 8.]
573. 1862. Lochii. *Ratisb.* **Manz.** 8.
(550.) 1862. Theilii. gr. lat. *Lips.* **Tauchnitz.** 16.
[1862. Scriveneri III. *Cantabr.* 16.]
574. 1863. *Colon. Agr.* gr. angl. 16.
[1863 Lloydii. *Oxon.* 18.]
[1863. Lloydii. *Oxon.* 4.]
[(491.) 1863. Cardwellii. gr. angl. *Oxon.* **Macmillan.** 8.]
[(577.) 1863 & 64. B. Wilsonii Emphat. Diaglott. *Geneva, Ill.*]
575. 1864. *Colon. Agr.* gr. germ. 16.
(549.) 1864. Tischendorfii VII. [T.'s ed. VI.] *Lips.* **Mendels.** 16
[(527.) 1862. Bloomfieldii minor IX. *Lond.* **Longman.** 12.]
(549.) 1864. Tischendorfii VII. [T.'s ed. VI.] gr. germ. *Lips.* **Mendelssohn.** 8.
(568.) 1864. Buttmanni. *Lips.* **Teubner.** 16.
[1864. Hansellii. *Oxon.* 8.]
[1864. Wordsworthii IV. *Lond.* 8.]
(568.) 1865. Buttmanni. *Lips.* **Teubner.** 16.
577. 1865. [B. Wilsonii Emphat. Diaglott.] *Neo-Ebor.* **Fowler.**
[1865. Ornsbyi. *Dublin.* **Duffy.** 16.]
[1865. Wordsworthii V. *Lond.* 4.]
[1865. Theilii Polyglott. 8.]
(521.) 1865. Theilii VIII. *Lips.* **Tauchnitz.** 16.
[1865. The Twofold N. T. Green. **Bagster.** *Lond.* 8.]
[1866. Wordsworthii VI. *Lond.* 4.]
[1866. Candyi. *Lond.* 8.]
[1866. Duncan. **Simpkin.**]
[(549.) 1867. Tischendorfii ed. acad. V. *Lips.* **Mendelssohn.** 16.]
[1867. Scriveneri IV. *Cantabr.* 16.]
[1867. Candyi. *Lond.* 8.]
[1867. Candyi minor. *Lond.* 8.]
[568. 1867. Buttmanni III. *Lips.* **Teubner.** 16.]
[(508.) 1867. [Hahn.] Robinsonii. *Neo-Ebor.* **Appleton.** 12.]
[(508.) 1868. [Hahn.] Robinsonii. *Neo-Ebor.* **Appleton.** 12.]
[1868. Milliana. *Oxon.* 12.]
[1868. Milliana. *Oxon.* 4.]
[(494.) 1868. Bloomfieldii (Amer. XIV.). *Phila.* **Lippincott.** 8.]
*581. 1869[–72]. Tischendorfii IX. [ed. crit. maj. VIII.] *Lips.* **L. Winter** [post., **Giesecke & Devrient**]. 8.

[1869. Alfordii minor. *Philadelphiæ.* **Lippincott.** 8.]
[1869. Alfordii minor. *Lond.* **Rivington.** 8.]
[1869. Lloydii. *Oxon.* **Clarend.** 16.]
582. 1870 [–1876]. Westcottii & Hortii. *Cantabr.* 12. [Private issue.]
[1870. Bloomfieldii minor XII. *Lond.* **Longmans.** 12.
[(1870.) **Bagster.** gr. angl. *Lond.* 4.]
[1870. Lloydii. *Oxon.* **E typ. Clarend. & Macmillan.** 12.]
[1870. Milliana. *Oxon.* **Macmillan.** 16.]
[1870. Wordsworthii. *Lond.* **Rivington.** (ed. vii.) 8.]
[1870. Tregellesii. Parts I.–V. Gospels, Acts, Epistles. **Bagster.** *Lond.* Also, *Neo-Ebor.* **Wiley.** 4.]
[1870. Travelers' N. T. gr. angl. *Neo-Ebor.* **Wiley.** 16.]
[1870. Tischendorfii ed. acad. *Lips.* **Mendelssohn.** 16.]

SINE ANNI NOTA.

(470.) Lachmanni. *Berol.* **Reimer.** 12.
(457.) Greenfieldii. *Lond.* **Bagster.** 32. [Also, *Neo-Ebor.* **Wiley;** also, *Phila.* **Lippincott.**]
(567.) *Lond.* **Bagster.** 16.
583. Fix. *Paris.* **Dezobry.** 12.
584. (Lefranc.) *Paris.* **Belin.** 24.
(473.) Greenfieldii. [Engles.] *Philadelphiæ.* **Peck.** 32.
[(473.) Greenfieldii. [Engles.] *Philadelphiæ.* **Bliss.** 473.]
[(473.) Greenfieldii. [Engles.] *Philadelphiæ.* **Lippincott.** 32.]
[(455.) **Bagsteri** triglotta. *Lond.* 4.]
[(390.) Wilsonii. *Philadelphiæ.* **Barrington & Haswell.** 12.]
[The Twofold N. T. Green. *Lond.* **Bagster.** 8.]
[**E typ. acad.** *Cantabr. & Lond.* **Rivington.** 16 (no paging).]
[Large Print Crit. *Lond.* **Bagster.** 8.]
[(567.) Scholziana. Crit. gr. angl. **Bagster.** *Lond.* 16.]
[(567.) Scholziana. Crit. gr. angl. **Wiley.** *Neo-Ebor.* 16.]
[(508.) [Hahn.] Robinsonii. *Neo-Ebor.* **Leavitt & Allen.** 12.]
[Scholziana. "Narrow ed." *Lond.* **Bagster.** 12.]
[*Lond.* **Bagster.** 16 (ex Polyglottis.)]
[*Lond.* **Bagster.** 32.]
[(483.) Pattonii. *Neo-Ebor.* **Riker.** 4. (In "The Student's Bible.")]

II. SUPPLEMENTARY LIST OF EDITIONS, 1871 TO 1882.

1871. B. Wilson. Emphatic Diaglott. *Geneva, Ill.* (Reuss, 577.)
1871. Twofold N. T. Green. *London.* **Bagster**. 8. (With App.)
1871. Alford. *Boston.* **Lee & Shepard**. 8. (Reuss, 534.)
1871. Jowett. *Coloniæ.* 12.
1872. Scrivener V. *Cantabr.* 16.
1872. Theile X. *Lips.* **Tauchnitz**. 16.
1872. Wordsworth VI. *Lond.* 8.
1872–77. Tischendorf VIII. (new ed. crit. minor.). *Lips.* **Mendelssohn**. 16.
1872. Tischendorf. *Lips.* **Tauchnitz**. 8.
1873. Scrivener VI. *Cantabr.* 16.
1873. Milliana. *Oxon.* **E typ. Clarend. & Macmillan**. 16.
1873. Alford. *Boston.* **Lee & Shepard**. 8. (Reuss, 534.)
1873. Tischendorf (ad ed. VIII. conformata). *Lips.* **Tauchnitz**. 8.
1873. Tischendorf IX. (ad ed. VIII. conformata). *Lips.* **Brockhaus**. 8.
1873. Tischendorf. ed. acad. *Lips.* **Mendelssohn**. 16.
1874. Buttmann. **Teubner**. *Lips.* 8.
1874. Analytical Gr. T. *Lond.* **Bagster**. 16.
1875. *Lond.* **Geo. Bell**. 16. (Reuss, 536.)
1875. Scrivener VII. *Cantabr.* 16.
1875. Tischendorf. ed. acad. *Lips.* 16.
1875. Hahn II. **Kelly**. *Dublin.* 16. (Reuss, 504.)
1875. [Hahn.] Robinson. *Neo-Ebor.* **Appleton**. 12. (Reuss, 508.)
1875. Pseudo-Leusden. gr. lat. *Philadelphia.* **Lippincott**. 12. (Reuss, 563.)
1875. Scholziana. gr. engl. *New York.* **Wiley**. 16 (Reuss, 567.)
1875. The same. *Lond.* **Bagster**; and *New York.* **Wiley**.
1876. **Brit. & For. Bib. Soc.** (In Paragraphs.) *Cambridge.* **Univ. Press**. 32.
1876. Tischendorf. *Lips.* **Tauchnitz**. 8.
1877. Scholziana. gr. engl. *New York.* **Wiley**. 16. (Reuss, 567.)
1877. Englishman's Gr. Test. **Bagster**. *Lond.* 8.
1877. Milliana. *Oxon.* **Clarend**. 16.
1877. Lloydii. *Oxon.* **Clarend. & Macmillan**. 16.
1877. Scrivener VIII. *Cantabr.* 16.
1877. Wordsworth VII. *Lond.* **Rivington**. 4.

1877. Jowett. *Lond.* **Brit. & For. Bib. Soc.** 16.

1877. Tischendorf. ed. acad. *Lips.* **Mendelssohn**. 16.

1878. Alford. *Boston.* **Lee & Shepard**. 8. (Reuss, 534.)

1878. Pseudo-Leusden. gr. lat. *Philada.* **Lippincott**. 12. (Reuss, 563.)

1878. B. Wilson. Emphatic Diaglott. *N. Y.* **Wells**. (Reuss, 577.)

1878. Tischendorf. *Lips.* **Tauchnitz**. 8.

1878. Tischendorf. ed. acad. *Lips.* **Mendelssohn**. 16.

1878. Scholefieldiana. "E. A." gr. engl. *Lond. & Cambridge.* 16.

1879. Scholefieldiana. "E. A." gr. engl. *Lond. & Cambridge.* 16.

1879. Tischendorf. *Lips.* **Tauchnitz**. 8.

1879. *Lond.* **Geo. Bell**. 16. (Reuss, 536.)

1879. Lloyd. *Oxon.* **Clarendon**. 16.

1879. Scrivener. *New York.* **Holt**. 16.

1880. Tischendorf. *Lips.* **Brockhaus**. 8.

1880. Tischendorf. ed. acad. *Lips.* **Mendelssohn**. 16.

1880. B. Wilson. Emphatic Diaglott. *N. Y.* **Wells**. (Reuss, 577.)

1880. Pseudo-Leusden. gr. lat. *Phila.* **Lippincott**. 12. (Reuss, 563.)

1880. Scholziana. gr. engl. *New York.* **Wiley**. (Reuss, 567.)

1880. Alford. *Boston.* **Lee & Shepard**. 8. (Reuss, 534.)

1880. 'Εν Βασιλείᾳ [*Basel*]. (**Bibelgesellschaft**.) sine editoris nomine. 16. Also, the same, Riggenbach & Stockmeyer. Also, an edition with Greek church-lessons and Psalms appended.

1881. Tischendorf. *Lips.* **Tauchnitz**. 8.

1881. Tischendorf. ed. acad. *Lips.* **Mendelssohn**. 16.

1881. Scrivener. (A. V. text.) *Cambridge.* **Univ. Press**. 16.

1881. Palmer. (Rev. V. text.) *Oxford.* **Clarendon**. 16.

*1881. Westcott & Hort. *Cambr. & Lond.* **Macmillan**. 16.

1881–82. Westcott & Hort (Schaff). *New York.* **Harpers**. 16.

1881. Tischendorfiana. Von Gebhardt. *Lips.* **Tauchnitz**. 8.

1881. Tischendorfiana. Von Gebhardt. gr. germ. (Luther, Rev.) *Lips.* **Tauchnitz**. 8.

1881. Perowne. *Cambridge.* (Only part yet published.)

1882. Palmer. (Rev. Vers. text with marginal references.) *Oxford.* **Clarendon**. 8.

1882. Westcott & Hort. gr. engl. (Rev. Vers.) *New York.* **Harpers**. 16.

WITHOUT DATE.

The Student's Analytical. Scholziana. *Lond.* **Bagster**. Small 4.

(Tischendorfiana.) Cohn's Hexaglott. *Lond.* **Abraham J. Lev**. 4.

ADDITIONS TO REUSS'S LIST, UP TO 1870.*

[(457.) 1830. Greenfieldii Polymicrian. *London.* **Bagster.** 32.]
[(563.) 1838. Pseudo-Leusden. *Neo-Ebor.* **Collins, also Dean.** 12.]
[(473.) 1840. Greenfieldii. (Engles.) *Philadelphiæ.* **Perkins.** 32.]
[1840. Griesbachiana. *Londini.* **Taylor & Whittaker.** 12.]
[(473.) 1844. Greenfieldii. (Engles.) *Philadelphiæ.* **Perkins.** 32.]
[(508.) 1845. [Hahn.] Robinsonii. *Neo-Ebor.* **Leavitt.** 8.]
[1847. Lloydii. *Oxon.* **E typ. acad.** 18.]
[(494.) 1848. Bloomfieldii (Amer. V.). *Philadelphiæ.* **Perkins.** 8.]
Also, the same with a slightly different title-page.]
[1851. Trollopii II. *Lond.* **Tegg.** 8.]
[(563.) 1853. Pseudo-Leusden. Gr.-Lat. *Neo-Ebor.* **Dean.** 12.]
[(473.) 1854. Greenfieldii. (Engles.) *Phila.* **Clark & Hesser.** 32.]
[(527.) 1854. Bloomfieldii minor. *London.* **Longman.** 8.]
[(390.) 1860. Wilson. *Phila.* **Lippincott.** 12.]
[(563.) 1863. Pseudo-Leusden. *Phila.* **Lippincott.** 12.
[(508.) 1870. [Hahn.] Robinsonii. *Neo-Ebor.* **Appleton.** 12.]

ADDITIONS TO SUPPLEMENTARY LIST, SINCE 1870.*

1873. Gr.-Eng. *Cologne.* **Brit. & For. Bible Soc.** Sq. 16.
1876. Milliana. *Oxon.* **E typ. Clarend. & Macmillan.** 16.
1876 (misdated 1866). *Cologne.* **Brit. & For. Bible Soc.** 16.
1876. B. Wilson. Emphatic Diaglott. *New York.* **Wells.** 12. (Reuss, 577.)
1876. In Paragraphs. Gr.-Eng. *Cambridge.* **Univ. Press** for **Brit. & For. Bible Soc.** Sq. 16.
1878. Theile (Von Gebhardt). *Lipsiæ.* **Tauchnitz.** 16.
1879. Hahn. *Lipsiæ.* **F. Bredt.** 12.
1880. Theile (Von Gebhardt). Gr.-Lat. *Lipsiæ.* **Tauchnitz.** 12.
1880. Wilson. *Philadelphiæ.* **Claxton, Remsen, & Haffelfinger.** 12. (Reuss, 390.)
1880. Gr.-Germ. *Berlin.* **Brit. & For. Bible Soc.** 16.
1881. Gr.-Eng. *London.* **Soc. Prom. Chr. Knowledge.** 16.
1881. Lloyd. *Oxon.* **E typ. Clarend. & Macmillan.** 16.

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* These additions have been made since the foregoing pages were electrotyped.

1882. SCHOLZIANA. Critical Gr.-Eng. *New York.* **Wiley.** 16.

1882. SCRIVENER. The Parallel N. T. Gr.-Eng. (A. V. text, with A. V. and R. V.) *Cambridge.* **Univ. Press.** Small 4.

1882. PALMER. The Parallel N. T. Gr.-Eng. (R. V. text, with A. V. and R. V.) *Oxford.* **Clarendon Press.** Small 4.

1883 (printed 1882). THEILE (VON GEBHARDT). XIII. *Lips.* **Tauchnitz.** 16.

NOTE.—Eight editions in the list of Dr. Reuss, denoted by a ? instead of a number, were classed by him as "EDITIONES DUBIÆ," because he had not been able personally to verify or disprove their existence. Eighty-four others, mentioned by former bibliographers, he classed as "EDITIONES SPURIÆ," and excluded from his list, having, as he thinks, disproved their existence. His list (the "Index Editionum" above referred to) comprises 757 editions. Of these, 83 are here omitted, being only portions of the N. T., with two others, found to be *English*, leaving 672. Two of the portions, however, are retained, to show their historical place: viz., Bentley's Specimen, 1720; and Birch's Gospels, 1788—all that the burning of the royal press at Copenhagen suffered to appear. The new additions to this list of 672, made above, number 169.

The Supplementary List, 1870–1883, comprises 82 editions, making the entire total 924.

This list discloses the fact that many repetitions exist which have been either not catalogued separately, or not catalogued at all. (See, for example, Nos. 106, 152, 183 [*anno* 1698], in the list above, as well as the editions of Bloomfield and Alford.) The undated editions have mostly been many times reissued. Besides this, the English presses at Oxford, Cambridge, and London, the Scotch at Glasgow and Edinburgh, the British and Foreign Bible Society's at Cologne and elsewhere on the Continent, have all been busy in printing the Greek Testament; and it is scarcely to be supposed that all their issues have been here enumerated. The same is true of the American editions.

It is beyond question that the total number of printed copies of the entire New Testament, estimated on the basis of 1000 for each edition, must exceed one million. Beyond that we can only guess; but the number must be great. The British and Foreign Bible Society has issued as many as 60,000 of a single edition; so that the basis of 1000, here taken, must be smaller than the average.

The number of editions of the entire Greek New Testament issued in America, including reprints of European editions, together with (the comparatively few of) those actually printed abroad, but bearing an American imprint, is over a hundred and fifty. The number of editions of harmonies, and other portions of the Greek text, issued in America is a little over one hundred. See my article, "The Greek Testament as Published in America," *Trans. Amer. Philol. Assoc.*, vol. xiii., 1882; and "American Greek Testaments: A Critical Bibliography of the Greek New Testament as Published in America (Philadelphia, Pickwick & Comp.), 1883."

POSTSCRIPT TO THIRD EDITION.—The number of new editions of the Greek New Testament issued since 1883, which have come to my knowledge, is rather more than thirty; but many are repetitions from stereotype plates, or impressions in stock furnished with a new date. The better editions are driving the incorrect ones from the field. Of the older ones, the various cheap Cambridge and Oxford editions, the critical Greek-English (Scholz), with some of the British Cologne editions, seem still to hold their ground. The 1881 editions of Scrivener and Palmer respectively, and the "Parallel" editions of each, have been issued a few times with later dates. Von Gebhardt's Tischendorf, Von Gebhardt's Theile, and Tischendorf's small "Editio Academica" have likewise been reissued twice or more. Westcott and Hort's edition was reprinted again in 1881, with the verse-division conformed to the original one of R. Stephen, 1551, and the table of Old Test. quotations removed to the first volume. A school edition of Westcott and Hort was published by Macmillan & Co., Cambridge and London, 1885, and again in 1887. A second issue of the American (Harpers') Westcott and Hort appeared in 1885; and a school edition (without Dr. Schaff's Introduction) the same year. Another new issue of the American edition, with improvements in the text communicated by the editors, and with Dr. Schaff's Introduction revised, appeared in 1886. The Greek-English, also, reappeared in 1885, and again in 1886. Von Gebhardt's Tischendorf, *editio minor*, Tauchnitz, Leipzig, 1887; and The Resultant Greek Testament, by Richard Francis Weymouth, D. Lit., Elliott Stock, London (*n. d.*, but 1886). Scrivener's "editio major" of his Greek New Test. appeared in 1887; Bell, Cambridge and London, and Holt, New York. An edition of the Greek New Test., with notes based on De Wette's, is in progress; E. Anton, Halle; Gospels (all thus far), 1886.

ISAAC H. HALL.

New York, *June* 6, 1887.

APPENDIX II.

FAC-SIMILES OF STANDARD EDITIONS
OF THE
GREEK TESTAMENT.

I. Complutensian Polyglot, 1514. The first printed Greek Testament.

  1. Fac-simile of title-page (reduced). Hat and Shield of Cardinal Ximenes. Size of original, $11\frac{1}{8}$ in. × 7 in.
  2. Fac-simile of Colophon (reduced), Rev. xxii. 17–21. Size of original, $11\frac{3}{16}$ in. × 7 in.

II. Erasmus, 1516. The first published Greek New Testament.

  1. Fac-simile of title-page (reduced). Size of original, $8\frac{5}{8}$ in. × $4\frac{7}{16}$ in.
  2. Fac-simile of last page (reduced), Rev. xxii. 8–21, showing the last six verses translated into Greek from the Vulgate. Size of original, 9 in. × 6 in.

III. Colinæus's New Testament, 1534. Text of Erasmus, with variations, partly from the Complutensian, partly from examination of new MSS. Transition to the edition of Stephens.

  1. Fac-simile of title-page. Full size.
  2. Fac-simile of page containing 1 John v. 7. Full size.

IV. Stephens's *Editio Regia*, 1550.

  1. Fac-simile of title-page of Gospels and Acts (reduced). Size of original, $10\frac{1}{8}$ in. × $5\frac{3}{4}$ in.
  2. Fac-simile of page containing Matt. viii. 12–30, with readings contrary to all his authorities. Size of original, $11\frac{1}{16}$ in. × $7\frac{1}{16}$ in., including marginal notes.

V. Stephens's Edition of 1551. The first edition with the modern versicular division.

1. Fac-simile of title-page. Size of original, $4\frac{3}{16}$ in. × $2\frac{9}{16}$ in.
2. Fac-simile of fol. 18 b, Matt. vi. 13–17. The version of Erasmus always occupies the outer, the Vulgate always the inner, column. The latter shows the absence of the Doxology at the end of the Lord's Prayer, which is present in the other texts. Size of original, $4\frac{7}{16}$ in. × $3\frac{1}{16}$ in., including marginal notes.

VI. Beza's Edition, 1598. The latest of Beza's folio editions, and one of those which formed the basis of the common English version of 1611.

1. Fac-simile of title-page. Size of original, $10\frac{7}{8}$ in. × $5\frac{11}{16}$ in.
2. Fac-simile of page containing Rev. x. 9–xi. 8, showing the unauthorized addition to the Greek text of ὁ *ἄγγελος εἱστήκει*, and the corresponding Latin "adstititque Angelus," in xi. 1, which has passed into our common English version. Size of original, $11\frac{3}{16}$ in. × $6\frac{3}{8}$ in.

VII. Beza's Edition, 1604. The latest of Beza's smaller editions which could have aided in forming the text followed in our common English version of 1611.

1. Fac-simile of title-page. Size of original, $6\frac{1}{8}$ in. × $3\frac{1}{8}$ in.
2. Fac-simile of page containing Heb. x. 36–xi. 6, showing Beza's interpolation of "quis" in x. 38. Size of original, $6\frac{1}{8}$ in. × $3\frac{5}{8}$ in.

VIII. Elzevirs' Edition, 1633. The "Textus Receptus."

1. Fac-simile of title-page. Full size.
2. Fac-simile of page containing Rom. vi. 19–vii. 4, showing the omission of *τοῦ νόμου* in vii. 2. Full size.

IX. Walton's Polyglot Bible.

1. Fac-simile of general title-page. This is the title-page to the first volume. The sixth volume has a full title-page like the first. The other volumes, including the fifth volume which contains the New Testament, are prefaced by subtitles only. Size of original, $14\frac{1}{2}$ in. × $9\frac{1}{8}$ in.
2. Fac-simile of left-hand page containing the Greek text, and the Syriac and part of the Ethiopic versions, with corresponding Latin translation, of 1 Tim. iii. 13–iv. 4. The opposite

(right-hand) page contains the "Versio Vulgata Latina," the "Versio Arabica cum Interpretatione Latina," and the continuation of the "Versio Æthiopica cum Interpretatione Latina," of the same passage. Size of original, $15\frac{7}{16}$ in. × $9\frac{1}{2}$ in.

X. Mill's Edition, 1707.

1. Fac-simile of title-page (reduced). Size of original, $12\frac{7}{8}$ in. × $7\frac{1}{4}$ in.
2. Fac-simile of page containing James ii. 12–23, with note attempting to defend and justify a false reading in verse 18. Size of original, $11\frac{1}{8}$ in. × $6\frac{1}{4}$ in.

XI. Bengel's Edition, 1734. The first German critical edition.

1. Fac-simile of title-page. Size of original, $7\frac{7}{8}$ in. × $5\frac{7}{8}$ in.
2. Fac-simile of page containing Gal. vi. 7–18; Eph. i. 1–6; the notes showing Bengel's judgment on the words *ἐν Ἐφέσῳ* in Eph. i. 1. Size of original, $7\frac{1}{2}$ in. × $5\frac{1}{2}$ in.

XII. Wetstein's Edition, 1751.

1. Fac-simile of title-page (reduced). Size of original, $10\frac{1}{8}$ in. × $5\frac{7}{8}$ in.
2. Fac-simile of p. 891, John vii. 51–viii. 2, showing a part of the disputed ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ. Size of original, $10\frac{1}{8}$ in. × $5\frac{7}{8}$ in.

XIII. Griesbach's Second Edition, Halle and London, 1796–1806. The first edition appeared at Halle, 1774 and 1775.

1. Fac-simile of title-page. Size of original, $6\frac{13}{16}$ in. × $3\frac{3}{4}$ in.
2. Fac-simile of page containing Matt. xix. 29 – xx. 6, showing some of the signs used to denote different grades of probability. Size of original, $6\frac{3}{4}$ in. × $3\frac{3}{4}$ in.

XIV. Scholz's Edition, 1830–1836.

1. Fac-simile of title-page. Size of original, $7\frac{1}{4}$ in. × $5\frac{1}{2}$ in.
2. Fac-simile of page containing 1 Tim. iii. 13–16. The notes show the close following of Griesbach, even to an accidental appropriation of the authorship of Griesbach's "Symbolæ Criticæ." Size of original, $7\frac{11}{16}$ in. × $5\frac{13}{16}$ in.

XV. Lachmann's Edition, 1831. The first text constructed according to actual documentary evidence, without reference to the "Textus Receptus."

1. Fac-simile of title-page. Size of original, $5\frac{13}{16}$ in. × $3\frac{1}{8}$ in.
2. Fac-simile of page containing Mark xvi. 14–20; Luke i. 1–8. Size of original, $5\frac{7}{8}$ in. × $3\frac{3}{8}$ in.

XVI. LACHMANN'S EDITION, 1842–1850.

1. Fac-simile of title-page. Size of original, $6\frac{5}{8}$ in. × $3\frac{7}{8}$ in.
2. Fac-simile of page containing 1 Thess. iii. 2–8, showing the division of the uncial writing followed in ver. 7 (*τὸ μηδὲν ἀσαίνεσθαι*). The Latin version is the Vulgate, with the readings of the most noted Codices. Size of original, $7\frac{1}{16}$ in. × 4 in.

XVII. TISCHENDORF'S EDITION, 1841. Made before the editor's journeys, or established reputation as a critic.

1. Fac-simile of title-page. Size of original, $5\frac{1}{2}$ in. × 4 in.
2. Fac-simile of page containing 1 Tim. iii. 13–16, showing in the note to ver. 16 the uncial variation which would produce the reading of ϑεὸς for ὅς. Size of original, $5\frac{3}{8}$ in. × $3\frac{3}{4}$ in.

XVIII. TISCHENDORF'S EDITION, 1869–1872.

1. Fac-simile of title-page. Size of original, $5\frac{7}{8}$ in. × $3\frac{3}{8}$ in.
2. Fac-simile of page containing 1 John v. 6–8, showing the interpolated passage of the three heavenly witnesses. Size of original, $6\frac{5}{8}$ in. × $3\frac{3}{8}$ in.

XIX. TREGELLES'S EDITION, 1857–1879.

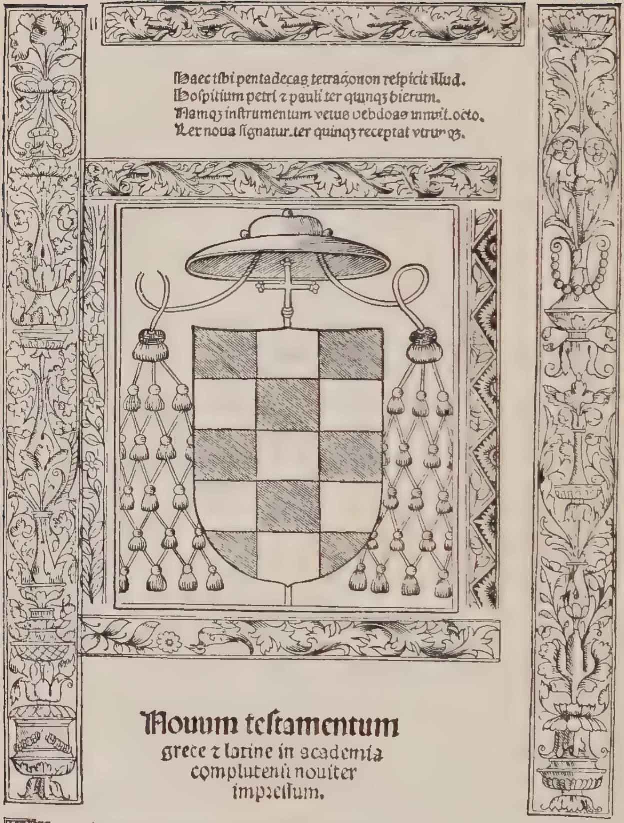
1. Fac-simile of title-page. Size of original, $7\frac{3}{4}$ in. × $6\frac{1}{8}$ in.
2. Fac-simile of page containing Apocalypse i. 1–5. Size of original, $7\frac{1}{16}$ in. × $6\frac{1}{16}$ in.

XX. WESTCOTT AND HORT'S EDITION, 1881. London and New York.

1. Fac-simile of title-page of the Harper edition from English plates. Full size.
2. Fac-simile of p. 14, containing the Lord's Prayer. Full size.

XXI. Fac-simile of the engraved title (by C. Boel) in some copies of the first edition of the Authorized Version of the Holy Bible. Size of original, $13\frac{3}{4}$ in. × $8\frac{15}{16}$ in. See description, p. 303.

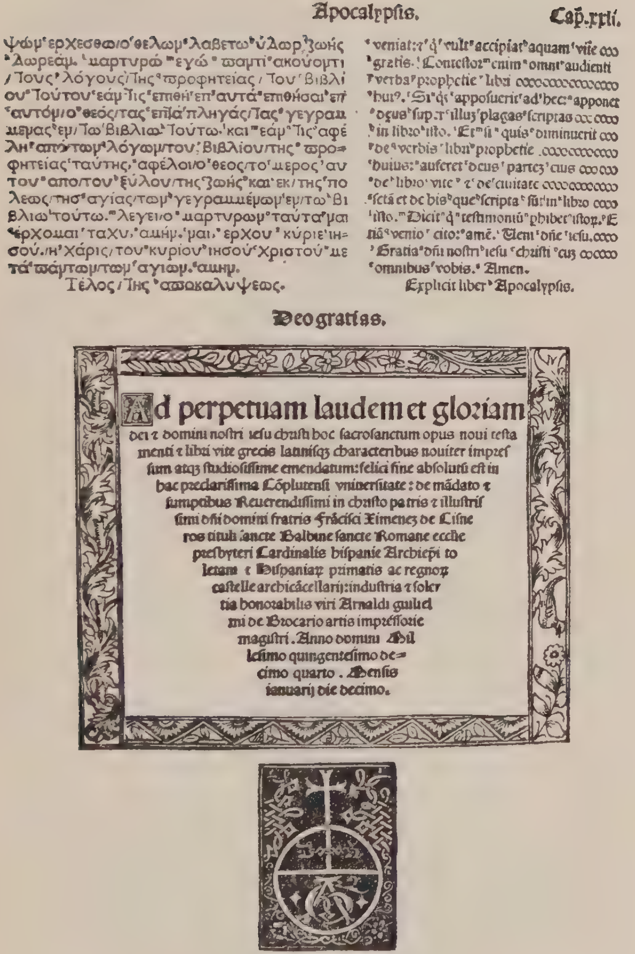
In the preparation of these fac-similes the author has been kindly aided by the Rev. Dr. Conant, of Brooklyn, Dr. Ezra Abbot, of Cambridge, and Professor Isaac H. Hall, of Philadelphia, who are in possession of some of the rarest editions of the Greek Testament.



Haec tibi pentadecas tetragonon reſpicit illud.
Hoſpitium petri ⁊ pauli ter quinqȝ dierum.
Namqȝ inſtrumentum vetus vebdoas innuit. octo.
Lex noua ſignatur. ter quinqȝ receptat vtrunqȝ.

Nouum teſtamentum
grece ⁊ latine in academia
complutenſi nouiter
impreſſum.

Que vero ſigillatim ⁊ per ordinem in toto opē continẽtur: hic ſtudioſe lector oculis tuis ſubiiciuntur. Primũ oĩz tibi occurret epl'a Euſebij pãphili ad carpianũ de cõcordia quattuor euãgeliorũ. Sequitur deinceps prologus hieronymi ad damaſuz pappã ⁊ alij eiuſdez doctoris prologi. Poſt hec ſuccedũt quattuor euãgelia greco ſermõe cũ latina bti hieronymi trãſlatiõe ex oppoſito. Deide ſequũtur duo greci tractatus. alter de peregrinatiõe bti Pauli: ⁊ euthalij diaconi alter de tpib' p̄dicatiõis: ⁊ martyrio eiuſdẽ. Succedũt poſtea hypotheſes ſiue argumẽta theodoreti doctoris greci eminẽtiſſimi in epl'as bti pauli: ⁊ in epl'as canonicas: ⁊ itẽ argũta alia in eaſdẽ alterius doctoris greci innominati. Poſt hec ſequũtur epl'e ipſe bti Pauli: cũ reliqs noui teſti opibus: oĩa cũ interpretatione latina eiuſdẽ beati hieronymi e regiõe. Deide ſubiũgitur vocabulariũ grecũ cõtinẽs oẽs dictiões totius noui teſtamenti ⁊ inſuper ſapientie ⁊ eccleſiaſtici grece ⁊ latine cũ breuiſſima quadã in initio ad grecas litteras introductiõe. Poſtremo loco librũ claudunt interpretatiões oĩm totius noui teſtamenti vocabulorum que tam grecam quã hebraicã ⁊ chaldaicam ſortita ſunt etymologia ab initio matthei vſqȝ ad fine Apocalypſis.



Apocalypſis. Cap.xxii.

ψών ερχέσθω/ο θέλων λαβέτω ύδωρ ζωής δωρεάν. μαρτυρώ εγώ παντί ακούοντι τους λόγους της προφητείας του βιβλίου τούτου· εάν τις επιθή επ αυτά επιθήσαι επ αυτόν ο θεός τας επτά πληγάς τας γεγραμμένας εν τω βιβλίω τούτω· και εάν τις αφέλη από των λόγων του βιβλίου της προφητείας ταύτης, αφέλοι ο θεός το μέρος αυτου από του ξύλου της ζωής και εκ της πόλεως της αγίας των γεγραμμένων εν τω βιβλίω τούτω. λέγει ο μαρτυρών ταύτα ναι έρχομαι ταχύ, αμήν. ναι, έρχου κύριε ιησού. η χάρις του κυρίου ιησού Χριστού μετά πάντων των αγίων. αμήν.

Τέλος της αποκαλύψεως.

veniat: ⁊ q̄ vult accipiat aquam vite gratis. Conteſtoꝛ enim omni audienti verba prophetie libri huius. Si q̄s appoſuerit ad hec: apponet deus ſup illuꝫ plagas ſcriptas in libro iſto. Et ſi quis diminuerit de verbis libri prophetie huius: auferet deus parteꝫ eius de libro vite ⁊ de ciuitate ſctā et de his que ſcripta ſūt in libro iſto. Dicit q̄ teſtimoniū ꝑhibet iſtoꝝ. Etiā venio cito: amē. Veni dn̄e ieſu. Gratia dn̄i noſtri ieſu chꝛiſti cuꝫ omnibus vobis. Amen.

Explicit liber Apocalypſis.

Deo gratias.

Ad perpetuam laudem et gloꝛiam
dei ⁊ domini noſtri ieſu chꝛiſti hoc ſacroſanctum opus noui teſta
menti ⁊ libri vite grecis latiniſq3 characteribus nouiter impreſ
ſum atq3 ſtudioſiſſime emendatum: felici fine abſolutū eſt in
hac preclariſſima Cōplutenſi vniuerſitate: de mādato ⁊
ſumptibus Reuerendiſſimi in chꝛiſto patris ⁊ illuſtriſ
ſimi dn̄i domini fratris Frāciſci Ximenez de Ciſne
ros tituli ſancte Balbine ſancte Romane eccl̄ie
preſbyteri Cardinalis hiſpanie Archiep̄i to
letani ⁊ Hiſpaniaꝝ pꝛimatis ac regnoꝝ
caſtelle archicācellarij: induſtria ⁊ ſoler
tia honoꝛabilis viri Arnaldi guliel
mi de Brocario artis impꝛeſſoꝛie
magiſtri. Anno domini Mil
leſimo quingenteſimo de=
cimo quarto. Menſis
ianuarij die decimo.

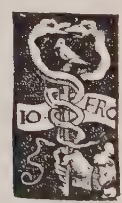
(II.—1.)

NOVVM INſtrumentũ omne, diligenter ab ERASMO ROTERODAMO

recognitum & emendatum, nõ ſolum ad græcam ueritatem, uerumetiam ad multorum utriuſq; linguæ codicum, eorumq; ueterum ſimul & emendatorum fidem, poſtremo ad probatiſſimorum autorum citationem, emendationem & interpretationem, præcipue, Origenis, Chryſoſtomi, Cyrilli, Vulgarij, Hieronymi, Cypriani, Ambroſij, Hilarij, Auguſtini, una cũ Annotationibus, quæ lectorem doceant, quid qua ratione mutatum ſit.

Quiſquis igitur amas ueram Theologiam, lege, cognoſce, ac deinde iudica. Neq; ſtatim offendere, ſi quid mutatum offenderis, ſed expende, num in melius mutatum ſit.

APVD INCLYTAM
GERMANIAE BASILAEAM.



CVM PRIVILEGIO
MAXIMILIANI CAESARIS AVGVSTI,
NE QVIS ALIVS IN SACRA ROMANI IMPERII DITIONE, INTRA QVATVOR ANNOS EXCVDAT, AVT ALIBI EXCVSVM IMPORTET.

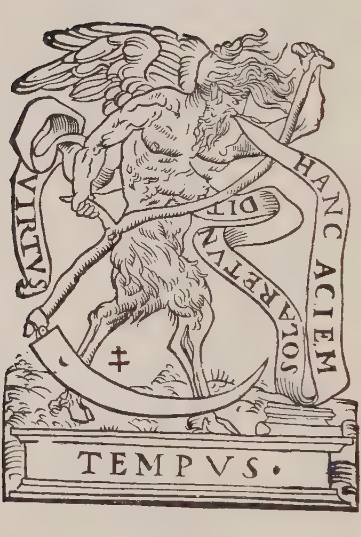
ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα, καὶ λέγει μοι, ὅρα μὴ σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελφῶν σου προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου. τῷ θεῷ προσκύνησον. καὶ λέγει μοι, μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὅτι καιρὸς ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν, ῥυπωσάτω ἔτι. καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. καὶ ἰδοὺ ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. Ἐγώ εἰμι τὸ. α. καὶ τὸ. ω. ἀρχὴ, καὶ τέλος ὁ πρῶτος, καὶ ἔσχατος. Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς. καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. Ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ, καὶ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν, καὶ ποιῶν ψεῦδος. Ἐγὼ ΙΗΣΟΥΣ ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς ἐκκλησίαις. ἐγώ εἰμι ῥίζα, καὶ τὸ γένος τοῦ Δαβίδ, ὁ ἀστὴρ λαμπρὸς, καὶ ὀρθρινός. καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, ἐλθὲ. καὶ ὁ ἀκούων εἰπάτω, ἐλθὲ. καὶ ὁ διψῶν, ἐλθέτω. καὶ ὁ θέλων, *94 λαμβανέτω τὸ ὕδωρ ζωῆς δωρεὰν. συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους προφητείας βιβλίου τούτου. ἐάν τις ἐπιτιθῇ πρὸς ταῦτα ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ, καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης. ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου ζωῆς, καὶ πόλεως ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. λέγει ὁ μαρτυρῶν ταῦτα. ναὶ ἔρχομαι ταχὺ, ἀμήν. ναί, ἔρχου κύριε ΙΗΣΟΥ. ἡ χάρις τοῦ κυρίου ἡμῶν ΙΗΣΟΥ ΧΡΙΣΤΟΥ μετὰ πάντων ὑμῶν. ἀμήν.

angeli qui mihi hæc oſtendebat. Et dicit mihi. Vide ne feceris. Cõſeruus em̃ tuus ſũ, & fratrũ tuoꝝ ꝓphetarꝫ, & eoꝝ qui ſeruant uerba ꝓphetiæ libri huius. Deum adora. Et dicit mihi. Ne ſignaueris uerba prophetiæ libri huius. Tẽpus enim prope eſt. Qui nocet, noceat adhuc, & qui in ſordibus eſt, ſordeſcat adhuc, & qui iuſtus eſt, iuſtificetur adhuc, & ſctũs ſctificetur adhuc, & ecce uenio cito, & merces mea mecũ eſt, ut reddã unicuiq; ut opus illius erit. Ego ſum alpha & ω, primus & nouiſſimus, principium & finis. Beati qui ſeruant mandata illius ut ſit poteſtas eorum in ligno uitæ, & per portas intrent in ciuitatem. Foris autem canes & uenefici & impudici & homicidæ & idolis ſeruientes, & omnis qui amat & facit mendacium. Ego Ieſus miſi angelũ meũ teſtificari uobis hæc in eccleſijs. Ego ſum genus & radix Dauid, ſtella ſplendida & matutina. Et ſpiritus & ſponſa dicunt, ueni. Et qui audit dicat ueni. Et qui ſitit ueniat, & qui uult, accipiat aquam uitæ gratis. Conteſtor enim omni audienti uerba ꝓphetiæ libri huius. Si quis appoſuerit ad hæc, apponet deus ſuper illum plagas ſcriptas in libro iſto. Et ſi q̃s diminuerit de uerbis libri ꝓphetiæ huius, auferet deus partẽ eius de libro uitæ, & de ciuitate ſancta, & de his q̃ ſcripta ſunt in libro iſto. Dicit qui teſtimoniũ ꝑhibet iſtoꝝ. Etiã: uenio cito. A mẽ. Etiam Veni dñe Ieſu. Gratia dñi noſtri Ieſu Chriſti cũ oĩbus uobis. Amen.

Finis Teſtamenti totius ad græcã ueritatẽ uetuſtiſſimorũq; Codicum Latinoꝝ
fidem & ad ꝓbatiſſimoꝝ authorũ citationẽ & interpretationem accu
rate recogniti, opera ſtudioq; D. Eraſmi Roterodami.

(III.—1.)

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ


VIRTVS
HANC ACIEM
SOLA RETVNDIT
TEMPVS.

Ἐν λουκετίᾳ τῶν παρησίων, παρὰ Σίμωνι τῷ Κολιναίῳ, δεκεμβρίου μηνὸς δευτέρα φθίνοντος, ἔτει ἀπὸ τῆς θεογονίας ,α. φ. λ. δ.

ΕΠΙΣΤΟΛΗ

γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν ἡ νίκη, ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων, ὅτι ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ. οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος ἰησοῦς χριστὸς, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστὶν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν τοῦ θεοῦ ἐν ἑαυτῷ. ὁ μὴ πιστεύων τῷ θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. ὁ ἔχων τὸν υἱὸν τοῦ θεοῦ, ἔχει τὴν ζωήν. ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει. ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε, ὅτι ζωὴν αἰώνιον ἔχετε, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παῤῥησία, ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν

τι αἰτώμε-

(IV.—1.)

ΤΗ͂Σ ΚΑΙΝΗ͂Σ ΔΙΑΘΉΚΗΣ ΆΠΑΝΤΑ.

ΕΥ̓ΑΓΓΈΛΙΟΝ
Κατὰ Ματθαῖον.
Κατὰ Μάρκον.
Κατὰ Λουκᾶν.
Κατὰ Ἰωάννην.

ΠΡΆΞΕΙΣ ΤΩ͂Ν ΆΠΟΣΤΌΛΩΝ.

Nouum IESV Chriſti D.N. Teſtamentum.

EX BIBLIOTHECA REGIA.

Βασιλεῖ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ.

LVTETIAE.
Ex officina Roberti Stephani typographi Regii, Regiis typis.
M. D. L.

ζ Περὶ τῆς πενθερᾶς Πέτρου. η Περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων. θ Περὶ τοῦ μὴ ἐπιτραπέντος ἀκολουθῆσαι.

οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὕπαγε, καὶ ὡς ἐπίστευσας
γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ἐλ-
θὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βε-
βλημένην καὶ πυρέσσουσαν, καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀ-
φῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. Ὀψίας
δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, καὶ
ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐ-
θεράπευσεν· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου,
λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβά- Γ
στασεν. Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν
ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἷς γραμματεὺς εἶ-
πεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. Καὶ
λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πε-
τεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔ-
χει ποῦ τὴν κεφαλὴν κλίνῃ. Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ
εἶπεν αὐτῷ, Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θά-
ψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ
ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. Καὶ ἐμβάντι
αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ
σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύ-
πτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόν-
τες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτόν, λέγοντες, Κύριε σῶσον ἡ-
μᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι;
Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγέ-
νετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Δ
Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
αὐτῷ; Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεση-
νῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων
ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
τῆς ὁδοῦ ἐκείνης, καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ
υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μα-
κρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαί-

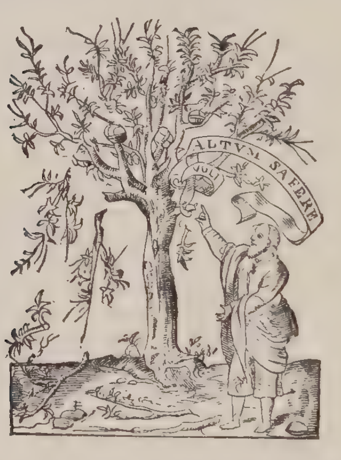
ι Περὶ τῆς ἐπιτιμήσεως τῶν ὑδάτων. ια Περὶ τῶν δύο δαιμονιζομένων.

(V.—1.)

ἍΠΑΝΤΑ ΤΆ ΤΗ͂Σ ΚΑΙΝΗ͂Σ διαθήκης.

Nouum IESV Chriſti D. N. Teſtamentum.

Cum duplici interpretatione, D. Eraſmi, & Veteris interpretis: Harmonia item Euangelica, & copioſo Indice.



Ex officina Roberti Stephani.
M. D. LI.

Cap. VI.	E.		EVANG.	V.
Infrà 13.c.19	Et ne inducas nos in tentationem, ſed libera nos à | malo. Quia tuũ eſt regnum, & potentia, & gloria in ſecula. Amen.	13	Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.	Et ne nos inducas in tentationẽ, ſed libera nos à malo. Amen.
Mar. 11.c.25 eccl. 28.a.2	|Proinde ſi remiſeritis hominibus errata ſua, remittet & vobis Pater veſter cæleſtis:	14	Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·	Si enim dimiſeritis hominibus peccata eorum, dimittet & vobis Pater veſter cæleſtis delicta veſtra:
	Quòd ſi nõ remiſeritis hominib' errata ſua, nec Pater veſter remittet errata veſtra.	15	Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.	Si autem non dimiſeritis hominibus, nec Pater veſter dimittet vobis peccata veſtra.
Harm. 1.33	Porrò quum ieiunaueritis, ne ſitis veluti hypocritæ tetrici: obſcurant enim facies ſuas, quo perſpicuum ſit hominibus ipſos ieiunare. amen dico vobis, habent mercedẽ ſuam.	16	Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί. ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.	Quum autem ieiunatis, nolite fieri ſicut hypocritæ triſtes: exterminãt enim facies ſuas, vt pareant hominibus ieiunantes. amen dico vobis quia receperũt mercedẽ ſuam.
	Tu verò quum ieiunas, vnge	17	Σὺ δὲ νηστεύων ἄλει-	Tu autem quum ieiunas, vn-

(VI.—1.)

IESV
CHRISTI
DOMINI NOSTRI
Nouum Teſtamentum,

ſiue Nouum fœdus,

Cuius Græco contextui reſpondent interpretationes duæ: vna, vetus: altera, Theodori Bezæ.

EIVSDEM TH. BEZAE ANNOTATIONES,
in quibus ratione Interpretationis vocum reddita, additur Synopſis doctrinæ
in Euangelica hiſtoria, & Epiſtolis Apoſtolicis comprehenſa,
& ipſe quoque contextus, quaſi breui commentario explicatur.

Omnia nunc demum, vltima adhibita manu, quàm accuratiſſimè emendata & aucta, vt quodammodo nouum opus videri poſſit.

SVMPTIBVS
HÆRED. EVST. VIGNON.
M. D. XCVIII.

λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

11 Καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

Κεφάλαιον ια.

1 ΚΑΙ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, καὶ ὁ ἄγγελος εἱστήκει, λέγων, Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

2 Καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

3 Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.

4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἑστῶσαι.

5 Καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.

6 Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι.

7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου, ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.

8 Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλα-

hi, Accipe & deuora eum: & amaritudinem adferet ventri tuo: sed in ore tuo erit dulcis tanquam mel.

10 Accepi igitur libellum é manu Angeli, & deuoraui eum: eratque in ore meo dulcis tanquam mel: sed quum deuorassem eum, amaruit venter meus.

11 Tum dixit mihi, Oportet te iterum prophetare coram populis & gentibus, & linguis, & regibus multis.

CAP. XI.

1 DAtus est autem mihi calamus similis virgæ, adstititque Angelus, dicens, Surge & metire templum Dei & altare, & eos qui adorant in eo.

2 Sed atrium quod extra templum est extrude, & ne metiaris illud: nam datum est Gentibus: & Vrbem sanctam calcabunt mēsibus quadraginta duobus.

3 Sed dabo *illam* duobus illis testibus meis, qui prophetabūt diebus mille ducentis sexaginta, amicti saccis.

4 Hi sunt duæ illæ oleæ, & duo candelabra in conspectu Dei terræ posita.

5 Quòd si quis velit eos lædere ignis prodit ex ore ipsorum & deuorat inimicos eorum: nam si quis velit eos lædere, ita oportet eum occidi.

6 Hi potestatē habent claudendi cælum, ne riget *terram* pluuia diebus prophetiæ ipsorū: & potestatem habent in aquas, conuertendi eas in sanguinem: & percutiendi terram omni plaga quotiescunque voluerint.

7 Porro postquā peregerint suū illud testimonium, bestia illa ascendens ex abysso, geret aduersus eos bellum, & vincet eos, & occidet eos.

8 Et cadauera eorum iacebunt

brū & deuora illum: & faciet amaricari ventrem tuum, sed in ore tuo erit dulce tanquam mel,

10 *Et accepi librū de manu angeli, & deuoraui illū: & erat in ore meo tanquam mel dulce: & quum deuorassem eum, amaricatus est venter meus.*

11 *Et dixit mihi: Oportet te iterum prophetare gentibus, & populis, & linguis, & regibus multis.*

CAP. XI.

1 *ET datus est mihi calamus similis virgæ, & dictū est mihi, Surge, & metire templum Dei, & altare, & adorantes in eo.*

2 *Atrium autem quod est foris templum eÿce foras, & ne metiaris illud: quoniam datū est Gentibus, & ciuitatem sanctam calcabunt mensibus quadraginta duobus.*

3 *Et dabo duobus testibus meis, & prophetabūt diebus mille ducentis sexaginta, amicti saccis.*

4 *Hi sunt duæ oliuæ & duo candelabra in conspectu Domini terræ stantes.*

5 *Et si quis voluerit eos nocere, ignis exiet de ore eorum, & deuorabit inimicos eorum: & si quis voluerit eos lædere, sic oportet eum occidi.*

6 *Hi habent potestatem claudendi cælum ne pluat diebus prophetiæ ipsorū: & potestatem habent super aquas, conuertēdi eas in sanguinem, & percutere terram omni plaga quotiescunque voluerint.*

7 *Et quum finierint testimonium suum, bestia quæ ascendit de abysso, faciet aduersus eos bellum, & vincet illos: & occidet eos.*

8 *Et corpora eorum iacebunt*

---

9 *Amaritudinem adferet ventri, πικρανεῖ.* Hebr. המר [*Hemar.*] pro quo Vulgata, *Faciet amaricari.* & in vetere test. non semel *Amaricare.*

11 *Coram populis, &c. ἐπὶ λαοῖς, &c.* Sic vsurpatur præpositio ἐπὶ Matt. 28.14. & 1. Tim. 6. 13.

IN CAPVT XI.

1 *Adstititque Angelus, dicens, καὶ ὁ ἄγγελος εἱστήκει, λέγων.* Ita restituo hunc locum ex Complutensi editione quum in reliquis scribatur duntaxat λέγων, *dicens*, quasi calamus ipse hoc sit loquutus: quod mihi nimium videtur absurdum vel per visionem cogitare. Vetus interpres legit καὶ εἰρήθη μοι, & dictum est mihi, eadem manente sententia. Sed etiamsi simpliciter ponatur λέγων, respondebit Hebr. infinito לאמר [*lemor,*] dicendo, & ad eum referetur à quo datus est calamus.

2 *Quod extra templum est, τὴν ἔξωθεν τοῦ ναοῦ.* Hæc est vera lectio, quæ extat apud Aretham, & in Complutensi codice. Alludit enim ad atrium illud exterius, quod atrium populi dicebatur, quoniam omnibus patebat. ¶ *Extrude, ἔκβαλε ἔξω.* Ad verbum, *Eyce foras.* Atqui intus non erat. Fateor id quidem aliquatenus. Nam Sancta & Sancta sanctorum ab hoc atrio erant seiuncta, sed tamen totum ipsum ædificium nomine Templi significabatur. Nunc vero quodammodo foras eici dicitur, quòd tanquam profanum negligatur in metiendo Templo. Hoc qui non considerarunt, putarunt legendum τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ, *atrium quod intra templum est*: mendosè id quidem. quorsum enim hoc adderetur?

4 *Dei terræ, τοῦ Θεοῦ τῆς γῆς.* Vulg. *Domini terræ,* τοῦ Κυρίου τῆς γῆς, vt etiam legitur in editione Complutensi, quod est magis vsitatum.

7 *Suum testimonium, τὴν μαρτυρίαν αὐτῶν.* Id est, postquā legationem suam obierint.

11 *Spiri-*

(VII.—1.)

NOVVM
IESV CHRISTI
TESTAMENTVM,

Græcè & Làtinè:

Theodoro Beza interprete

Additæ ſunt ab eodem ſummæ breues doctrinæ vnoquoque Euangeliorum & Actorum loco comprehenſæ. Item, Methodi Apoſtolicarum epiſtolorum breuis explicatio.

Huic autem quintæ editioni, præter multorum locorum recognitionem, acceſſerunt breues difficiliorum phraſeon expoſitiones, & aliæ quædam annotatiunculæ, cum ex maioribus ipſius Bezæ annotationibus, tum aliunde excerptæ.

DEI
AC SEVERITATEM
BENIGNITATEM
VIDE

Anno, M: DC.IIII.

36 Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν.

37 Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.

38 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

36 Nam patiente animo vobis eſt opus, vt voluntati Dei obſequuti reportetis promiſſionem illam.

37 Adhuc enim [f] puſillum quantulumcunque, & qui venturus eſt veniet, neque tardabit.

38 [12] Iuſtus autem ex fide viuet: at ſi *quis* ſe ſubduxerit, non eſt gratum animo meo.

39 At nos non ij ſumus qui nos ſubducamus ad exitium, ſed qui credamus ad animæ ſalutem.

Abac. 2. 4. Rom. 1. 17. Galat. 3. 11.

f *Paululum admodum tēporis adhuc ſupereſt, dum venias.*

12 Firmæ fidei præſtantiā ab effectu cōmendat, quod vnicum ſit ad vitā iter: quā ſententiam illuſtrat oppoſito cōtrario.

CAP. XI.

1. Tractat vſque ad finem capitis non aliunde ſalutem adeptos eſſe patres, quicunque ab initio mūdi Deo probati fuerūt, quàm ex fide: vt ſciāt Iudæi hac ſola ſe colligari patribus in ſanctā vnitatē.

1 Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ· δι᾽ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι᾽ αὐτῆς ἀποθανὼν ἔτι λαλεῖται.

5 Πίστει Ἐνὼχ μετετέθη, τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ ηὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ.

6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι. πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι

1 Eſt [1] autem fides, [a] illud quo ſubſiſtunt quę ſperantur, & quæ demonſtrat quæ non cernuntur.

2 [2] Ob eam enim teſtimonio fuerunt ornati [b] maiores.

3 [3] Per fidem intelligimus compactum fuiſſe mundum verbo Dei, [c] vt quæ videmus non ſint ex apparentibus facta.

4 [4] Abel per fidem, maioris pretij ſacrificium obtulit Deo quàm Cain: per quam teſtimonium obtinuit quòd eſſet iuſtus, teſtimonium perhibente Deo de donis eius: & mortuus adhuc per eam loquitur.

5 [5] Per fidem Enoch fuit trāſlatus, ne [d] videret mortem: nec fuit inuentus, propterea quod tranſtulerat eum Deus: priuſquā enim transferretur, teſtimonium obtinuerat quòd gratus fuerit Deo.

6 Atqui fieri nō poteſt vt abſq; fide quiſquā *Deo* ſit gratus: nam qui accedit

T ij

Geneſ. 1. 1. Iob. 1. 12.

Gen. 4. 4.

Gen. 5. 24. Eccl. 44. 17. & 49. 16.

1 Excellens fidei deſcriptio ab effectis, quod res adhuc in ſpe poſitas repræſentet, & inuiſibilia veluti oculis ſubijciat.

a *Ad verb. ſubſiſtentia eorum quæ ſperantur.*

2 Docet Patres ex hac demum virtute eſſe æſtimandos.

b *Ad verb. ſeniores .i. illi Patres à quibus orti ſumus, & quos non authoritate & exemplo nos plurimùm commoueri par eſt.*

3 Proprium fidei oſtendit, propoſitis ſelectiſſimis exēplis eorū qui à condito mūdo in Eccleſia excelluerunt.

c *Ita vt mundus iſte quem cernimus non ſit ex aliqua apparente ac ſubſtantiua materia, ſed ex nihilo conditus.*

4 Abel.

5 Enoch.

d *Ne moreretur.*

Ἡ ΚΑΙΝῊ
ΔΙΑΘΉΚΗ.

Novum
Teſtamentum.

Ex Regiis aliisque optimis editionibus, hac nova expreſſum: cui quid acceſſerit, Præfatio docebit.

LVGD. BATAVORVM,
Ex Officina Elzeviriorum.
CIↃ IↃ C XXXIII.

τὴν ἀνομίαν· οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

21 Τίνα οὖν καρπὸν εἴχετε τότε, ἐφ᾽ οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος.

22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. ζʹ 7.

1 Ἢ ἀγνοεῖτε ἀδελφοὶ (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ᾽ ὅσον χρόνον ζῇ;

2 Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ ἀνδρός.

3 Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου· τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

4 Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

5 Ὅτε

(IX.—1.)

BIBLIA SACRA POLYGLOTTA,

COMPLECTENTIA

Textus Originales, { HEBRAICUM, cum Pentateucho Samaritano, } { CHALDAICUM, GRÆCUM.

Verſionumque antiquarum, { SAMARITANÆ, GRÆCÆ LXXII Interp. CHALDAICÆ, SYRIACÆ, } { ARABICÆ, ÆTHIOPICÆ, PERSICÆ, VULG. LAT.

Quicquid comparari poterat.

Cum Textuum, & Verſionum Orientalium Tranſlationibus Latinis.

EX

VETUSTISSIMIS *MSS.* UNDIQUE CONQUISITIS,
optimiſque Exemplaribus impreſsis, ſummâ fide collatis.

Quæ in prioribus Editionibus deerant ſuppleta.
Multa antehac inedita, de novo adjecta.
Omnia eo ordine diſpoſita, ut Textus cum Verſionibus uno intuitu conferri poſſint.

Cum APPARATU, APPENDICIBUS, TABULIS, VARIIS LECTIONIBUS, ANNOTATIONIBUS, INDICIBUS, &c.

Opus totum in ſex Tomos tributum.

Edidit BRIANUS VVALTONUS, S. T. D.

Rationes quibus Opus hoc ſuſceptum,
Quorum Auſpiciis & munificentia promotum,
Quorum collatis ſtudiis & laboribus perfectum,
Quidque in hac Editione præ reliquis præſtitum,
Sequens Præfatio indicabit.

LONDINI,
Imprimebat THOMAS ROYCROFT,
M DC LVII.

ἘΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α'. ΚΕΦ. Γ'. Δ'.

Qui enim bene ministraverint, gradum sibi ipsis bonum acquirunt, & multam
13 Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν
fiduciam in fide quae in Christo Jesu. Haec tibi scribo, sperans venire ad
14 παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς
te citius. Si autem tardavero, ut scias quomodo oportet in domo Dei
15 σὲ (ζ) τάχιον. Ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ
conversari, quae est Ecclesia Dei vivi, columna & firmamentum
ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα
veritatis. Et confessè magnum est pietatis mysterium: Deus
16 τῆς ἀληθείας. Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς
manifestatus est in carne, justificatus est in Spiritu, visus est angelis, praedicatus est in
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν
Gentibus, creditus est in mundo, assumptus est in gloria.
ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

CAP. IV. Δ'.

Spiritus autem manifestè dicit, Quia in novissimis temporibus discedent quidam
1 Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες
a fide, attendentes spiritibus erroris, & doctrinis daemoniorum,
τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,
In hypocrisi falsiloquorum, cauteriatam habentium propriam conscientiam,
2 Ἐν ὑποκρίσει ψευδολόγων, (α) κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,
Prohibentium nubere, abstinere cibis, quos Deus creavit ad perceptionem
3 Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν
cum gratiarum actione fidelibus, & cognoscentibus veritatem. Quia omnis
μετὰ εὐχαριστίας τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. Ὅτι πᾶν
creatura Dei bona, & nihil rejiciendum, cum gratiarum actione sumptum.
4 κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·

Sanctificatur enim per verbum Dei & orationem. Haec suggerens fra-
5 Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέμενος τοῖς ἀ- 6
tribus, bonus eris minister Jesu Christi, enutritus verbis fidei,
δελφοῖς, καλὸς ἔσῃ διάκονος (β) Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως,
& bonae doctrinae, quam assecutus es. At profanas & aniles fabulas
καὶ τῆς καλῆς διδασκαλίας, (γ) ᾗ παρηκολούθηκας. Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους 7
devita: exerce autem teipsum ad pietatem. Nam corporalis exercitatio ad
Η' παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Ἡ γὰρ σωματικὴ γυμνασία πρὸς 8
paucum est utilis: at pietas ad omnia utilis est, promissionem habens
Ζ' ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
vitae quae nunc, & futurae. Fidelis sermo, & omni acceptione dignus. In
ζωῆς τῆς νῦν, καὶ τῆς μελλούσης. Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς 9
hoc enim & laboramus, & probris afficimur, quia speramus in Deo
τοῦτο γὰρ (δ) καὶ κοπιῶμεν, καὶ (ε) ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ 10
vivente, qui est Salvator omnium hominum, maximè fidelium. Denuntia haec,
Θ' ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα, 11
& doce. Nemo tuam juventutem contemnat: sed exemplum esto
καὶ δίδασκε. Μηδείς σου τῆς νεότητος καταφρονείτω· ἀλλὰ τύπος γίνου 12
fidelium in verbo, in conversatione, in charitate, in spiritu, in fide,
τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν (ζ) ἀγάπῃ, ἐν πνεύματι, ἐν πίστει,
in castitate. Dum venio attende lectioni, exhortationi, doctrinae.
ἐν ἁγνείᾳ. Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκα- 13
Ne negligas donum in te, quod datum est tibi per prophetiam,
λίᾳ. Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας, 14
cum impositione manuum presbyterii.
μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

MS.A. (ζ) ἐν τάχει. Κεφ. Δ'. MS.A. (α) κεκαυστηριασμένων (β) Χριστοῦ Ἰησοῦ, (γ) ἧς (δ) γὰρ κοπιῶμεν, (ε) ἀγωνιζόμεθα, (ζ) ἀγάπῃ, ἐν πίστει,

Versio SYRIACA cum Interpretatione LATINA.

13 [illegible]
14 [illegible]
15 [illegible]
16 [illegible]

Siquidem illi qui probè ministraverint, optimum gradum comparant sibiipsis, & multam fiduciam in fide Jesu Christi. 14 Haec tibi scribo, sperans me brevi venturum ad te. 15 Sin autem tardavero, ut scias quomodo oporteat versari in domo Dei, quae est Ecclesia Dei viventis, columna & fundamentum veritatis. 16 Et certè magnum est hoc arcanum justitiae, quòd manifestatus sit in carne, & justificatus in Spiritu, visúsque angelis, & praedicatus inter Gentes, & creditus in mundo, denique assumptus in gloria.

CAP. IV.

1 [illegible]
2 [illegible]
3 [illegible]
4 [illegible]
5 [illegible]
6 [illegible]
7 [illegible]
8 [illegible]

1 Spiritus autem perspicuè dicit, in novissimis temporibus discessuros quosdam à fide, & secuturos spiritus impostores, & doctrinam daemoniorum: 2 Qui, hauriti mendacio imponent, & loquentur mendacium, & erunt cauterio notati in sua conscientia: 3 Ac prohibentes nubere: & abstinentes à cibis, quos Deus creavit ut iis utamur, & gratias agamus qui sunt fideles, & cognoscunt veritatem. 4 Quoniam quicquid creatum est à Deo, bonum est; & nihil abominandum, si cum gratiarum actione sumatur. 5 Sanctificatur enim per sermonem Dei, & orationem. 6 Haec si doceas fratres tuos, bonus eris minister Jesu Christi, te enutriens in sermonibus fidei, & in doctrina bona quam didicisti. 7 Caeterum à fatuis anicularum fabulis abstineto, & exerce teipsum in rectitudine. 8 Nam exercitatio corporis ad exiguum tempus prodest: rectitudo verò in omnibus utilis est, & habet promissionem vitae hujus temporis, & futurae.

Feria quinta post resurrectionem. ✝

9 [illegible]
10 [illegible]
11 [illegible]
12 [illegible]
13 [illegible]
14 [illegible]

9 Fidelis ille sermo, dignúsque qui recipiatur. 10 Propter hoc enim laboramus, & probris afficimur, quia speramus in Deo vivente, qui est Servator omnium hominum, maximè fidelium. 11 Haec doce & praecipe. 12 Et nemo spernat adolescentiam tuam: sed forma esto fidelibus in sermone & conversatione, & charitate, & fide & puritate. 13 Usque dum venero, sedulam nava operam in lectione, & precatione, & doctrina. 14 Neque spernas donum quod in te est, quod datum est tibi cum prophetia, & per impositionem manûs Presbyterii.

Versio ÆTHIOPICA cum Interpretatione LATINA.

13 ወእለሰ፡ሠናየ፡ ይትለአኩ፡ አንተ፡ ተሀቢ፡ ሀብተ፡ ይገብሩ፡ ሎሙ፡ [illegible] ወብዙኀ
14 ሞገስ፡ ቦሙ፡ በሃይማኖተ፡ ኢየሱስ፡ ክርስቶስ፡፡ ወዝኒ፡ ዘእጽሕፍ፡ ለከ፡ እትአመ
15 ን፡ ከመ፡ እብጽሕ፡ ፍጡነ፡፡ ወእመሰ፡ ጐንደይኩ፡ ከመ፡ ታእምር፡ ዘከመ፡ ት
ሠርዖ፡ ቤተ፡ እግዚአብሔር፡ ቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ ሕያው፡ ዐምደ፡ ወ
16 ድድ፡ ለጽድቅ፡፡ እስመ፡ ዐቢይ፡ ዘንነኣምን፡ ምሥጢረ፡ ለጽድቅ፡ ዘአስተርአየ፡ በሥ
ጋ፡ ሰብእ፡ ወጸድቀ፡ በመንፈስ፡ ወአስተርአዮሙ፡ ለመላእክት፡ ወሰበኩ፡ ሎቱ፡ ለአሕ
ዛብ፡ ወአምኑ፡ ቦቱ፡ በዓለም፡ ወዐርገ፡ በስብሐት፡፡

13 Et qui benè ministrant, magnam mansionem acquirunt sibi, & multam gratiam habent in fide Jesu Christi. 14 Et haec scribo tibi, sperans quod veniam ad te cito. 15 Et si moram fecero, ut cognoscas quomodo ordinare domum Dei, quae videlicet ecclesia Dei vivi, columnam & fulcimentum veritatis. 16 Et magnum est quod profitemur, mysterium veritatis, qui apparuit in corpore humano, & justificatus fuit in spiritu, & apparuit angelis, & praedicatus fuit inter gentes, & fidem adhibuerunt ei in mundo, & ascendit in gloriam.

(X.—1.)

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

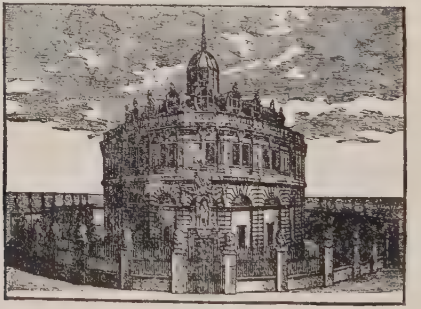
NOVUM TESTAMENTUM.

Cum Lectionibus Variantibus
MSS Exemplarium, Verſionum, Editionum, SS Patrum &
Scriptorum Eccleſiaſticorum; & in eaſdem Notis.

ACCEDUNT
Loca Scripturæ Parallela, aliaque ἐξηγητικὰ, & Appendix
ad Variantes Lectiones.

Præmittitur Dissertatio,
*In qua de Libris N. T. & Canonis Conſtitutione agitur: Hiſtoria S. Textus N. Fœderis ad noſtra
uſque tempora deducitur: Et quid in hac* Editione *præſtitum ſit, explicatur.*

Studio et Labore
JOANNIS MILLII S. T. P.



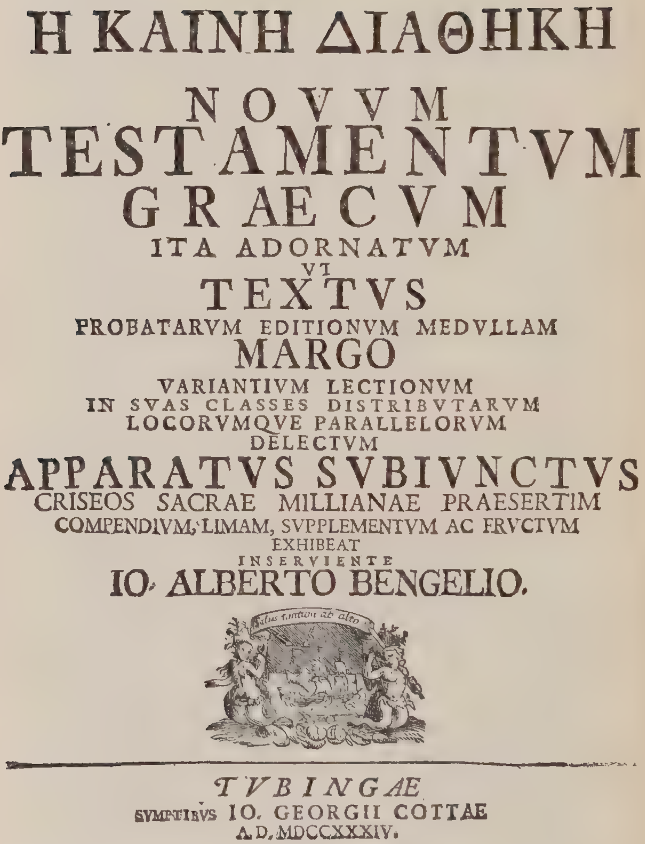
OXONII,
E THEATRO SHELDONIANO. MDCCVII.

δὲ, [a] γέγονας παραβάτης" νόμου. 12 Οὕτω λαλεῖτε, καὶ οὕτω ποιεῖτε, ὡς
διὰ * νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 Ἡ γὰρ κρίσις [b] ἀνίλεως"
τῷ μὴ ποιήσαντι [c] ἔλεος". * [d] καὶ" [e] κατακαυχᾶται" [f] ἔλεος" κρίσεως.
Δ' 14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ [g] ἔχῃ";
μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 Ἐὰν [h] δὲ" ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
ὑπάρχωσι, [i] καὶ" λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 [k] εἴπῃ δὲ" τις
αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, * θερμαίνεσθε [l] καὶ χορτάζεσθε"· μὴ δῶτε
δὲ αὐτοῖς * τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 Οὕτω καὶ ἡ πίστις,
ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. 18 Ἀλλ' ἐρεῖ τις· σὺ πίστιν
ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου [m] ἐκ" τῶν ἔργων [n] σου",
κἀγὼ δείξω σοι [o] ἐκ τῶν ἔργων [p] μου" τὴν πίστιν μου". 19 Σὺ πιστεύεις ὅτι
ὁ Θεὸς εἷς ἐστι· * καλῶς ποιεῖς· * καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.
20 Θέλεις δὲ γνῶναι, [q] ὦ" ἄνθρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων [r] νεκρά" [s] ἐστι"; 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, * ἀνενέγκας
[t] Ἰσαὰκ" τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 Βλέπεις ὅτι ἡ πίστις
[u] συνήργει" τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; 23 Καὶ
ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε [x] δὲ" Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

Vers. 12. * *Supr.* 1.25. Vers. 13. *Mat* 6.15. & 18 35. & 25.41,42,43. *Mar.* 11.26. *Luc.* 16.25. *Gen.* 42.21. *Prov* 21.13. & 28.27 *Job* 22 6,7,9,10,11. *Infr.* 5.4. * 1 *Jo.* 4.17,18. *Mat.* 5.7. Vers. 14. *Supr.* 1.23. *Infr.* v.17,20,24,26. *Mat.* 7.26. Vers. 15, 16. *Luc.* 3.11. *Gal* 6.10. 1 *Jo.* 3.17,18. * *Vide Job.* 31.20. * 1 *Tim.* 6.8. Vers. 17. *Supr.* v.14. *Infr.* v.20,26. Vers. 19. *Deut.* 6.4. *Mar.* 12.29, * 32. * & 1.24. & 5.7. *Mat.* 8.29. *Luc* 4.34. *Act.* 16.17. & 19.15. *Phil.* 2.10. 2 *Pet.* 2.4. *Jud.* v.6. *Apoc.* 20.10. Vers. 20. *Supr.* v.17. *Infr.* v.26. Vers. 21. *Infr.* v.24. * *Gen.* 22.9, 12, 16. Vers. 22. *Hebr.* 11.17, &c. Vers. 23. *Gen.* 15.6. *Rom.* 4.3. *Gal.* 3.6. 1 *Maccab.* 2.52.

a Ἐγένου ἀποστάτης *Alex.* b Ἀνέλεος *Magd.* 1. *Cov.* 3. *Pet.* 3. Ἀνίλεος *Alex. Baroc. Laud.* 2. *Lin. N.* 2. *Pet.* 1. *Cov.* 2. *Genev. Oecumen.* c Ἔλεον *Baroc. Barb.* 4. *N.* 2. *Pet.* 3. *Colb.* 7. *Col.* d Deeſt *Alex. Laud.* 2. *Colb.* 7. *Cant.* 2. *Cov.* 2.3.4. *Pet.* 1.3. *Genev. Magd.* 1. *N.* 1.2. *Lin. Vulg. Syr.* e Κατακαυχάσθω *Alex. Cov.* 4. *Genev.* f Δὲ ἔλεος *Alex. Barb.* 1. *Vulg. Arab.* Ἔλεον *Lin. N.* 1.2. *Baroc. Cov.* 2.3.4. *Laud.* 2. *Barb.* 4. *Genev. Oecumen.* g Ἔχει *Cov.* 3. h Deeſt *Cov.* 4. *Arab.* i Deeſt *Colb.* 7. Legunt δὲ *Alex. Arab. Æthiop.* k Καὶ εἴπῃ *Alex. Colb.* 7. *Genev. Syr. Arab. Æthiop.* l Omittit *Lin.* m Ἐκτὸς Codd. al. & *Eſtio* Fides. Ego quidem in nullos hactenus incidi, qui ita legant: nec puto ſic ſcripſiſſe *Jacobum.* Ἐκτὸς, pro *ſine*, nuſquam occurrit in N. T. uti nec apud Lxx quidem Interpretes, quod ſciam. Χωρὶς *Steph.* ια. *Alex. Cov.* 2. *Barb.* 1. *Colb.* 7. *Col.* Editi al. *Vulg. Syr. Æthiop. Fauſtus Regienſis*, in Epiſtolâ quâdam. Lectionem hanc ideo certè invectam arbitror, quòd altera illa abſurdi aliquid in ſe habere videretur. Quomodo enim fidem *ex operibus* oſtendat, qui verbis proximè præcedentibus operum expers deſcribitur? Ad evitandam hanc difficultatem, mutatum ἐκ in χωρὶς, in antiquiſſimis aliq. Exemplaribus. Quanquam neque ſic expedita omnia. Si legas *ſine operibus*, non video quî conſtet ſenſus: nam fides oſtendi non poteſt niſi factis, inquit *Eraſmus.* Adde, quod Lectio recepta ſenſum præbeat omnino facilem, & Apoſtoli ſcopo congruentiſſimum: *Dixerit*, inquit, *pius veréque Chriſtianus aliquis, homini inani iſti qui ex nuda fidei profeſſione, neglecto pietatis ſtudio, ſe ſalutem conſecuturam arbitratur: Age vero, tu fidem habes, eamque mirè jactitas; ego, de fide mea tacens, opera habeo; Fideique (quam crepas) legem ipſam vita ac moribus exprimo. Oſtende mihi fidem tuam ex factis tuis: Ex factis, inquam; neque enim aliàs norim te credere. Verum hoc non potes: opera non habes, quæ oſtendas. Ego vero interim ex operibus meis nullo negotio Fidem meam indicabo: Opera ipſa quæ dico, ſunt Opera Fidei; produntque luculentè ſatis, etiam me tacente, fontem ipſum ex quo profluunt.* Clara hîc omnia: nec recedendum ab Editis noſtris. n Deeſt *Alex. Barb.* 1. *Colb.* 7. *Vulg. Syr.* Totum illud ἐκ τῶν ἔργων σου omittit *Oecumen.* o Τὰ ἔργα μου ἐκ τῆς πίστεώς μου *Cov.* 4. *Genev.* omnino perperam. p Deeſt *Vulg. Colb.* 7. q Omittit *Cov.* 3. r Ἀργὴ *Cov.* 4. *Genev.* ſ Καθ' ἑαυτήν addit *Æthiop.* ex verſ. 17. t Deeſt *Lin.* Sed ad oram Libri poſuit recentior calamus. u Συνεργεῖ *Alex.* x Non reddunt *Vulg. Syr. Arab. Æthiop.*

Tttt a Οὕτω



Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ

NOVVM TESTAMENTVM GRAECVM

ITA ADORNATVM
VT
TEXTVS
PROBATARVM EDITIONVM MEDVLLAM
MARGO
VARIANTIVM LECTIONVM
IN SVAS CLASSES DISTRIBVTARVM
LOCORVMQVE PARALLELORVM
DELECTVM
APPARATVS SVBIVNCTVS
CRISEOS SACRAE MILLIANAE PRAESERTIM
COMPENDIVM, LIMAM, SVPPLEMENTVM AC FRVCTVM
EXHIBEAT
INSERVIENTE
IO. ALBERTO BENGELIO.

Salus tantum ab alto

TVBINGAE
SVMPTIBVS IO. GEORGII COTTAE
A. D. MDCCXXXIV.

νᾶσθε, θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν
σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·
8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ
τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων
εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος
9 θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν
ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ
10 θερίσομεν, μὴ ἐκλυόμενοι. ἄρα
οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ
ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς
τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα
12 τῇ ἐμῇ χειρί. ὅσοι θέλουσιν εὐπροσωπῆσαι
ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν
ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ
13 τῷ σταυρῷ τοῦ χριστοῦ διώκωνται. οὐδὲ
γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν·
ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι,
ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.
ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι 14
εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν
ἰησοῦ χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται,
κἀγὼ τῷ κόσμῳ. ἐν γὰρ χριστῷ 15
ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία,
ἀλλὰ καινὴ κτίσις. καὶ ὅσοι 16
τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ'
αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν ἰσραὴλ
τοῦ θεοῦ.

Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· 17
ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου
ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Η 18
χάρις τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ μετὰ
τοῦ πνεύματος ὑμῶν ἀδελφοί. ἀμήν.

Προς γαλατας εγραφη απο ρωμης.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.

1 ΠΑῦλος ἀπόστολος ἰησοῦ χριστοῦ
διὰ θελήματος θεοῦ, τοῖς ἁγίοις
τοῖς οὖσιν ° ἐν ἐφέσῳ καὶ πιστοῖς
2 ἐν χριστῷ ἰησοῦ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
ἰησοῦ χριστοῦ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
ἡμῶν ἰησοῦ χριστοῦ, ὁ εὐλογήσας ἡμᾶς
ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς I
ἐπουρανίοις ἐν χριστῷ, καθὼς ἐξελέξατο 4
ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου,
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον
αὐτοῦ ἐν ἀγάπῃ °, προορίσας ἡμᾶς 5
εἰς υἱοθεσίαν διὰ ἰησοῦ χριστοῦ εἰς
αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος
αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάρι- 6

VI. 2 ἵνα μὴ — διώκωνται] ἵνα — μὴ διώκωνται δ
13 περιτεμνόμενοι] περιτετμημένοι δ
15 ἐν γὰρ χριστῷ ἰησοῦ οὔτε] οὔτε γὰρ δ
ἰσχύει] ἐστὶν δ
16 στοιχήσουσιν] στοιχοῦσιν δ

Eph. I. 1 ἐν ἐφέσῳ] ~ ʹ
3 ἐν tertium] ~ ʹ
5 ἐν ἀγάπῃ,] , ἐν ἀγάπῃ, β ζ

Mm 2 τος

(XII.—1.)

Ἡ ΚΑΙΝῊ ΔΙΑΘΉΚΗ
NOVUM TESTAMENTUM
GRAECUM

EDITIONIS RECEPTAE

CUM LECTIONIBUS VARIANTIBUS

Codicum MSS, Editionum aliarum,

Versionum et Patrum

NEC NON COMMENTARIO PLENIORE

Ex Scriptoribus veteribus Hebraeis, Graecis et Latinis

Historiam et vim verborum illustrante

OPERA ET STUDIO

JOANNIS JACOBI WETSTENII

Tomus I.

Continen quatuor Evangelia.

P. Tanjé. Sculps.

AMSTELAEDAMI,

Ex officina Dommeriana.

MDCCLI.

552

51 μος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;
52 Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προ-
53 φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. — Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

1 — Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὄρθρου δὲ πάλιν παρεγένετο
2 — εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

Ἀ-

dacis accusantibus absolvit, ipse praecipiens ei, ut jam peccare desineret. *Augustin.* de Adulter. Conjug. II. 6. 7. Postquam Christus ait adulterae: nec ego te condemnabo; quis non intelligat, debere ignoscere maritum, quod videt ignovisse Dominum amborum, nec jam se debere adulteram dicere, cujus poenitentis crimen divina credit miseratione deletum? Sed hoc videlicet infidelium sensus exhorret, ita ut nonnulli modicae, vel potius inimici verae fidei, credo metuentes peccati impunitatem dari mulieribus suis, illud quod de adulterae indulgentia dominus fecit, auferrent de Codicibus suis. *Hieronymus* cum omnia conquireret adversus Pelagianos l. II. etiam haec scripsit: In Evangelio secundum Joannem in multis & Graecis & Latinis Codicibus invenitur de adultera muliere, quae accusata est apud Dominum. *Nicon* c. Armenios: ἀλλὰ καὶ τὴν ἱστορίαν τὴν διδάσκουσαν ὑμᾶς, ὡς προσηνέχθη τῷ Ἰησοῦ γυνὴ ἡ μοιχευθεῖσα, τοῦ δὲ εἰπόντος, ὅστις οὐχ ἥμαρτε, βαλέτω λίθον ἐπ' αὐτήν, ἀπεχώρησαν ἅπαντες, καὶ οὐδὲ παρὰ τοῦ Χριστοῦ κατακέκριται, ἐκβάλλουσι, βλαβερὰν εἶναι λέγοντες τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν. Joannes quoque Gregorius in praefatione ad observationes sacras narrat, se a quodam *Armenorum* sacerdote accepisse, nec ipsos Pericopae de adultera in Evangelio locum concedere, sed ad calcem rejicere consuesse, tanquam suspectam. *Athanasius* in Synopsi hanc pericopen memorat, sed fatente Seldeno de uxore Hebr. III. 11. ita ut manifestam interim dubitandi notam relinquat, ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ. *Eusebius* H. E. III. 39. de Papia ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίους Εὐαγγέλιον περιέχει, quae de historia adulterae intelligunt *Rufinus*, *Erasmus*, *Camerarius*, *Beza*, *Drusius*, *Jansenius*, *Simonius*, *Pearsonius*, *Fabricius*, atque inde inferunt, *Eusebium*, quod in Evangelio ad Hebraeos extare monet, in Evangelio Joannis non legisse. Denique suspecta etiam haec historia fuit *Erasmo*, *Pellicano*, *Olivetano*, *Cajetano*, *Bucero*, *Calvino*, *Bezae*, *Jansenio Gandavensi*, *H. Grotio*, *H. Hammondo*, *J. Clerico*. *Bezae* verba haec sunt: Ad me quidem quod attinet, non dissimulo, mihi merito suspectum esse, quod veteres illi tanto consensu vel rejecerunt, vel ignorarunt. Deinde quod narrat Jesum solum fuisse relictum cum muliere in templo, nescio quam sit probabile, nec satis cohaeret cum eo quod mox id est ℣. 12. dicitur eos rursus allocutus: & quod scribit Jesum digito scripsisse in terram, novum mihi & insolens videtur; nec possum conjicere, quomodo possit satis commode explicari. Tanta denique lectionis varietas facit, ut de totius istius narrationis fide dubitem. *Maldonatus*; Consului veteres Graecorum Codices multos, nullus ex MSS. habebat praeter unum, in quo Leontii sunt commentarii, & ille ipse ita habebat, ut tota historia veru transfossa esset, & Leontius ne mentionem quidem de ipsa ullam faceret, sed ea praeterita reliqua explicaret. Non habebat antiquissimus ille Vaticani codex, quem saepe nominavimus, non Graeca Catena, in qua cum tres & viginti auctores sint, nemo ejus meminit.

Quid quod ipse stylus a Joanne dissentit? Joannes enim raro conjunctiones, rarius δὲ habet; quod hic comm. 1. 2. 3. 5. 6. 7. 9. 10. 11. bis occurrit. Joannis stylus valde est simplex, hic vero ornatior comm. 9. 10. Non pauca etiam hic narrantur, quae difficulter cum veritate conciliari possunt: lege Mosis adulteras fuisse lapidandas; Jesum pinxisse in terra, quod haerentis est, & ad aliquid excogitandum tempus sibi sumentis; judicem, qui ejusdem delicti commissi sibi ipse sit conscius, non debere animadvertere in delinquentem; Jesum tempore festi hora matutina solum cum muliere in templo fuisse; & non damnandam judicasse, quam lex Mosis damnaverat. Porro hac historia e Textu sublata, connectetur comma 12. & seqq. Capitis VIII. cum VII. 52. ut intelligantur omnia dicta fuisse eodem tempore, scilicet die festi ultimo, quae etiam est Graecorum Patrum sententia: eadem vero inserta necessario consequeretur, rem gestam esse die sequenti ultimum diem festi vid. cap. VII. 37. VIII. 2. &c. quae a commate 12. dicuntur usque ad finem capitis, dicta fuisse *post festum*. Jam si quis perpenderit, Judaeos toto illius festi tempore se jactasse de effusione aquarum, de lucernis accensis & luce legis, de libertate & de peccatorum venia die jejunii proximo impetrata, facile intelliget, non solum quae de aqua spirituali dicuntur VII. 37. sed etiam quae habentur de tenebris in quibus Judaei versarentur VIII. 12. de peccatis Judaeorum nondum condonatis comm. 21. & de servitute Judaeorum comm. 32. multo aptiori tempore & convenientius dici, dum agebantur dies festi, quam postea. Deinde tamen apud Graecos publice lecta est, vel εἰς μετανοοῦντας inscripta Cod. 1. & 35. vel ἐπὶ γυναικῶν Evang. 14. Vel Octobris VIII. festo τῆς ἁγίας Πελαγίας 11. 12. 13. 16. 17. 18. 19. 20. vel τῷ σαββάτῳ τ. [illegible] ἐν τῇ τεσσαρακοστῇ 17. vel primo Aprilis, festo Mariae Ægyptiacae. *Syriace* etiam vertit *Maras* Amidae Episcopus, quod testatur *D. Barsalibaeus*.

1. Ἰησοῦς δὲ] καὶ ὁ Ἰησοῦς Colb. duo 40. 64. 73. 74. 76. 80. 87. 89. 90. 91. καὶ Ἰησοῦς 11. 12. 69.
ἐπορεύθη] ἐπορεύετο 57. 64. εἰς] πρὸς 10.
2. ὄρθρου] + βαθέως 5. 11. 38. 40. 47. 48. 51. 52. 53. 64. 65. 73. 74. 76. 78. 87. 90. 91. *Euthymius*.
παρεγένετο] παραγίνεται D. ἦλθεν 11. 38. 47. 51. 52. 53. 65. 66. in ora. 73. 74. 76. 78. 90. 91. Colb. duo.
+ ὁ Ἰησοῦς 11. 40. 73. 74. 78. Colb. duo. ἐπορεύθη 64. 69. καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν] — 69.
λαὸς] ὄχλος 27. 45. 47. 51. 53. 57. 73. unus Stephani l. e. 12. ὄχλος pro ὁ λαός.
πρὸς αὐτὸν] — EGH 2. 42. 56. 58. 60. 61. 63. Colb.
καὶ καθίσας ἐδίδασκεν αὐτούς] — D 69. probante *J. Millio* prol. 1280.

ham: quis det mihi discipulum sapientis? morderem eum ut asinus. Non quod odisset sapientes, sed quia putabat, eos superbire & insolescere contra populos terrae, & quia discipuli sapientum oderant eos: tum etiam quia non permittebant se tangi ab iis. *Aboth* II. 5. Populus terrae non est pius חסיד. *Thargum* Hos. IV. 14 & cum generatione, quae nihil novit in lege. *Schabbath* f. 13. 1 non edat seminifluus Pharisaeus cum seminifluo populo terrae.

51. *Euripid.* Heraclid. 180. τίς ἂν δίκην κρίνειεν, ἢ γνοίη λόγον, πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθοι σαφῶς; *Aristophanes* in Vesp. 724. ἦ που σοφὸς ἦν, ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, οὐκ ἂν δικάσαις. *Appian.* B. C. III. p. 911. [illegible] *Jos.* A. XIV. 9. 3. καὶ γὰρ Ἡρώδης ὁ παῖς αὐτοῦ Ἐζεκίαν ἀνῄρηκε καὶ πολλοὺς σὺν αὐ-

(XIII.—1.)

NOVVM
TESTAMENTVM
GRAECE.

TEXTVM
AD FIDEM CODICVM VERSIONVM ET PATRVM
RECENSVIT
ET
LECTIONIS VARIETATEM
ADJECIT
D. JO. JAC. GRIESBACH.

VOLVMEN I.
IV. EVANGELIA
COMPLECTENS.

EDITIO SECVNDA
EMENDATIOR MVLTOQVE LOCVPLETIOR.

HALAE SAXONVM
APVD JO. JAC. CVRTII HAEREDES
ET LONDINI
APVD PETR. ELMSLY.
MDCCLXXXXVI.
554

πατέρα, ἢ μητέρα," [e] ἢ γυναῖκα,"
ἢ τέκνα, ἢ ἀγροὺς,
ἕνεκεν τοῦ ὀνόματός μου,
[f] ἑκατονταπλασίονα" λήψεται,
καὶ ζωὴν αἰώνιον κληρονομήσει.
30 Πολλοὶ δὲ ἔσονται
πρῶτοι ἔσχατοι· καὶ ἔσχατοι
1 πρῶτοι.] [Ὁμοία
γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ οἰκοδεσπότῃ,
ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι
ἐργάτας εἰς τὸν
2 ἀμπελῶνα αὐτοῦ. [g] ∾ Συμφωνήσας
δὲ" μετὰ τῶν ἐργατῶν
ἐκ δηναρίου τὴν ἡμέραν,
ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα
3 αὐτοῦ. Καὶ ἐξελθὼν
περὶ [h] † τρίτην ὥραν,
[i] εἶδεν" ἄλλους ἑστῶτας ἐν
4 τῇ ἀγορᾷ ἀργούς· [k] ∾ Κἀκείνοις"
εἶπεν· ὑπάγετε καὶ
ὑμεῖς εἰς τὸν ἀμπελῶνα [l] καὶ
ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.
5 Οἱ δὲ ἀπῆλθον. πάλιν [m] ἐξελθὼν
περὶ ἕκτην καὶ [n] ∾ ἐννάτην"
ὥραν, ἐποίησεν ὡσαύτως.
6 Περὶ δὲ τὴν ἑνδεκάτην
[o] = ὥραν" ἐξελθὼν, [p] εὗρεν"
ἄλλους ἑστῶτας [q] †,
καὶ λέγει αὐτοῖς· τί ὧδε ἑστή-

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g ∾ καὶ συμφωνήσας. h †. τὴν. k. ∾ καὶ ἐκείνοις.
n ∾ ἐνάτην. q † ἀργούς.

(e) = BD. 1. Syr. hier. cant. verc. veron. corb. 1. 2. clar. Orig. diſ. Iren. Hilar. Ambr. ſemel. Paulin. (f) πολλαπλασίονα. L. Barb. 1. Syr. hier. Sahid. Orig. Cyr. || + μισθὸν. Ev. 44. (g) EFGHKM. 12. 17. 77. 108. 118. 124. 127. 131. 218 (cum al. 3.) Ev. 1. 2. 18. 19. 33. 86. al. 59. Mt. BHV. z** al. 13. Ed. Arm. Antioch. Chryſ. etiam in Mt. 6 codd. (h) = BDEFGHKLMS. 1. 13. 17. 69. 124. 131. 157. Ev. 1. 2. 4. 5. 18. 32. 33. 36. al. 51. Mt. BH. al. 18. Ed. Orig. Cyr. Theophyl. (i) εἶδεν. D. Mt. o. cant. veron. verc. colb. corb. 2. clar. Juv. (k) FGH. alii. Mt. BHV. alii. Ed. Theophyl. (l) + μου. 13. 17. 33. 69. 124. 235. al. 8. Mt. n. ψ. Ed. Arr. Aeth. Arm. Sahid. Syr. p mſ. Slav. ap. Beng. Vulg. mſ. verc. corb. 1. 2. clar. brix. colb. germ. gat. Chryſ. Op. imp. Gregor. (m) + δὲ. CDL. 51. 77. Mt. ω. Ed. Syr. Arr. Aeth. Arm. Slav. ap. Beng. Syr. p. cum aſt. Vulg. cant. verc. veron. corb. 2. for. Cyr. Op. imp. (n) CE. alii. Mt. HV. alii. Ed. (o) = BDL. Aeth. Sahid. Slav. 2. Vulg. It. (exc. brix. colb.) Orig. Cyr. Op. imp. (p) εἶδεν. 60. ap. Mill. 90. 116. Sahid. Chryſ. in Mt. 6 codd. (q) = BC*DL. Copt. Sahid. Aeth. Arr. Vulg. Sax. It. (exc. brix. clar.) Orig. Cyr. Arnob. || Ante εστωτας habent 76. Mt. q.

(XIV.—1.)

NOVUM
TESTAMENTUM
GRAECE.

Textum ad fidem testium criticorum

recensuit,

lectionum familias

subiecit,

e graecis codicibus manuscriptis, qui in Europae et Asiae bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis Patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas

addidit,

atque conditionem horum testium criticorum historiamque textus Novi Testamenti in prolegomenis fusius

exposuit,

praeterea Synaxaria codicum KM 262. 274 typis exscribenda

curavit

Dr. I. MART. AUGUSTINUS SCHOLZ.

Vol. I.
IV Evangelia complectens.

LIPSIAE 1830,
sumptibus Friderici Fleischeri.

(Typis [illegible])

διακονήσαντες, βαθμὸν ᵃ ἑαυτοῖς καλὸν″ περιποιοῦνται, καὶ πολλὴν παῤῥησίαν
14 ᵇ ἐν πίστει τῇ ἐν″ Χριστῷ Ἰησοῦ.] Ταῦτά ᶜ σοι″ γράφω, ἐλπίζων ἐλθεῖν
15 ᵈ πρός σε ᵉ τάχιον.″ Ἐὰν δὲ ᶠ βραδύνω″, ἵνα ᵍ εἰδῇς″, πῶς δεῖ ʰ ἐν οἴκῳ θεοῦ
ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, ⁱ στῦλος καὶ ἑδραίωμα τῆς ᵏ ἀλη-
16 θείας″. ˡ Καὶ″ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς ᵐ εὐσεβείας″ μυστήριον· ⁿ θεὸς″

e) alex. ἐν τάχει. n) alex. ὃς const. et rec. θεὸς.

a) καλὸν ἑαυτοῖς 119.

b) ἐν 46*. τῇ ἐν πίστει Chrys. (in comment.) ἐν πίστει τὴν ἐν G.

c) de Lect. 8**.

d) — FGgr. 6. 67**. 137 al. Arm. Ante ἐλθεῖν ponit 46. Vulg. ed.

e) ἐν τάχει ACD* 17. 71. 73 al. ταχεῖον 93. ταχέως Chrys. ms.

f) βραδύνωσιν 17.

g) ἴδῃς 91.

h) + σε D* Arm. Vulg. Clar. Or. Ambrosiast. πῶς δεῖ ἐν οἴκῳ θεοῦ ζῶντος ἀναστρέφεσθαι, ἥτις (ὅστις?) ἐστιν στῦλος καὶ ὁμολογουμένως etc. omissis ἐκκλησία θεοῦ ζῶντος et καὶ ἑδραίωμα τῆς ἀληθείας, (et addito ζῶντος post θεοῦ) Sahid.

i) Hic interstinguunt 75. edd.

k) ἐκκλησίας 66 in m. Post ἀληθείας novam periodum inchoant Codd. Verss. Patr. gr. et lat. edd.

l) ὃ καὶ 61. et quidem Ambrosiast.

m) ἐκκλησίας 73*. iustitiae Syr. Erp. iustitiae s. veritatis Aeth. huius pietatis Ambrosiast.

n) θεὸς hab. codices a me examinati I 6. 10. 33. 35. 44. 46. 67. 68. 69. 70. 72. 80. 81. 83. 85. 86. 87. 91. 93. 94. 95. 96. 97. 98. 99. 101. 102. 103. 104. 105. 106. 108. 109. 110. 111. 112. 120. 132. 134. 135. 137. 138. 141. 143. 144. 145. 149. 153. 158. 159. 166. 167. 169. 170. 171. 177. 178. 179. 180. 183. 184. 188. 189. 192. 193. 194. 195. 197. 198. 199. 200. 201. 203. 205. 206. 208. 211. 212. 213. 219. 230. 231. 232. 233. 238 et reliqui codices ab aliis collati fere omnes, Lectionaria, edd. Arab. p. Slav. mss. Georg. Ign. (ep. ad Ephes. §. 19 ubi forsan verbis θεοῦ ἀνθρωπίνως φανερουμένου nostrum locum respicit) Chrysost. Theodoret. Didym. (de trin. p. 83.) Euthal. Nyss. (qui persaepe θεὸς, semel ὃς legisse videtur) Macedon. Damasc. Oecum. Theophyl. ὃς ACFGgr. 17. 73. 181. (Habent hoc loco BEH aliique nonnulli codices. AC a prima manu non ΘΣ, ut nonnullis visum fuerat, sed ΟΣ habuisse, in codice autem D primitus Ο lectum idque a correctore multo iuniore in ΘΣ mutatum esse, Griesbachus in Symbolarum criticarum tomo I. pag. VIII–LIV et tomo II. pag. 56–86 demonstrare studuit. codices eorum, qui Macedonium sub Anastasio imp. ὃς in θεὸς mutasse narrarunt,) edd. Copt. Sahid. Syr. p. in m. Cyr. alex. Theodoret. Mops. Epiph. Sermo inter opp. Chrys. (tom. 764) Vulg. It. (Clar. Boern.) Gelas. cyzicen. S. Macar. hieros. ap. Gelas. in act. conc. nicen. l. 2. c. 23. Sermo de incarnat. inter opp. Chrys. T. 8. p. 214. Apud Cyr. scythopol. legitur: ἐν Ἱερουσαλὴμ τὸ μέγα τῆς εὐσεβείας ἐφανερώθη μυστήριον. ὃ D. a pr. m. quod Syr. utr. Erp. Aeth. et Arm. Patres latini omnium seculorum omnes legerunt *mysterium s. sacramentum quod manifestatum etc.* licet de Christo intelligerent. Sic Hilar. Aug. Pelag. Iulian. pelag. Fulgent. Idacius. Ambrosiaster, Leo M. Victorin. Cassian. Gregor. M. Vigil. taps. Beda. Chrysologus. Martinus I. (in epist. ad Ioannem Philadelph. in Mansi collect. ampliss. concilior. vol. 10. pag. 813; sed in versione graeca ibidem extat ὃς) Hier. (in Es. 53, 11) et Acta concilii constantinop. 2. (collatione 4 in excerpto 53. e Theodori mops. vers. libro 13 de incarnatione ap. Mansium vol. 9 pag. 221.) latine habent: *Qui manifestatus est in carne, iustificatus est in spiritu.* De Patribus graecis haec notanda sunt: ab antiquissimis rarissime hic locus excitatur; ne contra Arianos quidem, initio controversiae Arianae; nec Cyr. alex. provocat ad h. l. contra Iulianum Imp. negantem Iesum a Paulo unquam appellatum fuisse Deum; neque vocabulum θεὸς opponit Nestorio. Ad Christum referri potuit hoc dictum a Patribus, sive ὃ legerent sive ὅς. Hinc Christum ipsum nonnulli μυστήριον nominare solebant, et scribere potuit v. c. Iustinus ad Diognet. 11 ἀπέστειλε λόγον ἵνα κόσμῳ φανῇ, ὃς διὰ ἀποστόλων κηρυχθεὶς ὑπὸ ἐθνῶν ἐπιστεύθη Orig. c. Cels. 3. Ἰησοῦς ἐν δόξῃ ἀναλαμβάνεσθαι λέγεται. Idem in Rom. 1, 2. interprete Rufino: *Is qui Verbum caro factus apparuit positis in carne, sicut apostolus dicit, quia* (fortasse *qui*) *manifestatus est in carne, iustificatus* etc. Theodotus epitom. 18. ὁ σωτὴρ ὤφθη κατιὼν τοῖς ἀγγέλοις. Basil. Ep. 65. τοῦ μεγάλου μυστηρίου ὅτι ὁ κύριος ἐφανερώθη ἐν σαρκί. Ergo simili ratione scribere etiam potuit Ignat. ad Eph. θεοῦ ἀνθρωπίνως φανερουμένου. Auctor Constitut. apost. 7, 26. θεὸς κύριος ὁ ἐπιφανεὶς ἡμῖν ἐν σαρκί. Hippol. c. Noet. 17. οὗτος προελθὼν εἰς κόσμον θεὸς ἐν σώματι (sed θεὸς καὶ ἄνθρωπος idem, an. Theodoret.) ἐφανερώθη. Gregor. thaumat. s. Apollinaris potius ap. Phot. cod. 230 et alii: θεὸς ἐν σαρκὶ φανερωθείς. E talibus igitur phrasibus et e locutionum in commate hoc extantium ad Christum applicatione neutiquam colligere licet, patres hosce legisse θεός. Nonnulli patres graeci certe non legerunt θεός. Clem. alex. ap. Oecum. in h. locum: μυστήριον μεθ᾽ ἡμῶν εἶδον οἱ ἄγγελοι, τὸν Χριστόν. Cyr. alex. (qui saepe quidem habet θεὸς in Operum editionibus; sed perperam, uti docuimus in Symbolis criticis tom. I. pag. XLIII.) de recta fide ad Theodosium: τὸ μέγα τῆς εὐσεβείας μυστήριον, τουτέστι Χριστὸς, ὃς ἐφανερώθη — — οἶμαι οὐχ ἕτερον τὸ τῆς οἰκ. μυστήριον, ἢ αὐτὸς ἡμῶν ὁ ἐκ τοῦ θεοῦ πατρὸς λόγος ὃς ἐφανερώθη etc. et ad Regin. 1. τίς ὁ ἐν σαρκὶ φανερωθείς; ἢ δῆλον ὅτι πάντη τε καὶ πάντως ὁ ἐκ θεοῦ [illegible]

(XV.—1.)

NOVUM
TESTAMENTUM
GRAECE

EX RECENSIONE

CAROLI LACHMANNI.

Editio stereotypa.

BEROLINI
G. REIMER.
MDCCCXXXI.

ροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον ἐκ νεκρῶν οὐκ ἐπίστευσαν. [15]καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [16]ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. [17]σημεῖα δὲ τοῖς πιστεύσασιν παρακολουθήσει ταῦτα. ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, [18]ὄφεις ἀροῦσιν· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἕξουσιν. [19]ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ· [20]ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Ἐπειδή περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [2]καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, [3]ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, [4]ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

[6]Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. [6]ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. [7]καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [8]ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς

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24. καὶ ἡ γυνὴ αὐτοῦ

(XVI.—1.)

NOVVM TESTAMENTVM

GRAECE ET LATINE

CAROLVS LACHMANNVS RECENSVIT

PHILIPPVS BVTTMANNVS PH. F. GRAECAE
LECTIONIS AVCTORITATES APPOSVIT

TOMVS PRIOR

BEROLINI
IN AEDIBVS GEORGII REIMERI
A. MDCCCXXXXII

τῷ εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν [3]τὸ μηδὲν ἀσαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· [4]καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. [5]διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. [6]ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς, [7]διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, [8]ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν

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1. *παρακαλεσαι ABΔGfgv*, add *ὑμᾶς ς* 2. *υπερ ABΔG*, *περὶ ς*, pro *fgv* *το AΔ*, *τω Bς*, *ινα G* *μηδενασαινεσθαι BΔ*, *μηδένα σαίνεσθαι ς*, *μηδενασεινεσθε A*, *μηδεν ασι ενεσθαι* (id est *μηδένα σιαίνεσθαι*) *G*, nemo moveatur *ff* et add vel terreatur *g*, ne moveatur *f* 4. essemus *gv*, fuimus *f* *προελεγομεν ABvς*, praedicavimus *fg*, *προσελεγομεν Δ* *οτι μελλομεν θλιβεσθαι ABΔGgς*, passuros nos tribulationem *f* 4. 5. *καθως και ABΔvς*, *καθως Gfg* 6. *πιστιν υμων AΔGfgvς*, *υμων πιστιν B* 7. *εις καινον G*, inanis *fgv* veniente *fgv* mattheo *pr g*, timotheo *corr g* 8. bene (*om fv*) annuntiante *fgv* *ημιν BΔGfgvς*, *υμιν A* 9. *εχετε μνειαν ημων ABς*, *μνιαν εχεται ημων ΔGg*, memoriam nostri habetis *fv* 10. *υμας ABΔGgς*, et vos *f* *παρεκληθημεν BΔGς*, *παρακεκλημεθα A* 11. in vobis *fgv* *επι* (*εν Ggvς*) *παση τη αναγκη και θλιψει* (*θλ. καὶ ἀν. ς*) *ABΔGgvς*, per omnem necessitatem et tribulationem *f* 12. *ημων δια της υμων πιστεως BΔGfgς*, *υμων και δια της πιστεως υμων A* *στηκητε BΔGς*, *στηκετε A*, statis *gv*, steteritis *f*

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gelio Christi, ad confortandos (confirmandos *L*) uos et exhortandos (exort.) pro fide uestra, [3]ut nemo moueatur in tribulationibus istis: ipsi (ipse) enim scitis quod in hoc positi sumus. [4]nam et cum aput (-d) uos essemus, praedicebamus uobis passuros nos tribulationes, sicut et factum est et scitis. (10) [5]Propterea et ego amplius non sustinens misi ad cognoscendam fidem uestram, ne forte temp'auerit uos is (his *F*) qui temptat, et inanis fiat labor noster. (11) [6]Nunc autem ueniente Timotheo ad nos a uobis et adnuntiante nobis fidem et caritatem uestram, et quia memoriam nostri habetis bonam semper desiderantes nos uidere sicut [et *L*] nos quoque uos, [7]ideo consolati sumus, fratres, in uobis in omni necessitate et tribulatione (t. et n.) nostra per uestram fidem (*f. u. F al*), [8]quoniam nunc uiuimus, si

(XVII.—1.)

NOVUM
TESTAMENTUM
GRAECE.

TEXTUM AD FIDEM ANTIQUORUM TESTIUM
RECENSUIT
BREVEM APPARATUM CRITICUM
UNA CUM VARIIS LECTIONIBUS
ELZEVIRIORUM, KNAPPII, SCHOLZII, LACHMANNI
SUBJUNXIT
ARGUMENTA ET LOCOS PARALLELOS
INDICAVIT
COMMENTATIONEM ISAGOGICAM
NOTATIS PROPRIIS LECTIONIBUS
EDD. STEPHANICAE TERTIAE ATQUE MILLIANAE,
MATTHAEIANAE, GRIESBACHIANAE
PRAEMISIT

AENOTH FRID. CONST. TISCHENDORF
THEOL. LIC. PHIL. DR. SOCIET. HIST. THEOL. LIPS. SODALIS.

LIPSIAE, MDCCCXLI.
SUMPTUS FECIT C. F. KOEHLER.

*βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παῤῥησίαν ἐν πί-
στει τῇ ἐν Χριστῷ Ἰησοῦ.*
Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει· 15 *ἐὰν* 14 15
*δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις
ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.*
16 *καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον, ὃς* 16
*ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύ-
χθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.*

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14. Om. *πρ. σέ* F G al. Arm.; etiam ante *ἐλθ.* pon. — Rc. Kn. Sz. *τάχιον*. [*ἐν τάχ.* c. A C D* al.]

15. Hab. *δεῖ σε* D* Arm. Vg. d. Or. Ambrst.

16. Rc. Kn. Sz. pro *ὅς* h. *θεός*. . . *ὅς* (**OC**) lectionem haec commendant: I.) *ὅς* h. A* C* (*ὅς* lectionem veram cdd. A et C esse, a Woidio aliisq. addubitatam illam quidem, confirmarunt Wtst. et Griesb.) F G gr. 17. (s. XI.) 73. (s. XI.) 181. (s. XIII.) [hiant B E H aliique.] cdd. eorum qui (ut Victor tun., Liberatus, Hincmarus,) Macedonium sub Anastasio imp. *ὅς* in *θεός* mutasse referunt; Cpt. Sah. Syr. p. in m. Cyr. alex. (*τὸ μέγα τῆς εὐσεβ. μυστήρ. τουτέστιν Χριστός, ὅς ἐφανερώθη* etc. et alibi; editiones repugnantibus mss. saepe *θεός* hab.) Thdr. mopsv. Epiph.; Gelas. cyz. s. Mac. hr. ap. Gelas.; Hier.; Acta concil. cstinop. 2. (citatum e Thdr. mopsv.) II.) h. *ὅ* D* Vg. It. Hil. Aug. Pel. Ambrst. omnesq. reliq. praeter Hier. modo citatum. III.) s. *ὅς* s. *ὅ* hab. Syr. utr. Erp. Aeth. Arm. IV.) certe non *θεός* legisse videntur: Thdotus (*ὁ σωτὴρ ὤφθη κατιων τοῖς ἀγγέλοις.*), Just. ad Diogn. (*ἀπέστειλεν λόγον, ἵνα κόσμῳ φανῇ, ὃς διὰ ἀποστόλων κηρυχθεὶς ὑπὸ ἐθνῶν ἐπιστεύθη.*) Clem. ap. Oec. (*μυστήριον μεθ' ἡμῶν εἶδον οἱ ἄγγελοι τὸν Χριστόν.*) Or. (*Ἰησοῦς ἐν δόξῃ ἀναλαμβάνεσθαι λέγεται.*) et Or. int. Rufino (*Is qui Verbum caro factus apparuit positis* (al. *positus*) *in carne, sicut apostolus dicit, quia manifestatus est in carne, justificatus* etc.), Gr. nyss. (*τὸ μυστήριον ἐν σαρκὶ ἐφανερώθη· καλῶς τοῦτο λέγων, οὗτος ὁ ἡμέτερος λόγος.*) Bas. (*τοῦ μεγάλου μυστηρίου ὅτε ὁ κύριος ἐφανερώθη ἐν σαρκί.*) Nestor. ap. Arnob. jun. (*τὸ ἐν τῇ Μαρίᾳ γεννηθέν* etc. *ἐφανερώθη γάρ, φησίν, ἐν σαρκί, ἐδικαιώθη ἐν πν.*) Sermo inter Opp. Chrs. (*ὁμολογουμένως μέγα ἐστὶν τὸ τ. εὐσεβ. μυστήριον· ὤφθη ἀγγέλοις, ἐπιστεύθη ἐν κόσμῳ.*) . . . . *θεός* (**ΘC**) h. I et cdd. reliqui lit. minusculis scr. praeter tres supra allatos fere omnes; Lectt.; Ar. p. Sl. ms. Chrs. Thdret. Did. Euthal. Maced. Damsc. Oec. Thphyl. Praetereaque huic lectioni favere putant: Ign. (ad Eph. *θεοῦ ἀνθρωπίνως φανερουμένου.*) Cstitt. apost. (*θεὸς κύριε ὁ ἐπιφανεὶς ἡμῖν ἐν σαρκί.*) Hippol. (*θεὸς ἐν σώματι ἐφανερώθη.*) Gr. thaum. s. potius Apollin. ap. Phot. (*θεὸς ἐν σαρκὶ φανερωθείς.*) — h. *ὤφθη ἀνθρώποις* 5. Clem. ap. Oec.

(XVIII.—1.)

NOVUM TESTAMENTUM
GRAECE.

AD ANTIQUISSIMOS TESTES DENUO RECENSUIT

APPARATUM CRITICUM OMNI STUDIO PERFECTUM

APPOSUIT

COMMENTATIONEM ISAGOGICAM

PRAETEXUIT

CONSTANTINUS TISCHENDORF.

EDITIO OCTAVA CRITICA MAIOR.

VOLUMEN II.

LIPSIAE
GIESECKE & DEVRIENT.
1872.

Χριστόσ· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖσ εἰσὶν οἱ μαρτυροῦντεσ, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ

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cum ℵABL al plu arm Cyr$^{\text{ioh 126. 378}}$ et$^{\text{nest 142}}$ et$^{\text{act 54}}$ Thphyl Oec ..., KP h 15. 22. 33. 34. 36. 39. 56. 100. 192. cat sah Amb$^{\text{spir 3}}$ χριστ. ιησ. ... ς ιησ. ο χριστ. cum minusc vix mu syr$^{\text{p}}$ (Thphyl et Oec in comm$^{\text{semel}}$) | μονον: B μονω | αλλ cum ℵBKLP etc ... A αλλα ... 5. 6. 8. 66** 80. al$^{\text{2scr}}$ αλλα και, item syr$^{\text{p}}$ | εν τ. υδατι -- αιματι (cav tol aeth add *et spiritu*): P 31* 83. arm ε. τ. αιματι -- υδατι ... A 21. 41. Cyr$^{\text{ioh 378}}$ ε. τ. υδατι -- πνευματι, 66** 80. ε. τ. αιματι -- πνευματι | εν tert cum ABLP 4. 5. 13. 17. 18. 21. 33. 40. 41. 66** 80. 83. 118. j$^{\text{scr}}$ k$^{\text{scr}}$ cat Cyr$^{\text{ioh 378}}$ ... ς om cum ℵK al plu vg Cyr$^{\text{nest 142}}$ (om et. τω) et$^{\text{ioh 126}}$ et$^{\text{act 54}}$ Thphyl Oec Rebapt$^{\text{368}}$ | το πνευμα sec et. m$^{\text{10}}$ Rebapt$^{\text{368}}$ Amb$^{\text{spir 3,10}}$ al ... 34. vg (et. am fu cav demid harl lux tol et pp$^{\text{aliq lat}}$) arm$^{\text{usc}}$ *Christus*, χριστοσ (:: quae lectio Latina Graece in codicem 34. Dublinensem illum Montfortianum recepta luculenter testatur versionem vulgatam ad eum conficiendum valuisse.)

7. οτι τρεισ (et. Cyr$^{\text{nest 142}}$ et$^{\text{act 54}}$) ... ℵ 69. a$^{\text{scr}}$ οτι οι τρ.

7 et 8. οι μαρτυρουντεσ: ς (= Gb Sz) add ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. [8] Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ: haec verba ex omnibus cdd Graecis duo tantum tuentur, alter saeculi 16. alter Graecus Latinus fere 15. saeculi, numeris signati 34 (Dublin.) et 162 (Vat.). In singulis vero satis ab editis differunt. Sic enim 34.: οτι τρεισ εισιν οι μαρτυρουντεσ εν τω ουρανω, πατηρ λογοσ και πνευμα αγιον, και ουτοι οι τρεισ εν εισι. και τρεισ εισιν οι μαρτυρουντεσ εν τη γη, pergens: πνευμα υδωρ και αιμα, ει την μαρτυριαν. Item 162: ὁτι τρεισ εισιν οι μαρτυρουντεσ απο του ουρανου, πατηρ λογοσ και πνευμα αγιον, και οι τρεισ εισ το εν εισι. και τρεισ εισιν οι μαρτυρουντεσ απο τησ γησ, pergens: το πνευμα το υδωρ και το αιμα. ει την μαρτυριαν. His duobus accedere videbatur, Birchio et Scholzio testibus, 173. At is verba ista non habet nisi in margine manu recenti, unius ut mihi videtur ex bibliothecariis, saec. fere 17. adscripta: id quod alienum ab antiquorum codicum auctoritate esse apparet. Praebet autem margo eius codicis locum sic ut ex solis editis innotuit: εν τω ουρανω, ο πατηρ και (ita multi ediderunt, ut Beza 1590. Goldhagen 1753. atque iam antea Compl.) ο λογοσ και το αγιον πνευμα· και ουτοι οι τρεισ εν εισι. και τρεισ εισιν οι μαρτυρουντεσ εν τη γη. Similiter ex ed. Complut. eundem locum exscriptum habet codex qui dicitur Ravianus: εν τω ουρανω, ο πατηρ και ο λογοσ. και το αγιον πνευμα, και οι τρεισ εισ το εν εισι. και τρεισ εισιν οι μαρτυρουντεσ επι τησ γησ, post quae verba pergitur: το πνευμα και το υδωρ και το αιμα. ει την μαρτυριαν. Vulgatae codices, quorum plus^{50} a Wetst Gb (in diatribe insigni hunc in locum addita editioni a. 1806. p. 1—25.) aliisque notati cum eisque qui posthac innotuerunt omnium antiquissimi am et fu, itemque qui Alcuini fuisse creditur vallicell.,

(XIX.—1.)

THE

GREEK NEW TESTAMENT,

EDITED FROM ANCIENT AUTHORITIES, WITH THEIR
VARIOUS READINGS IN FULL,

AND THE

LATIN VERSION OF JEROME,

BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

LONDON.
SAMUEL BAGSTER AND SONS: PATERNOSTER ROW.
C. J. STEWART: KING WILLIAM STREET, WEST STRAND.
1857—1879.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ.

AℵC. 1. 6. 7. 14. 38. PQ. 91. 95. — Vulg. Memph. Arm. Æth. Syr.

Α' Ι. [1] ᾽Αποκάλυψις ᾽Ιησοῦ χριστοῦ, [a] ἣν ἔδωκεν αὐτῷ ὁ θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ ‡ Ἰωάνῃ, [2] § ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ [b] καὶ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα † εἶδεν. [3] μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

[4] ‡ Ἰωάνης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ † [c] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ‡ τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ, [5] καὶ ἀπὸ Ἰησοῦ χριστοῦ, [d] ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος † τῶν νεκρῶν, καὶ ὁ

[a] c. 22:6.
§ C.
[b] v. 9. c. 6:9.
[c] Ex. 3:14.
A. ‡ ἐνώπιον
[d] c. 3:14.
[e] Ps. 88 (89): 27. Col. 1:18.

[1] Apocalypsis Iesu Christi, quam dedit illi deus, palam facere servis suis quae oportet fieri cito, et significavit mittens per angelum suum servo suo Iohanni, [2] qui testimonium perhibuit verbo dei et testimonium Iesu Christi, quaecumque vidit. [3] Beatus qui legit et qui audiunt verba prophetiae huius et servant ea quae in illa scripta sunt: tempus enim prope est.

[4] Iohannis septem ecclesiis quae sunt in Asia. Gratia vobis et pax ab eo qui est et qui erat et qui venturus est, et a septem spiritibus qui in conspectu throni eius sunt. [5] et ab Iesu Christo, qui est testis fidelis, primogenitus mortuo-

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Inscriptio.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ ℵ(C -αννου et A. in subscr.)

ΑΠΟΚΑΛΥΨΙΣ ΤΟΥ ΑΓΙ ΙΩΑΝΝΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣ ΤΟΥ P.

ΑΠΟΚΑΛΥΨΙΣ ΙΩ ΤΟΥ ΘΕΟΛΟΓΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΟΥ Q.

Ιωαννου αποκαλυψις 95.

αποκαλυψις Ιωαννου του θεολογου 14. 91.

Ιωαννου του θεολογου αποκαλυψις 6.

αποκαλυψις του άγιου και ενδοξου αποστολου και ευαγγελιστου Ιωαννου του θεολογου ἣν εν Πατμῳ τῃ νησῳ εθεασατο 7.

? 38.

αποκαλυψις του αγιου Ιωαννου (sic) του θεολογου *Er.*

1. αυτῳ *Dion. Alex.* ap. Eus. H.E. vii. 25. (353.) | αυτη Q.
— δουλοις *Dion. Alex.* | αγιοις ℵ* (corr.*)
1. τῳ δουλῳ] του δουλου A.
— ὁ θεος et ἁ δει γενεσθαι] om. *Dion. Alex.* ap. Eus. H.E.
— Ιωανη sic ℵ. in inscriptione] Ιωανει ℵ*. | ‡ Ιωαννῃ ꞅ. Aℵ^c. rel. [h. C.]
2. Ιησου χριστου] αυτου *Dion. Alex.* ap. Eus.
— ὁσα om. 95.] † add. τε ꞅ. 1. Arm. *edd. nonnulli. Er.* om. AℵC. 6. 7. 14. 38. PQ. 91. 95. Vulg. Memph. Arm. *edd.* Æth. Syr. *Dion. Alex. Cmpl.*
— ειδεν (ιδεν Aℵ. 7. Q.) C. 1. 6. 14. 38. P. 91. 95.] add. και ἁτινα εισι και ἁ (ἁτινα 38) χρη γενεσθαι μετα ταυτα 7. (38.) 91. Arm. *Cmpl. Er.* in Annot. | om. rel. Vulg. Memph. Æth. Syr. *Er.*
3. τους λογους A(C). rel. Vulg. | τον λογον ℵQ. Æth. (τους λογους τουτους C.)
— προφητειας] add. ταυτης 7. Vulg. *Cl. Am.* Memph. Arm. edd. Syr. *Prms.* om. *Fuld. Tol.*
4. Ιωανης ℵ. | ‡ Ιωαννης ꞅ. AC. rel.
4. ὁ ων] † praem. του ꞅ. *Er.* | praem. θεου 14. Q. Arm. *edd. Prms.* | nihil habent AℵC. 1. 6. 7. 38. P. 91. 95. Vulg. Memph. Arm. *cdd.* Æth. Syr. *Cmpl. Er. in Annot.*
— ερχομενος] add. omnipotens *Prms.*
— ὁ ην] ὁς ην *Er.*
— των Aℵ. | ἁ C. 6. 14. Q. | ‡ ἁ εστιν ꞅ. 1. 7. 38. P. 91. 95. Memph. Arm. *Er. Cmpl.* qui in conspectu throni ejus sunt Vulg.
— αυτου] Domini Jesu Christi Æth. | dei sunt *Prms.*
5. των νεκρων] † praem. εκ ꞅ. 1. 91. Arm. cdd. Æth. *ut vid. Hipp.* (Lagarde 180.) *Er. Cmpl.* (vid. Col. i.) | om. AℵC. 6. 7. 14. 38. PQ. 95. Vulg. Memph. Syr. *Meth.* (Jahn. 67. 95.) *Prms.* in mortuis Arm. *ed.*

1. illi *Am.*^vo | 3. et audit *Cl.* | servat *Cl.* | in ea scripta *Cl.*

(XX.—1.)

THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

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HULSEAN PROFESSOR OF DIVINITY, CAMBRIDGE

AMERICAN EDITION

WITH AN INTRODUCTION

By PHILIP SCHAFF, D.D., LL.D.

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK
PRESIDENT OF THE AMERICAN BIBLE REVISION COMMITTEE

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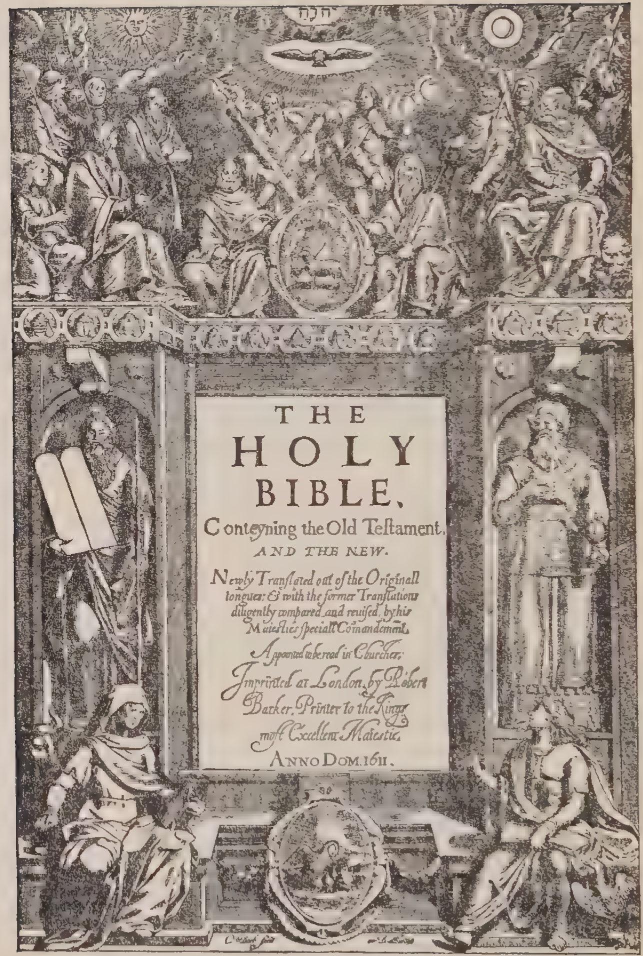
568

αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά 3
σου τί ποιεῖ ἡ δεξιά σου, ὅπως ᾖ σου ἡ ἐλεημοσύνη 4
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει
σοι. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ 6
ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε 9
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἁγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου, 10
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13
Ap. ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15
ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πατὴρ
ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς

(XXI.)



THE
HOLY
BIBLE,
Conteyning the Old Teſtament,
AND THE NEW.
Newly Tranſlated out of the Originall
tongues: & with the former Tranſlations
diligently compared and reuiſed, by his
Maieſties ſpeciall Cōmandement.
Appointed to be read in Churches.
Imprinted at London by Robert
Barker, Printer to the Kings
moſt Excellent Maieſtie.
ANNO DOM. 1611.

APPENDIX III.

LIST OF REVISERS.

This is the most complete list ever published, and includes all who accepted the appointment and have at any time taken part in the work of revision. The members are given the titles and positions held by them during the progress of the Revision. For further biographical information see the *Supplement* to the Schaff-Herzog *Rel. Encyclop.*, published at N. York and Edinburgh, 1887.

I. ENGLISH REVISION COMMITTEE.

(1) Old Testament Company.

Right Rev. Edward Harold Browne, D.D., Bishop of Winchester (Chairman), Farnham Castle, Surrey. (Born March 6, 1811.)

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Right Rev. Alfred Ollivant, D.D., Bishop of Llandaff, Bishop's Court, Llandaff. (Born in Manchester in 1798; died Dec. 16, 1882.)

Right Rev. Connop Thirlwall, D.D., Bishop of St. David's, Bath. (Born Feb. 11, 1797, at Stepney, Middlesex; died at Bath, July 27, 1875.)

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Very Rev. John James Stewart Perowne, D.D., Dean of Peterborough, Deanery, Peterborough. (Born March 13, 1823, at Burdwan, Bengal.)

Very Rev. Edward Hayes Plumptre, D.D., Dean of Wells, Wells. (Born Aug. 6, 1821; resigned March 17, 1874.)

Very Rev. Robert Payne Smith, D.D., Dean of Canterbury, Deanery, Canterbury. (Born November, 1818, in Gloucestershire.)

Ven. Benjamin Harrison, M.A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury.

Ven. Henry John Rose, Archdeacon of Bedford. (Died Jan. 1, 1873, at Bedford.)

Rev. William Lindsay Alexander, D.D., Professor of Theology, Congregational Church Hall, Edinburgh. (Born Aug. 24, 1808, at Edinburgh; died Dec. 22, 1884.)

Robert Lubbock Bensly, Esq., Fellow and Hebrew Lecturer, Gonville and Caius College, Cambridge. (Born Aug. 24, 1831, at Eaton, near Norwich.)

Rev. John Birrell, Professor of Oriental Languages, St. Andrews, Scotland. (Born Oct. 21, 1836, near St. Andrews.)

Frank Chance, Esq., M.D., Burleigh House, Sydenham Hill, London. (Born June 22, 1826, in London.)

Thomas Chenery, Esq., Reform Club, London, S. W. Editor of "The Times." (Born in 1826, in Barbadoes; died Feb. 11, 1884.)

Rev. Thomas Kelly Cheyne, Fellow and Hebrew Lecturer, Balliol College, Oxford. (Born Sept. 18, 1821, in London.)

Rev. Andrew Bruce Davidson, D.D., Professor of Hebrew, Free Church College, Edinburgh.

Rev. Benjamin Davies, D.D., LL.D., Baptist College, London. (Born Feb. 26, 1814; died July 19, 1875.)

Rev. George Douglas, D.D., Professor of Hebrew and Principal of Free Church College, Glasgow. (Born March 2, 1826, at Kilbrachan, Scotland.)

Rev. Samuel Rolles Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. (Born Oct. 2, 1846, at Southampton.)

Rev. C. J. Elliott, Winkfield Vicarage, Windsor. (Died 1882.)

Rev. Patrick Fairbairn, D.D., Principal of the Free Church College, Glasgow. (Born January, 1805, at Greenlaw d. Aug. 6, 1874, at Glasgow.)

Rev. Frederick Field, M.A., LL.D., Hon. Fellow of Trinity College, Cambridge. (Born in 1801, in London; died April 19, 1885, at Norwich.)

Rev. John Dury Geden, Professor of Hebrew, Wesleyan College, Didsbury, Manchester. (Born May 4, 1822, at Hastings; died March, 1886.)

Rev. Christian D. Ginsburg, LL.D., Elmlea, Wokingham, Berks.

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Rev. John Jebb, Canon of Hereford. (Born 1805, in Dublin; resigned 1870.)

Rev. William Kay, D.D., Chelmsford. (Born April 8, 1820, at Pickering.)

Rev. Stanley Leathes, D.D., Professor of Hebrew, King's College, London. (Born March 21, 1830, at Ellesborough, Bucks.)

Rev. Joseph Rawson Lumby, D.D., Norrisian Professor of Divinity, Cambridge.

Rev. — McGill, Professor at St. Andrews. (Died March 16, 1871.)

Rev. Archibald Henry Sayce, Deputy Professor of Comparative Philology, Oxford. (Born Sept. 25, 1846, at Shirehampton.)

Rev. William Selwyn, D.D., Canon of Ely. (B. 1806; d. April 24, 1875.)

Rev. WILLIAM ROBERTSON SMITH, LL.D., Lord Almoner's Professor of Arabic, Cambridge (formerly of the Free Church College, Aberdeen). (Born at Keig, Aberdeenshire, Nov. 8, 1846.)

Rev. DUNCAN HARKNESS WEIR, D.D., Professor of Hebrew in the University of Glasgow. (Born in 1822, at Greenock; died Nov. 24, 1876, in Glasgow.)

WILLIAM WRIGHT, LL.D., Professor of Arabic, Cambridge. (Born Jan. 17, 1830, in presidency of Bengal, India; d. May 22, 1889.)

WILLIAM ALDIS WRIGHT, Esq. (Secretary), Fellow and Bursar of Trinity College, Cambridge.

Old Test. Company, 37.

(2) NEW TESTAMENT COMPANY.

Right Rev. CHARLES JOHN ELLICOTT, D.D., Bishop of Gloucester and Bristol (Chairman), Palace, Gloucester. (Born April 25, 1819, at Whitwell, near Stamford.)

Right Rev. SAMUEL WILBERFORCE, D.D., Bishop of Winchester (formerly of Oxford). (Born Sept. 7, 1805, at Clapham, near London; attended only a few sessions; died July 19, 1873.)

Most Rev. RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin, Palace, Dublin. (Born Sept. 9, 1807; died March 28, 1886, in London.)

Right Rev. JOSEPH BARBER LIGHTFOOT, D.D., LL.D., Bishop of Durham. (Born April 13, 1828, at Liverpool; d. Dec. 21, 1889.)

Right Rev. GEORGE MOBERLY, D.C.L., Bishop of Salisbury, Palace, Salisbury. (Born Oct. 10, 1803, at St. Petersburg; d. July 6, 1885, at Salisbury.)

Right Rev. CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrews, Bishopshall, St. Andrews, Scotland. (Born Aug. 22, 1806, at Bocking, Engl.)

Very Rev. HENRY ALFORD, D.D., Dean of Canterbury. (Born Oct. 7, 1810, in London; died Jan. 12, 1871, at Canterbury.)

Very Rev. EDWARD BICKERSTETH, D.D., Dean of Lichfield, Deanery, Lichfield. (Born Oct. 23, 1814, at Acton, Suffolk.)

Very Rev. JOSEPH WILLIAMS BLAKESLEY, B.D., Dean of Lincoln, Deanery, Lincoln. (Born March 6, 1808, in Lond.; died April 18 1885, at Lincoln.)

Very Rev. CHARLES MERIVALE, D.D., Dean of Ely. (Born March 8, 1808, in London; resigned 1873.)

Very Rev. ROBERT SCOTT, D.D., Dean of Rochester, Deanery, Rochester. (Born Jan. 26, 1811, at Bondleigh, Devonshire.)

Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, Deanery, Westminster. (Born Dec. 13, 1815, at Alderley, Cheshire; died July 18, 1881, in London.)

Very Rev. CHARLES JOHN VAUGHAN, D.D., Dean of Llandaff. (Born Aug. 6, 1816, at Leicester.)

Ven. WILLIAM LEE, D.D., Archdeacon of Dublin, Dublin. (Born in 1815. in Ireland; died May 11, 1883.)

Ven. EDWIN PALMER, D.D., Archdeacon of Oxford, Christ Church, Oxford. (Born July 18, 1824, at Mixbury, Oxfordshire.)

Rev. JOSEPH ANGUS, D.D., President of the Baptist College, Regent's Park, London. (Born Jan. 16, 1816, at Bolam, Northumberland.)

Rev. DAVID BROWN, D.D., Principal of the Free Church College, Aberdeen. (Born Aug. 17, 1803, at Aberdeen.)

Rev. JOHN EADIE, D.D., LL.D., Professor of Biblical Literature in the United Presbyterian Church, Glasgow. (Born May 9, 1810, at Alva, Stirlingshire, Scotland; died Jan. 3, 1876, in Glasgow.)

Rev. FENTON JOHN ANTHONY HORT, D.D., Hulsean Professor of Divinity, Cambridge. (Born April 23, 1828, in Dublin.)

Rev. WILLIAM GIBSON HUMPHRY, B.D., Vicar of St. Martin-in-the Fields, Prebendary of St. Paul's Cathedral, London. (Born Jan. 30, 1815, at Sudbury, Suffolk; died Jan. 10, 1885, in London.)

Rev. BENJAMIN HALL KENNEDY, D.D., Canon of Ely and Regius Professor of Greek in the University of Cambridge. (Born Nov. 6, 1804, at Summer Hill, near Birmingham.)

Rev. WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. (Born March 15, 1821, at Edinb.)

Rev. WILLIAM FIDDIAN MOULTON, D.D., Master of The Leys School, Cambridge. (Born March 14, 1835, at Seek, Staffordshire.)

Rev. SAMUEL NEWTH, D.D., Principal of New College, Hampstead, London. (Born Feb. 15, 1821, in London.)

Rev. ALEXANDER ROBERTS, D.D., Professor of Humanity in the University of St. Andrews.

Rev. FREDERICK HENRY AMBROSE SCRIVENER, LL.D., D.C.L. Prebendary, Hendon Vicarage, London. (B. Sept. 29, 1813; d. Oct. 27, 1891.)

Rev. GEORGE VANCE SMITH, D.D., Professor, Parade, Carmarthen, Wales (Born June 13, 1816, at Portarlington, Ireland.)

Mr. SAMUEL PRIDEAUX TREGELLES, LL.D. (Prevented by ill-health from attending; born Jan. 30, 1813, at Falmouth; died April 24, 1875.)

Rev. BROOKE FOSS WESTCOTT, D.D., Regius Professor of Divinity, Trinity College, Cambridge. (Born Jan. 12, 1825, near Birmingham.)

Rev. JOHN TROUTBECK (Secretary), Dean's Yard, Westminster, London. (Born Nov. 12, 1832, at Blencow, Eng.)

New Test. Company, 30.
Members in both Companies, 67.

II. AMERICAN REVISION COMMITTEE.

GENERAL OFFICERS OF THE WHOLE COMMITTEE.

PHILIP SCHAFF, D.D., LL.D., President.
GEORGE E. DAY, D.D., Secretary.

(1) OLD TESTAMENT COMPANY.

Rev. WILLIAM HENRY GREEN, D.D., LL.D. (Chairman), Professor of Hebrew in the Theological Seminary, Princeton, N. J. (Born Jan. 27, 1825, in Groveville, N. J.)

Rev. GEORGE E. DAY, D.D. (Secretary), Professor of Hebrew in the Divinity School of Yale College, New Haven, Conn. (Born March 19, 1815, in Pittsfield, Mass.)

Rev. CHARLES A. AIKEN, D.D., Professor of Old Test. Criticism in the Theological Seminary, Princeton, N. J. (Born Oct. 30, 1827, in Manchester, Vt.)

Rev. TALBOT W. CHAMBERS, D.D., Collegiate Reformed Dutch Church, N. Y., and Lecturer in the Theological Seminary at New Brunswick, N. J. (Born Feb. 25, 1819, in Carlisle, Pa.)

Rev. THOMAS JEFFERSON CONANT, D.D., Brooklyn, N. Y., formerly Professor of Hebrew in the Theological Seminary at Rochester, N. Y. (Born Dec. 13, 1802, in Brandon, Vt.: d. at Brooklyn, N. Y., April 30, 1891.)

Rev. JOHN DE WITT, D.D., Professor of Hebrew in the Theological Seminary, New Brunswick, N. J. (Born Nov. 29, 1821, in New Brunswick, N. J.)

Rev. GEORGE EMLEN HARE, D.D., LL.D., Professor of Hebrew in the Divinity School, Philadelphia. (Born Sept. 4, 1805, in Philadelphia.)

Rev. CHARLES PORTERFIELD KRAUTH, D.D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia, and Professor in the Evangelical Lutheran Theological Seminary in Philadelphia. (Born March 17, 1823, in Martinsburg, Va.; died Jan. 2, 1883, in Philadelphia.)

TAYLER LEWIS, LL.D., Professor of Greek and Hebrew, Union College, Schenectady, N. Y. (Born March 27, 1802, in Northumberland, N. Y.; died May 11, 1877, in Schenectady.)

Rev. CHARLES MARSH MEAD, D.D., formerly Professor of Hebrew in the Theological Sem. at Andover, Mass. (Born Jan. 28, 1836, at Cornwall, Vt.)

Rev. HOWARD OSGOOD, D.D., LL.D., Professor of Hebrew in the Theological Seminary, Rochester, N. Y. (Born Jan. 4, 1831, in the Parish of Plaquemines, La.)

Rev. JOSEPH PACKARD, D.D., Professor of Hebrew in the Theological Seminary, Alexandria, Va. (Born Dec. 23, 1812, in Wiscasset, Maine.)

Rev. **Calvin Ellis Stowe**, D.D., Hartford, Conn., formerly Professor of Hebrew in Andover, Mass. (Born April 26, 1802, at Natick, Mass.; resigned 1876; died Aug. 22, 1886.)

James Strong, S.T.D., LL.D., Professor of Hebrew in Drew Theological Seminary, Madison, N.J. (Born Aug. 14, 1822, in New York.)

Rev. **Cornelius V. A. Van Dyck**, D.D., M.D., Professor in the American College at Beirût, Syria. (Born Aug. 18, 1818, in Kinderhook, N. Y. Advisory Member on questions of Arabic.)

Old Test. Company, 15.

(2) New Testament Company.

Rev. **Theodore D. Woolsey**, D.D., LL.D. (Chairman), Ex-President of Yale College. (Born Oct. 31, 1801, in New York; d. at New Haven, July 5, 1889.)

Rev. **J. Henry Thayer**, D.D. (Secretary), formerly Professor of New Test. Exegesis in the Theological Seminary at Andover, now in Cambridge, Mass. (Born Nov. 7, 1828, in Boston, Mass.)

Charles Short, LL.D., Professor of Latin in Columbia College, N. York. (Born May 28, 1821, in Haverhill, Mass.; died Dec. 24, 1886, at N. York.)

Ezra Abbot, D.D., LL.D., Professor of New Test. Exegesis in the Divinity School of Harvard University, Cambridge, Mass. (Born April 28, 1819, in Jackson, Maine; died at Cambridge, Mass., March 21, 1884.)

Rev. **J. K. Burr**, D.D., Trenton, N. J. (Born Sept. 21, 1825, in Middletown, Conn.; died at Trenton, N. J., April 24, 1882.)

Thomas Chase, LL.D., President of Haverford College, Pa. (Born June 16, 1827, in Worcester, Mass.)

Rev. **George R. Crooks**, D.D., Professor in Drew Theological Seminary, Madison, N. J. (Accepted the original appointment, but found it impossible to attend, and resigned. Born Feb. 3, 1822, in Philadelphia, Pa.)

Rev. **Howard Crosby**, D.D., LL.D., Ex-Chancellor of the University of New York. (Born Feb. 27, 1826, in N. Y.; d. in N. Y., March 29, 1891.)

Rev. **Timothy Dwight**, D.D., Professor of New Test. Exegesis in the Divinity School of Yale College, New Haven, Conn. (Born Nov. 16, 1828, in Norwich, Conn.)

James Hadley, LL.D., Professor of Greek, Yale College, New Haven, Conn. (Born March 30, 1821, in Fairfield, N. Y.; died Nov. 14, 1872, in New Haven.)

Rev. **Horatio Balch Hackett**, D.D., LL.D., Professor of New Test. Exegesis in the Theological Seminary at Rochester, N. Y. (Born Dec. 27, 1808, in Salisbury, Mass.; died Nov. 2, 1875, in Rochester.)

Rev. **Charles Hodge**, D.D., LL.D., Professor of Theology in the Theological Seminary at Princeton, N. J. (Never attended the meetings, but corresponded with the Committee. Born Dec. 18, 1797, in Philadelphia; died June 19, 1878, in Princeton, N. J.)

Rev. ASAHEL CLARK KENDRICK, D.D., LL.D., Professor of Greek in the University of Rochester, N. Y. (Born Dec. 7, 1809, in Poultney, Vt.)

Right Rev. ALFRED LEE, D.D., LL.D., Bishop of the Protestant Episcopal Diocese of Delaware. (Born Sept. 9, 1807, in Cambridge, Mass., died April 12, 1887, at Wilmington, Del.)

Rev. MATTHEW B. RIDDLE, D.D., Professor of New Test. Exegesis in the Theological Seminary, Hartford, Conn. (Born Oct. 17, 1836, in Pittsburgh, Pa.)

Rev. PHILIP SCHAFF, D.D., LL.D., Professor of Sacred Literature in the Union Theological Seminary, New York. (Born Jan. 1, 1819, in Coire, Switzerland.)

Rev. HENRY BOYNTON SMITH, D.D., LL.D., Professor of Systematic Theology in the Union Theological Seminary, New York. (Attended one session, and resigned from ill-health. Born Nov. 21, 1815, in Portland, Me.; died Feb. 7, 1877, in New York.)

Rev. WILLIAM FAIRFIELD WARREN, D.D., President of Boston University, Boston Mass. (Accepted the original appointment, but found it impossible to attend, and resigned. Born March 13, 1833, in Boston.)

Rev. EDWARD ABIEL WASHBURN, D.D., LL.D., Rector of Calvary Church, New York. (Born April 16, 1819, in Boston; died Feb. 2, 1881, in New York.)

New Test. Company, 19.
In both Companies, 34.

[A number of Bishops and Professors of sacred learning, who had been invited to join the American Committee at its first organization in 1871, declined, from want of time, or other reasons, but expressed interest in the work and confidence in its success. Among these may be mentioned Bishops McIlvaine, Whittingham, and Williams, Dr. Whedon (Methodist), Dr. Nevin (Reformed), Dr. Shedd (Presbyterian.)]

Number of English and American Revisers on the Old Test. Company	52
Number of English and American Revisers on the New Test. Company	49
Total	101

The English Committee up to June, 1887, lost by death and resignation 27 members; leaving the number still living	40
The American Committee up to June, 1887, lost by death and resignation 14 members; leaving the number still living	20
Total	60

APPENDIX IV.

LIST OF CHANGES

PROPOSED BY THE AMERICAN COMMITTEE AND ADOPTED BY THE ENGLISH COMMITTEE.

By Alfred Lee, D.D.,

BISHOP OF THE PROTESTANT EPISCOPAL DIOCESE OF DELAWARE.

[This list was prepared from the official records of the American Committee (printed, but not published), and kindly placed at our disposal by the venerable Bishop Lee, one of the most faithful and regular members of the New Testament Company of Revisers. He wishes it to be understood that the list is far from complete. The A. V. is placed first, the R. V. second. In some cases, slight differences between the rendering suggested and that adopted are not noticed.]

I. AMERICAN SUGGESTIONS ADOPTED IN TEXT.

Matthew.

I. 18. "When as his mother . . . was" : "When his mother . . . had been"
20. "while" : "when"
22. Instead of, "of the Lord by the prophet," read "by the Lord through the prophet." This change is placed in the Appendix, General Rule, No. V, as preferred throughout.
24. "from sleep" : "from his sleep"
II. 9. "went on before" : "went before"
10. "When" : "And when"
18. "would not" : "she would not"

II. 20. "which sought" : "that sought"
23. "shall be called" : "should be called"
III. 4. "meat" : "food"; and so elsewhere for *τροφή*.
13. "Jordan" : "the Jordan"; and so elsewhere.
IV. 24. "lunatic" : "epileptic"; and so elsewhere.
V. 1. "was seated" : "had sat down"
15. "candle" : "candlestick"; "lamp" : "stand"; and so in Mark iv. 21; Luke xi. 33.
25. "lest at any time" : "lest haply"; and so often for *μήποτε*.
35. "neither" : "nor"
VI. 6. "when thou hast shut" : "having shut"
7. "But in praying" : "And in praying"
8. "Be not ye therefore" : dele "ye"
16. "sour" : "sad"; and new paragraph.
26. "much better" : "of much more value"; and Luke xii. 24.
VII. 9. "of whom if his son shall ask bread, will he give" : "who, if his son shall ask him for a loaf, will give"
10. "a fish" : "for a fish"
"will he give" : "will give"
VIII. 1. "came down" : "was come down" (A. V.).
9. "this man" ; "this one"; and Luke.
11. "and west" : "and the west"
18. "multitudes" : "great multitudes"
"other shore" : "other side"; and so elsewhere. (With A. V.)
34. "the whole city" : "all the city"
IX. 31. "And they" : "But they"
"that country" : "that land"
X. 21. "and father *shall deliver up* child" : "and the father his child"
XI. 5. "the gospel" : "good tidings"; and so in Luke vii. 22.
7. "look upon" : "behold"; and so in Luke vii. 24.
10. "order thy way" (E. I.)[1] : "prepare" (A. V.).[2]
23. "Hell" : "Hades"; and so elsewhere. This change was urged by the American Revisers from the outset, and acquiesced in by the British at the last review.
26. "that so" : "for so"; from margin.
XII. 2. Read, "But the Pharisees, when they saw it, said,"
4. "save for the priests alone" : "but only for the priests"

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[1] First English Revision.

[2] Authorized Version.

XII. 12. ! instead of ?
28. "but if I cast out devils by the Spirit of God": "but if I by the Spirit of God cast out devils"
45. "is": "becometh"
XIII. 2. "the whole": "all the"
12. "taken": "taken away"
15. "should understand": "understand"
21. "is offended": pro. "falleth away": ad. "stumbleth"
25. "amidst the wheat": "among"
33. Margin, "is" (E. I.): "denotes"
44. "for joy thereof": "in his joy"; from margin.
XIV. 1. "report of Jesus": "report concerning Jesus"
19. "and took": "and he took"
22. "his disciples": "the disciples"
26. "in their fear": "for fear"
XV. 13. "All plants": "Every plant"
26. "to cast": dele "to"
XVII. 4. "good that we be here": "good for us to be here" (A. V.); and so in Mark and Luke.
8. "no man": "no one"; and Mark ix. 8.
11. "truly": "indeed"
XVIII. 3. "be converted": "turn"; and John xii. 40, etc.
22. "seventy times and seven": "seventy times seven" Exchange text and margin.
XIX. 5. "For this": "For this cause" (A. V.); and Mark x. 7.
8. "the hardness of your hearts": "your hardness of heart"; and so Mark x. 5.
9. "whoso marrieth": "he that marrieth"
10. "be so": "is so"
XX. 5. "the sixth and ninth": "the sixth and the ninth"
7. "hired": "hath hired" (A. V.).
14. "that is thine": "that which is thine"
"it pleaseth me": "it is my will"
XXI. 10. "moved": "stirred"
15. "And when": "But when"
36. "likewise": "in like manner"
38. "But when the husbandmen saw . . . they said": "But the husbandmen, when they saw . . . said"
"keep his inheritance": pro. "have": ad. "take"

XXI. 41. "his vineyard" : "the vineyard"
42. "this was the Lord's doing" : "this was from the Lord"; and so Mark xii. 11.
XXII. 13. "ministers" : pro. "attendants" : ad. "servants"
26. "the seven" : "the seventh" (A. V.).
34. "were gathered" : pro. "gathered" : ad. "gathered themselves"
43. "in spirit" : "in the Spirit"
XXIII. 8. "master" : "teacher" : (Another reading.) The American Revisers preferred always to translate διδάσκαλος, "teacher."
14. Margin, "and that" : "even while"; and so Mark xii. 40.
23. "to leave the other" : "to have left the other"
26. "may be" : "may become"
33. "escape from the judgment" : dele "from"
XXIV. 8. "pains" : pro. "pangs" : ad. "travail"; and Mark xiii. 8
14. "this gospel" : margin, "Or, these good tidings"
16. "which be" : "that are"
22. "should have been" : "would have been"
25. "foretold you" : "have told you beforehand"; and so Mark xiii. 23.
43. "the thief cometh" : "was coming"
XXV. 9. Dele "*Nay*"
XXVI. 16. "betray him" : "deliver him *unto them*"; and elsewhere.
24. "good were it for him if that man had not been born" : "good were it for that man if he had not been born" (A. V.).
39. "praying and saying" : "and prayed saying"
44. "saying the same words again" : "saying again the same words"
49. "forthwith" : "straightway"
"kissed him" : margin, "Gr., kissed him much"; and elsewhere.
50. "*Is it this* for which thou art come?" : *Do* that for which thou art come."
66. "guilty" (of death) : "worthy"; and so Mark xiv. 64.
XXVII. 6. "silver pieces" : "pieces of silver"
21. "They said" : "And they said"
24. "a tumult was made" : "a tumult was arising"

XXVII. 44. "cast the same in his teeth" : "cast upon him the same reproach"
47. "Some" : "And some"
50. "And Jesus, when he had cried again . . . yielded" : "And Jesus cried again . . . and yielded"
58. "begged" : "asked for"; and so in other places for αἰτέω.
61. "And there was there Mary Magdalene" : "And Mary Magdalene was there"
XXVIII. 11. "were done" : "were come to pass"
16. "appointed" : "had appointed"

Mark.

I. 4. "there came John" : pro. "John appeared" : ad. "John came"
26. "having torn him, and cried" : "tearing him and crying"
43. "solemnly" : pro. "sternly" [Put in margin] : ad. "strictly"; and Matt. ix. 30.
II. 3. "carried" : "borne"
15. "cometh to pass" : "came to pass"
III. 8. "all the things" : "what great things"
10. "for to touch him" : "that they might touch him"
26. "riseth up" : "hath risen up"
IV. 8. "thirty . . . sixty . . . a hundred" : "thirtyfold . . . sixtyfold . . . a hundredfold"
22. "but *rather* that" : "but that"
30. "place it?" : "set it forth?"
32. "it groweth up" : dele "it"
"all herbs" : "all the herbs"
"putteth forth" : pro. "maketh" : ad. "putteth out"
36. "take him" "take him with them"
39. "arose" : "awoke"
V. 3. "among the tombs" : "in the tombs"
11. "nigh unto the mountain" pro. "by the mountain" : ad. "on the mountain side"
36. "Be not afraid" : "Fear not"
38. "*people*" : pro. Roman type : ad. "*many*"
40. "when he had" : "having"
VI. 2. "the many" (E. I.) : "many" and change margin.
22. "his daughter Herodias" : substitute margin, "the daughter of Herodias herself"

VI. 24. "should I ask" : "shall I ask"
54. "they" : "*the people*"
VII. 8. "lay aside" : pro. "let go" : ad. "leave"
18. "Is it so that ye also are" : pro. "So then are ye also" : ad. "Are ye so . . . also"
21. "proceed *all* evil thoughts" : "evil thoughts proceed"
VIII. 13. "neither had they" : "and they had not"
18. "remember, when" : "remember? When"
19, 20. "ye took up?" : "took ye up?"
IX. 3. "such that no fuller . . . can so whiten them" : "so as no fuller on earth can whiten them"
8. "when they had looked" : "looking"
12. "truly" : "indeed"
18. Exchange margin and text, "rendeth him" : "dasheth him down"; and Luke ix. 42.
X. 2. "and they asked" : dele "they"
37. "thy left hand" : "thy" italics.
XI. 8. "leaves" : pro. "boughs with leaves"; and dele margin [3] : ad. "branches"
XII. 9. "shall" : "will"
10. "so much as this" : "even this"
XIII. 2. "on another" : "upon another"
11. "lead you" : pro. "lead you away" : ad. "lead you *to judgement*"
14. "which be" : "that are"
19. "as hath not been" : as there hath not been"
20. "should have been saved" : "would have been saved"
23. "foretold you all things" : "told you all things beforehand"
27. "from the end" (E. I.) : "from the uttermost part"
35. "either" : "whether"
XIV. 8. "to the burying" : "for the burying"
25. "drink no more" : "no more drink"
32. "while I shall pray" : "while I pray"
55. "all the council" : "the whole council"
XV. 37. "when he had uttered . . . gave up" : "uttered . . . and gave up"
43. "begged" : "asked for"
"counsellor" : "councillor"
XVI. 7. "go your way" : "go"

Luke.

I. 21. "was waiting" : "were waiting"
28. Exchange margin and text. "Endued with grace" : "highly favoured"
30. "grace" : "favour"
37. "from God no word" : "no word from God"
58. "how" : "that"
59. "were calling" : pro. "were about to call" : ad. "would have called"
II. 2. "Quirinus" : "Quirinius"
8. "keeping" : "and keeping"
9. "stood over" : "stood by"
35. "shall pierce" : "shall pierce through"
49. Read, "in my father's house?" with E. I.
III. 8. "worthy of your repentance" : dele "your"; put in margin.
18. "Many other things, therefore, in his exhortation preached he unto the people" : "With many other exhortations, therefore, he preached good tidings unto the people"
35. "Salah" : "Shelah"
IV. 25. "a great famine came" : "there came a great famine"
41. "forbade them" : "suffered them not"
V. 22. "What" : "Why"; put in margin.
VI. 3. "so much as this" : "even this"
27. "do well" : "do good"
VII. 1. "After that" : dele "that"
2. "held in honor by" (E. I.) : pro. "highly valued by" : ad. "dear unto"
"Ready to die" : pro. "about to die" : ad. "at the point of death"
35. "was justified" : pro. "hath been" : ad. "is"
VIII. 1. "proclaiming" : "preaching"
6. "fell down on the rock" : dele "down"
14. "as they go" : "as they go on their way"
25. "who then is this? for he" : "who then is this, that he"
29. "caught" : "seized"; and Acts vi. 12, and elsewhere. "Bound, being kept with chains" : "kept under guard and bound with chains"
IX. 7, 8. "of" : "by" (*ter*).
12. "here we are" : "we are here"

IX. 58. Margin: "roosting places": "lodging places"
X. 1. "seventy and two" E. I.: "seventy" and change margin, and v. 17.
7. "workman": "labourer"
21. "that so": "for so" Ex. text and margin.
22. "to whomsoever": "he to whomsoever"
29. "willing": pro. "wishing": ad. "desiring"
41. "careful": "anxious"
XI. 39. "dish": "platter"
45. "thus saying,": "in saying this"
XII. 11. "unto": "before"
36. "and ye yourselves": "and be ye yourselves"
46. "faithless": "unfaithful"
58. "exactor": "officer"
XIII. 4. "debtors" E. I.: "offenders"; margin, "Gr. debtors."
9. Insert "*well*" after "thenceforth"
16. "to be loosed": "to have been loosed"
XIV. 1. "chief Pharisees": "rulers of the Pharisees"
23. "compel": "constrain"
XV. 7. "just": "righteous"
13. "a country afar off": "a far country" (and Luke xix. 12, A. V.).
XVI. 2. "mayest be": "canst be"
3. "I cannot dig": "I have not strength to dig"
14. "mocked": "scoffed"
16. "the kingdom": pro. "the glad tidings of the kingdom": ad. "the gospel of"
28. "warn": "testify unto"
XVII. 2. "profitable": pro. "gain": ad. "well"
6. "would obey": "would have obeyed"
17. "were there not the ten": "were not the ten"
33. "shall quicken it": "shall preserve it" (A. V.).
XVIII. 9. "the rest": "all others"
22. "Yet lackest thou one thing": "One thing thou lackest yet"
XIX. 2. "*being* himself also rich": "and he was rich"
XX. 46. "Take heed of": "Beware of"
XXI. 25. "waves": pro. "the swelling waves": ad. "the billows"
35. "break in" E. I.: "come"
XXII. 29. Read "I appoint unto you a kingdom"

XXII. 37. "for indeed that" : dele "indeed"
XXIII. 1. "number" : pro. "multitude" : ad. "company"
12. "together" : "with each other"
"with each other" : "between themselves"
23. "requiring" : pro. "demanding" : ad. "asking"
35. "derided" : "scoffed at"
55. "sepulchre" : "tomb" ; and so elsewhere for *μνημεῖον*.
XXIV. 22. "made us astonished" : "amazed us"
39. "behold me have" : "behold me having"

JOHN.

I. 5. Exchange text and margin. "overcame" : "apprehended"
6. "There was" : pro. "appeared" : ad. "came"
7. "through him might believe" : "might believe through him"
8. "but that he might" : "but *came* that he might"
12. Exchange text and margin. "power" : "the right"
14. "the glory" : "glory"
15. "spake" : "said"
18. Exchange text and margin. "God only begotten" : "the only begotten Son"
33. "Holy Ghost" : "Holy Spirit" ; and Acts vi. 5.
42. "(Which is by interpretation, Peter)."
48. "before that Philip" : "before Philip"
II. 6. "the manner of the purifying of the Jews" : "the Jews' manner of purifying"
10. "largely" (E. I.) : "freely"
III. 8. Exchange margin and text. "The Spirit breatheth" : "The wind bloweth"
IV. 21. "at Jerusalem" : "in Jerusalem"
22. "of the Jews" : "from the Jews"
25. "tell us" : "declare unto us"
27. "talked" : pro. "was talking" : ad. "was speaking"
34. "perfect" : "accomplish" ; and xvii. 4.
39. "for the word" : "because of the word"
V. 6. "Wilt thou" : "Wouldest thou"
30. "of mine own self" : "of myself"
39. "scriptures; for ye think" : "scriptures, because ye think"
VI. 1. "over" : "to the other side of"

VI. 39. "all which" : "all that which"
41. "at" : "concerning"
66. "After this" : "Upon this"
VII. 6. "present" : "come" (A. V.).
16, 17. "doctrine" : "teaching"
18. "his glory that sent him" : "the glory of him that sent him"
45. "Why have ye not brought him?" : "Why did ye not bring him?"
51. "hear him" : "hear from himself"
52. Exchange margin and text. "see: for out of Galilee" : "see that out of Galillee"
VIII. 3. "when they had" : "having"
12. "Jesus therefore again" : "Again therefore Jesus" etc.
42. "came out" : "came forth"
46. "say the truth" : dele "the"
49. "ye do dishonour" : dele "do"
IX. 5. "Whensoever" : "When"
X. 12. "scattereth *the flock*" : "scattereth *them*"
38. "If I do" : "If I do them"
41. "John did" : "John indeed did"
XI. 12. "he shall be saved" : "he will recover"
20. "Mary sat still" : "Mary still sat"
28. "her sister, saying secretly" : "her sister secretly, saying"
47. "miracles" : "signs" Exchange margin and text.
50. "reckon" : pro. "consider" : ad. "take account"
XII. 28. "from heaven" : "out of heaven"
36. "was hidden" (E. I.) : "hid himself"
38. "who believed" : "who hath believed"
50. "whatsoever" : "the things which"
XIII. 18. "I chose" : "I have chosen"
23, 28. "at meat" : "at the table"
34. "I loved you" : "I have loved you
"may love" (E. I.) : dele "may"
XV. 3. "Even now" : "Already"
5. "without me" : "apart from me"
15. "have heard" : "heard"
XVI. 8. "of sin" : "in respect of sin"
18. Return to A. V.
XVII. 13. "And now" : "But now"

XVII. 24. "they also may be with me where I am": "where I am, they also may be with me"
XVIII. 6. "As soon then as": "When therefore"
9. "of them which": "of those whom"
15. "and that disciple": "Now that disciple"
20. "whither all the Jews resort": "where all the Jews come together"
30. "would not": "should not"
XIX. 12. "whosoever": "every one that"
17. "a place": "the place"
30. "gave up the ghost": "gave up his spirit" (*παρέδωκε τὸ πνεῦμα*).
39. "which": "he who"
XXI. 11. "went up": "went aboard" (In margin.)
17. "seest": "knowest"
20. "leaned on his breast": "leaned back on his breast"

Acts.

I. 4. "*saith he*": "*said he*"
13. "room": "chamber"
18. "acquired": "obtained"
21. "Wherefore of the men": "Of the men therefore"
23. "appointed": pro. "set forth": ad. "put forward"
II. 6, 11. "speak": "speaking"
20. "before the great and notable day of the Lord come": "before the day of the Lord come, that great and notable *day*"
22. Exchange text and margin. "powers": "mighty works"
24. "pains": "pangs"
26. "rest": "dwell"
32. "of whom": "whereof"; and so iii. 15.
38. "for the remission" "unto the remission"
39. "unto you": "to you"
47. "such as were in the way of salvation." (E. I.): "them that were being saved." [Further change suggested by American Committee and not adopted.] See Appendix.
III. 1. "for the hour" (E. I.): "at the hour"
10. "gate": "Gate"
20. "which was": "who hath been"
22. "say": "speak"

IV. 2. "being troubled" : "being sore troubled"; and xvi. 18.
9. "be examined" : "are examined"
12. "our salvation is not in any other" (E. I.) : "in none other is there salvation"
24. "hast made" : "didst make"
25. "hast said" : "didst say"
27. "hast anointed" : "didst anoint"
28. "to be done" : "should come to pass" : ad. "to come to pass"
32. "and one soul" : dele "one"
V. 15. "some of them" : "some one of them"
21. "early in the morning" : pro. "about the dawn of day" : ad. "about daybreak"
30. "ye hanged on a tree, and slew" : "ye slew, hanging him on a tree"
33. "wished" : "were minded"
34. "reputation" : "honour"
"little space" : "little while"
35. "intend to do" : "are about to do"
36. "brought to nought" : "came to nought"
VI. 1. "And in these days" : "Now in these days"
14. "delivered us" : "delivered unto us"
VII. 4. "he removed" : "*God* removed"
11. "dearth" : "famine"; also xi. 28.
12. "first" : "the first time"
16. "Emmor" : "Hamor"
33. "from off thy feet" : dele "off"
40. "brought" : "led"
45. "receiving it after," : "received in their turn, and"
52. "ye were even now" : "ye have now become"
VIII. 10. "great" : "Great"
21. "this word" : "this matter" (A. V.).
23. "for gall" : "in the gall" Margin, pro. "art become bitter gall" : ad. "wilt become gall (*or*, a gall root) of bitterness"
38. "went down both" : "both went down"
IX. 17. "mightest" : "mayest"
23. "counsel" : "counsel together"
32. "passed" : pro. "was going" : ad. "went"
33. "and was sick of the palsy" : "for he was palsied"
34. "maketh thee whole" : "healeth thee"
41. "when he had called" : "calling"

X. 10. “would have eaten” : pro. “wished to eat” : ad. “desired to eat”
17. “porch” : “gate”
28. “and to me” : “and *yet* unto me”
33. “are commanded” : “have been commanded”
36. “He sent the word” : “The word which he sent” : “he is Lord of all” in ( ).
XI. 4. “rehearsed” : pro. “set forth” : ad. “expounded”
13. “which stood and said” : “standing . . . and saying”
19. “They then which” : pro. “Now they that” : ad. “They therefore that”
23. “in the purpose of their heart” : “with purpose of heart”
26. “assembled themselves” : pro. “came together” : ad. “were gathered together”
“in the church” : “with the church”
XIII. 5. “minister” : pro. “assistant” : ad. “attendant”
7. “who called” : “The same called”
10. “thou child” : “thou son”
13. “sailed” : “set sail” ; also xvi. 11, xx. 3.
16. “with his hand” : “with the hand”
20. “about the space of” : “for about”
34. “faithful” : “sure”
46. “waxed bold” : “spake out boldly”
“have been spoken” : “be spoken”
XIV. 6. “perceived it” : “became aware of it”
19. “And” : “But”
“came thither *certain* Jews” : “came Jews thither”
“drew” : “dragged”
XV. 1. “manner” : “custom” ; also xvii. 2.
10. “to put” : pro. “by putting” : ad. “that ye should put”
17, 18. Read “who maketh these things known” ; and margin.
25. “being assembled with one accord” : pro. “having come to one mind” with marg., “having come together” : ad. “having come to one accord”
31. “at the exhortation” : “for the consolation” (A. V.).
38. “not right” : pro. “meet not” : ad. “not good”
XVI. 4. “that were ordained” : “which had been ordained”
6. “preach” : “speak”
8. “and they passed by Mysia, and came” : “and passing by Mysia, they came”
18. “*the spirit* came out” : “it came out”

XVII. 23. "things that ye worship" (E. I.): "objects of your worship"
XVIII. 10. "hurt" : "harm"
18. "unto Syria" : "for Syria"
24. "born at Alexandria" : "an Alexandrian by race"
25. "in the spirit" : "in spirit"; and xix. 21, same change proposed.
26. "John. The same" : "John: and he"
"synagogue: but" : "synagogue. But"
27. Exchange text and margin : "helped much through grace them which had believed" : "helped them much which had believed through grace"
XIX. 2. In margin for "be a Holy Ghost" : "is" etc.
7. "all the men were" : "they were in all"
8, 9. "disputing" : pro. "discoursing" : ad. "reasoning"
15. "Jesus I acknowledge" : "Jesus I know"
31. "which were his friends" : "being his friends"
39. "enquire" : pro. "seek for" : ad. "seek"
XX. 3. "three months were past" : "he had spent three months *there*"
5. "had come" : "had gone before" : change of text.
10. "Trouble not yourselves" : "Make ye no ado"
27. "all the counsel" : "the whole counsel"
28. Exchange text and margin. "overseers" : "bishops"
XXI. 9. "Now the same man" : "Now this man"
20. "zealous of the law" : "zealous for the law"
25. "strangled" : "what is strangled"
31. "sought" : "were seeking"
"chief captain" : margin, "military tribune"
"an uproar" : "confusion"
XXII. 13. "standing over me" : "standing by me"
15. "his witness" : "a witness for him"
19. "believe" : "believed"
XXIII. 6. "of the hope" : pro. "for the hope" : ad. "touching" etc
15. "for that ye would" : "as though ye would"
27. "would have been slain" : "was about to be slain"
"my soldiers" : "the soldiers"
29. "touching" : pro. "concerning" : ad. "about"
XXIV. 11. "understand" : pro. "ascertain" : ad. "take knowledge"
12. "gathering" : "stirring up"
14. "so worship I" : "so serve I"

XXIV. 14. "and written" : "and which are written"
18. (:) after "offerings" instead of (.)
24. "his own wife" : "his wife"
XXV. 1. "the province" : "his province" : ad. in margin.
8. "answered for himself" : "said in his defence"
11. "I be a wrong-doer" : "I am" etc.
16. "that he which is accused" : "that the accused"
19. "superstition" : "religion" : text in margin.
22. "should wish" : "could wish"
XXVI. 3. "because thou art specially expert" : "especially because thou art expert" : pro. for margin, ad. in text.
14. "pricks" : "goad"
16. "wherein thou hast seen me" : "which thou hast seen" ; put in margin.
22. "the succour of" : "the help that is from"
XXVII. 9. "already past" : "gone by" : ad. "already gone by"
17. "run into" : "fall away into" : ad. "be cast upon"
19. "furniture" : pro. "movables" : ad. "tackling" (A. V.).
21. "not set sail" : "not have set sail"
XXVIII. 4. "justice" : "Justice"
6. "mind" : "minds"
8. "it came to pass" : pro. "it happened" : ad. "it was so"
"to whom" : "unto whom"
17. "were of the Jews first" : "were chief of the Jews" ; ad. "were the chief of the Jews"
19. "not because" : "not that"

Romans.

I. 1. "bondman" : "servant" ; marg. "Or, bond-servant"
2. "holy scriptures" : "the holy scriptures"
4. "resurrection" : "the resurrection"
17. "the righteousness" : "a righteousness"
26. "affections" : "passions"
32. "do" : "practise" (*bis*) : "commit" : "do"
II. 1. "inexcusable" : "without excuse"
17. "art named" : "bearest the name of"
23. "in a law" : "in the law"
27. "through the letter" : "with the letter"
III. 5. "as a man" ; "after the manner of men"

III. 20, 28. "works of law" : "the works of the law"; from margin.
31. "law" : "the law" (*bis*); dele margin.
"through the faith" : "through faith"
IV. 12. Dele "*that he might be*" (E. I.).
18. "was spoken" : "had been spoken"
19. "regarded" : "considered"
V. 5. "maketh not ashamed" : "putteth not to shame"
8. "establisheth" : "commendeth"
11. "our reconciliation" : "the reconciliation"
20. "a law" : "the law"
VI. 2. "live any longer" : "any longer live"
4. "even so we" : "so we"
13. "from being dead" : "from the dead"
21. "therefore had ye then" : "then had ye at that time"
VII. 1. "know law" : "know the law"
5. "by the law" : "through the law"
7. "lust" : "coveting"
12. "Wherefore" : "So that"
VIII. 2. Dele margin, "thee" for "me"
28. "with them" : "to them"
IX. 1. "therewith bearing me witness" : "bearing witness with me"
5. A marginal rendering was suggested (see American Appendix), for which three others were substituted.
21. "one vessel" : "one part a vessel"; from margin.
X. 7. "deep" : "abyss"
12. Pro. "being rich" : ad. "and is rich"
14. Dele margin, "of whom"
16. "obey" : "hearken to"
XI. 22, 23. "abide" : "continue"
30. "yet" : "but"
XII. 3. "not to be highminded above what he ought to be minded; but to be so minded as to be soberminded" : "not to think of himself more highly than he ought to think; but so to think as to think soberly"
13. "following after hospitality" : "given to hospitality"
16. "Be not highminded" : pro. "Mind not high things" : ad "Set not your mind on high things"
XIV. 23. "*it is* not" : "*he eateth* not" (A. V.).

1 Corinthians.

I. 2. Insert "them that are" before "sanctified"
3. "grace" : "Grace"
11. "shewn" : pro. "made known" : ad. "signified"
12. "And this I say" : "Now this I mean"
22. Dele "likewise" before "Greeks"
II. 4. "my message" : "my preaching" (A. V.).
VII. 26. "necessity" (E. I.) : "distress" (A. V.).
37. "virgin" : "virgin *daughter*"
IX. 17. "willingly" : "of mine own will"
"unwillingly" : "not of mine own will"
19. "being" free : pro. "though I am" : ad. "though I was"
X. 2. "into Moses" : "unto Moses"
XI. 7. "a man" : "a man indeed" (A. V.).
XIII. 1, 2, 3. "and have not" : "but have not"
5. "reckoneth not the evil" (E. I.) : "taketh not account of evil"
12. "in a glass" : "in a mirror" ; and 2 Cor. iii. 18.
13. "greater" : "greatest"; margin, "Gr., greater"
XIV. 22. "wherefore the tongues": dele "the"
XV. 1. "declare" : "make known"
Dele "as touching" before "the gospel"
34. "as is right" : "righteously"
XVI. 12. "God's will" (E. I.) : "his will"
"that he should come" : "to come"

2 Corinthians.

III. 13. "Moses put" : "Moses, *who* put"
IV. 8. "afflicted" : "pressed"
15. "having multiplied may through the many" : "being multiplied through the many may"
V. 21. "sin for us" : "sin on our behalf"
VII. 2. Margin, "Gr., Contain us" : "Make room for us"
"defrauded" : "took advantage of"
VIII. 3. "of their own" : "*they gave* of their own"
4. "*they offered* the grace" : "for the grace" : ad. "in regard of" etc.
17. "for he accepted" : "for indeed he accepted"
IX. 13. "for the subjection of your profession to the gospel" : "for the obedience of your confession unto the gospel"

X. 8. Dele "*an authority*" and enclose "which . . . down" in ( ).
9. "as it were to" : "as if I would" (A. V.).
10. "forcible" : "strong"
12. "do not understand" : "are without understanding"
XI. 2. "have espoused" : dele "have"
"may present" : "might present"
6. "in everything we have made manifest *the gospel* among all men unto you" : "in everything we have made *it* manifest among all men to you-ward"
20. "taketh you" : pro. "catcheth you" : ad. "taketh you *captive*"
23. "I am more *than they*" : "I more"
"exceedingly": pro. "beyond measure": ad. "above measure"
XIII. 3. "mighty" : "powerful"
4. "might" (E. I.) : "power" *bis.*
7. "should" : "may" *bis.*

GALATIANS.

II. 6. "what they once were" (E. I.) : "whatsoever they were" (from margin).
"imparted nothing more" : "imparted nothing"
16. "works of law" : "works of the law" *ter*, and iii. 2, 5, 10.
III. 11. "in the law" : "by the law"; margin, "Gr., in"
IV. 11. "I have toiled for you" : "I have bestowed labour upon you" (A. V.).
17. "zealously court you" (E. I.) : "zealously seek you"
18. "courted" (E. I.) : "sought"; (.) after "you" instead of (,).
19. "my" : "My"
V. 4. "put away" : "severed"
"fallen" : "fallen away"
13. "For ye were called . . . brethren" : "For ye, brethren, were called"
21. "do such things" : "practise such things"

EPHESIANS.

II. 6. "raised us up" : "raised us up with him"
"to sit together" : "to sit with him"

II. 15. "*even* the enmity, in his flesh, having abolished": "having abolished in his flesh the enmity"
16. "slain the enmity in it": "slain the enmity thereby"
III. 17. "ye being rooted": "to the end that ye," etc.
18. "that ye may have strength": pro. "may be fully able": ad. "may be strong"
21. Insert "Amen" at end of verse.
IV. 21. "by him": "in him"
22. "decayeth according to": "waxeth corrupt after"
V. 19. "speaking to yourselves": "speaking one to another"; and Colos. iii. 16.
VI. 13. "take up unto you": "take up"
24. "in incorruption": pro. "in *love* incorruptible": ad. "in, uncorruptness"

PHILIPPIANS.

I. 8. "compassions" (E. I.): pro. "tenderness": ad. "tender mercies"
10. "giving no offence": "void of offence"
17. "supposing": "thinking"
20. "ashamed": "put to shame"
28. "to them": "for them"
II. 3. "themselves": "himself"
4. "on his own": "to his own"
8. "unto death": "even unto death"
10. "in earth": "on earth"
12. (;) after "trembling" instead of (.).
22. "unto": "in furtherance of"
IV. 7. "keep your hearts": "guard your hearts"
8. "make account of" (E. I.): "think on" (A. V.).
13. "enableth me": pro. "giveth me power": ad. "strengtheneth me" (A. V.).
22. "chiefly": "especially"

COLOSSIANS.

I. 2. "holy": exchange with margin, "saints"
14. "the redemption": "our redemption"
23. "*be* not moved away": dele "*be*"
II. 1. "with how great striving I contend": pro. "how great a contest I have": ad. "how greatly I strive"

II. 10. "fulfilled" : "made full"
18. "taking his stand upon" : "dwelling in"
23. "not of any value" : "*but are* not of any value"
IV. 2. "instant" : pro. "stedfast" : ad. "stedfastly"
3. "would open" : "may open"
"a door of utterance" : "a door for the word"; from margin.

1 THESSALONIANS.

II. 2. "with much contention" : "in much conflict"
4. "put in trust" : "intrusted"
7. "babes" : "gentle"
13. "of us" : "from us"
IV. 6. "forewarned you" : pro. "told you before" : ad. in margin, "told you plainly"

2 THESSALONIANS.

I. 11. "the calling" : "your calling"
II. 4. "an object of worship" : "that is worshipped" (A. V.).
6. "to the intent" : "to the end"
"his season" : "his own season"
8. "appearing of his presence" (E. I.) : "manifestation of his coming"
III. 9. "power" : "the right"

1 TIMOTHY.

I. 5. "Now" : "But"
10. "whoremongers" : "fornicators"
12. "to minister" (E. I.) : "to *his* service"
III. 7. "a good report of" : "good testimony from"
V. 6. "liveth in pleasure" : "giveth herself to pleasure"
11. "come to wax" : pro. "have grown" : ad. "have waxed"
14. "*women*" : "*widows*" Text and margin exchanged.
22. "thine own self" : "thyself"
25. "be otherwise" : "are otherwise"
VI. 2. "the more" : "the rather"
3. "other" : "a different"
10. "all evil" : "all kinds of evil"; so E. I.

2 TIMOTHY.

I 14. "by" : "through"
II. 14. "testifying unto" : "charging"
18. "who concerning the truth" : "men who" etc.
19. "iniquity" : "unrighteousness"
25. "might" : "may"
III. 9. "Howbeit" : pro. "Yet" : ad. "But"
IV. 1. "I protest" : "I charge *thee*" (A. V.).
3. "having itching ears" after "but," instead of "teachers"
6. In margin, "poured" : "poured out"
16. "supported me" : pro. "was by my side" : ad. "took my part"

TITUS.

I. 5. "are wanting" : "were wanting"
8. "a lover of hospitality" : "given to hospitality"
12. "slow bellies" : "idle gluttons"
II. 1. "become" : "befit"
4. dele margin "discipline"
7. "a pattern" : "an ensample"
III. 1. "principalities" : pro. "governments" : ad. "rulers"
5. "the laver" (E. I.) : pro. "a washing" : ad. "the washing"
"the renewing" : pro. "a renewing" : ad. "renewing"

PHILEMON.

2. "our sister" : "the sister" Put in margin.

HEBREWS.

I. 2. "by whom" : "through whom"
8. "a sceptre of thy kingdom" : "the sceptre" etc.
II. 10. "having brought" : "in bringing" Text in margin.
14. "Forasmuch then as" : "Since then"
III. 2, 5, 6. "his house" : pro. "His house" : margin added, "That is God's house"
3. "in so much" : pro. "by as much" : ad. "by so much"
13. "daily" : "day by day"
14. dele ( ).
"partakers of Christ" : add in margin, "Or, with Christ"
IV. 2. "a gospel" : "good tidings"
8. "would he not" : "he would not"
10. "himself also hath" : "hath himself also"

IV. 12. "of joints and marrow" : "of both joints and marrow"
14. "profession" : "confession"
15. "but that" : "but one that"
V. 9. Arrangement (that of A. V.) changed.
VI. 13. "because" : "since"
20. "as our forerunner" : "as a forerunner"
VII. 19. "bringing in" : "bringing in thereupon"
VIII. 4. "have been a priest" : "be a priest"
5. "serve an example" : "serve *that which is* a copy"
6. "was established" : pro. "hath been established" : ad. "hath been enacted"
IX. 1. "Even the first *covenant* then" : "Now even the first *covenant*"
2. "*are*" : "*were*"
4. "*is*" : "*was*"
9. "unto the time" : "for the time"
"perfect . . . him that doeth the service" : "make the worshipper perfect"
10. "(which rest only on meats and drinks and divers washings)" : "*being* only (with meats, etc.)"
11. In margin, "have come" : "are come"
12. "gained" : "obtained"
22. "blood is" : "blood there is"
24. "to be manifested" : "to appear" (A. V.).
28. "without sin" : "apart from sin"
X. 16. Arrangement changed : "upon their mind also will I write"
25. "manner" : "custom"
34. "ye have yourselves for a better possession" (E. I.) : "ye yourselves have a better" etc. Exch. marg. and text.
XI. 17. "and he that had received" : pro. "yea, he that had accepted" : ad. "yea, he that had gladly received"
XII. 15. "many be defiled" : "the many" etc.
22. "innumerable hosts" ; add in marg., "Gr., myriads"
XIII. 20. "by the blood" : "with the blood"

James.

I. 2. "among" : "into"
21. "superfluity" : pro. "excess" : ad. "overflowing"
23. "any be" : "any one is"
II. 3. "in honour" : "in a good place" (A. V.) : pro. for marg.

II. 8. "Yet if" : pro. "If however" : ad. "Howbeit if"
9. "work sin" : "commit sin" (A. V.).
13. "glorieth over" : "glorieth against" (A. V.).
22. "his faith wrought" : dele "his"
III. 15. "This wisdom is not one that" : pro. "This is not a wisdom that" : ad. "This wisdom is not *a wisdom* that"
17. "doubtfulness" : pro. "partiality" (in marg.) : ad. "variance"
IV. 4. "desireth to be" : pro. "chooseth to be" : ad. "would be"
5. "planted" : "made to dwell" ; both in text and margin.
12. "The lawgiver and judge is one, *even* he" : "One *only* is the lawgiver and judge, he"
V. 13. "psalms" : pro. "praises" : ad. "praise"

1 Peter.

I. 12. "reported" : pro. "declared" : ad. "announced"
13. "entirely" : "perfectly"
20. "verily was foreknown" : "was foreknown indeed"
22. "with a clean heart" : "from the heart" Exchange marg. and text.
23. "born again" : "begotten again"
24. "For" put at end of line preceding : "all" : "All"
II. 2. "sincere" : pro. "pure" : ad. "which is without guile"
12. "whereas" : "wherein" : and so iii. 16.
20. "be buffeted" : "are buffeted"
25. "overseer" : "Bishop" (A. V.).
III. 3. "that outward" : "the outward"
V. 2. "feed" : "tend"
3. "exercising lordship" : "lording it" ; from margin.

2 Peter.

I. 1. "Symeon" : "Simon" Exchange margin and text.
8. "being yours and abounding *unto you*" : pro. "belonging unto you and abounding" : ad. "are yours and abound"
II. 1. "were" : "arose"
4. "into dungeons" : pro. "into the abyss" : ad. "to hell"
7. "oppressed" : pro. "wearied out" : ad. "sore distressed"
10. "dignities" ; add marg., "Gr., glories" ; and so Jude 8.
15. "Beor" ; add marg. note of the reading *Bosor*.

III. 12. "hastening" : pro. "eagerly desiring" : ad. "earnestly desiring" ; margin, "Or, hastening"

1 John.

II. 1. "sin not" : "may not sin"
3. "perceive we" : "know we" ; and so vs. 5, 18, etc.
V. 16. "sin a sin" : "sinning a sin"
"of" : "concerning"

2 John.

9. goeth "before" : pro. "forward" : ad. "onward"

3 John.

3. "I rejoice greatly, when brethren come and bear witness" : "I rejoiced greatly, when brethren came and bare witness"
8. "support" : pro. "sustain" : ad. "welcome"

Jude.

4. "sentence" : pro. "judgement" : ad. "condemnation"
7. "as an example of eternal fire, suffering punishment" : "as an example, suffering the punishment of eternal fire" Text and margin exchanged.
8 "dreamers also" : pro. "also, dreaming" : ad. "also in their dreamings"
12. "shepherds to themselves" : "shepherds that feed themselves"

Revelation.

I. 2. "of the witness" : "of the testimony" ; and ver. 9, vi. 9.
16. "went" : pro. "went forth" : ad. "proceeded"
19. "after them" : "hereafter" ; and so iv. 1.
II. 19. "faith and love" : "love and faith"
III. 2. "perfect" : pro. "perfected" : ad. "fulfilled"
IV. 1. "open" : "opened"
V. 1. "sitteth" : "sat" ; and v. 7.
9. "out of every tribe" : "*men* of every tribe"
VI. 8. "sat thereon" : "sat upon him"
9. "beneath the altar" : "underneath the altar"
VII. 12. "all blessing" : pro. "the blessing" from margin : ad. blessing"
"unto our God" : "*be* unto our God"

VII. 15. "tabernacle among them" : "spread his tabernacle over them" ; from margin.
IX. 6. "mankind shall seek" : "men shall seek"
XI. 4. "which are before the Lord of the earth, and *there* stand" : "standing before the Lord of the earth"

II. SUGGESTIONS OF THE AMERICAN COMMITTEE PUT IN MARGIN.

Matthew.

I. 1. "The book of the generation" : "The genealogy"
11, 12, 17. "carrying away" : "removal"
V. 35. "by" Jerusalem : add marg. "Or, toward"
VI. 19. "break through" : Gr., "dig through" ; and xxiv. 43.
VIII. 8. "say in a word" (E. I.) : Gr., "with a word"
20. "nests" : Gr., "lodging places"
IX. 6, 8. "power" : "authority"
X. 21. "cause them to be put to death" : add marg. "Or, put them to death" ; and so Luke xxi. 16 ; Mark xiii. 12.
XI. 17. did not "mourn" : Gr., "beat the breast"
XII. 32. "world" : add marg. "Or, age" ; so elsewhere.
XIV. 19. "sit down" : Gr., "recline" ; and so elsewhere. This explanation becomes important in such passages as Luke vii. 38 and John xiii. 23.
XVII. 4. "tabernacles" : add marg. "Or, booths" ; and Mark ix. 5.
XXIII. 23. "anise" : add marg. "Or, dill"
XXVI. 41. add margin, "Watch ye, and pray that ye enter not" ; and so Mark xiv. 38.
XXVII. 28. "stripped" : Some ancient authorities read "clothed"

Mark.

XIV. 68. "porch" : Gr., "forecourt"

Luke.

II. 19, 51. "sayings" : add marg. "Or, things"
49. restore in marg. "about my Father's business"
VI. 35. (A. V.) "hoping for nothing again" (E. I.) : "never despairing" ; add margin, as a various reading, "despairing of no man"
XV. 16. "husks" : Gr., "pods of the carob tree"

XVII. 18. "stranger" : "alien"
XX. 16. "God forbid" : Gr., "Be it not so"

John.

II. 19, 20, 21. "temple" : add marg. "Or, sanctuary" ; and so in other places where *ναός* occurs.
VII. 21, 22. "marvel. For this cause hath Moses given" : "marvel because of this. Moses hath given"
VIII. 58. "Abraham was" : "was born" : ad. marg. "Gr., was born"
XI. 38. "against it" : add marg. "Or, upon it"
45. "that which" : Many ancient authorities read "the things which"
XII. 27. "hour" : add marg. "Or, hour?"
XVIII. 12. "chief captain" : add marg. "Or, military tribune ; Gr., chiliarch" ; and so elsewhere.
XIX. 23. "coat" : add marg. "Or, tunic"
XX. 17. "Touch me not" : add marg. "Or, Take not hold on me"

Acts.

II. 23. "lawless men" : add marg. "Or, men without the law"
III. 13. "Servant" : add marg. "Or, Child," etc.
22. "like unto me" : "as *he raised up* me" : text in marg.
V. 6. "young" : "younger"
VI. 2. "fit" : "pleasing" : marg. "Gr., pleasing"
VII. 35. "deliverer" : "redeemer" : marg. "Gr., redeemer"
XIV. 15. "passions" : "nature" ; and so James v. 17.
XVII. 31. "the man" : "a man"
XVIII. 4. "persuaded" : pro. "exhorted" : with marg. "Or, strove to persuade" : ad. marg. "Gr., sought to persuade"
XXI. 15. "put up our baggage" : "made ready" etc.
XXIV. 17. "many" : "some"
18. "amidst which" : add marg. "Or, in *presenting* which"
25. "temperance" : add marg. "Or, self-control" ; and so Gal. v. 23 ; 2 Pet. i. 6.

Romans.

I. 20. "that they may be" : add marg. "Or, so that they are"
II. 13. "just" : add marg. "Or, righteous"
"justified" : add marg. "Or, accounted righteous"

1 CORINTHIANS.

IX. 26. "fight": Gr., "box"
XV. 2. "in vain": add marg. "Or, without cause"

2 CORINTHIANS.

V. 17. "*he is* a new creature": add marg. "Or, *there is* a new creation"
XII. 1. Some ancient authorities read, "Now to glory is not expedient, but I will come"

GALATIANS.

I. 18. "visit": "become acquainted with"

EPHESIANS.

I. 4, 5. add marg. "Or, him: having in love foreordained us"
10. "in the heavens": Gr., "upon" etc.

PHILIPPIANS.

II. 15. "lights": Gr., "luminaries"
IV. 20. "for ever and ever": Gr., "unto the ages of the ages"

1 THESSALONIANS.

IV. 14. add. marg. "Or, will God through Jesus"

1 TIMOTHY.

III. 16. "he who": Some ancient authorities read "which"

PHILEMON.

5. "thy love, and of the faith": "thy love and faith"

HEBREWS.

II. 7, 9. add marg. "Or, for a little while lower"
18. Or, "For having been himself tempted in that wherein he hath suffered"
V. 11. "of whom": add marg. "Or, of which"
VI. 11. 'full assurance": "fulness"; and so x. 22.
IX. 15, 17. The Greek word here used signifies both *covenant* and *testament*.

IX. 26. "by the sacrifice of himself" : "by his sacrifice"
X. 11. "priest" : Some ancient authorities read, "high priest"
12. Or, "sins, for ever sat down"
38. "my righteous one" : Some ancient authorities read, "the righteous one"
XIII. 7. "life" : Gr., "manner of life"

JAMES.

I. 13. "of God" : "from God" : ad. marg. "Gr., from"
II. 4. "are ye not divided in your own mind" : "do ye not make distinctions among yourselves"
III. 15. add to margin, "Or, animal" ; and Jude 19.
V. 7. "it receive" : add marg. "Or, he receive"

1 PETER.

I. 23. Or, "God who liveth"
II. 24. "bare our sins . . . upon the tree" : "carried up our sins . . . to the tree" : pro. "upon the tree"

2 PETER.

I. 4. "the divine nature" : "a divine nature"
17. "excellent glory" : "majestic glory"
II. 20. Many ancient authorities read, "our Lord"

1 JOHN.

III. 2. Or, "it shall be manifested"

2 JOHN.

8. Many ancient authorities read, "ye have wrought"

JUDE.

4. add marg. "Or, the only Master, and our Lord Jesus Christ"
22. "who are in doubt" : "while they dispute *with you*"

REVELATION.

VI. 1. Some ancient authorities read, "Come and see." So ver. 3, 5, 7.
8. "death" : add marg. "Or, pestilence"

APPENDIX V.

ADOPTION OF THE REVISION BY THE BAPTISTS.

A FEW days after this book was completed an important event took place—the first formal act of adoption of the Revised Version by an ecclesiastical body.

The American Baptists, the most numerous denomination in the United States next to the Methodists, and the pioneers in the Bible Revision work, who spent much money and labor on a revision of their own for more than thirty years, held a Bible Convention in Saratoga in May, 1883—the most widely representative Baptist Convention ever held; and after a full discussion of the whole subject, came to the unanimous conclusion to adopt and circulate through their Publication and Missionary Societies *the Anglo-American Revision, with the American changes incorporated in the text*, together with the Authorized Version and that of the Baptist "American Bible Union" (Dr. Conant's), according to the desire of the purchasers and donors. The scene of rejoicing over this unexpected result of a long and excited contest was remarkable; and the assembly which crowded the church sang "Blessed be the tie that binds," and "Praise God from whom all blessings flow," with an enthusiasm rarely witnessed.

The action was undoubtedly the wisest that could be taken by that body. Let the three versions be used together in friendly rivalry and co-operation, until the best will supersede the others, or a still more perfect one will take the place of all. A liberal gentleman has already donated to the Baptist Board of Publication electrotype plates of an Americanized edition of the Revised New Testament of 1881, and much money has been contributed towards its gratuitous circulation. It is also extensively used in the pulpits. The Baptists have broken the ice and showed the way to other denominations.

The following is the adopting act, as furnished to me on the spot by the Secretary, the Rev. Dr. Morgan:

"At a meeting of The Baptist Bible Convention, held in Saratoga, N. Y., May 22, 23, 1883, at which there were present and voting four hundred and thirty-six delegates, the following resolution was adopted unanimously:

"'*Resolved* (4th), That, while in the judgment of the Convention the work of revision is not yet completed, whatever organization or organizations shall be designated as the most desirable for the prosecution of Home Bible work among American Baptists should now circulate the commonly received version, *The New Revised Version, with the corrections of the American Revisers incorporated in the text*, and the translation of "The American Bible Union," according to demand; and that all moneys specially designated for circulation of either of these versions should be faithfully appropriated in keeping with the wish of the donor.'

"Attest: THOMAS J. MORGAN, Secretary."

ADDENDA TO PAGE 80.

Summary of Peculiar Words of the New Testament and its Several Writers, According to Dr. Thayer. (*Gr. Engl. Lex. of the N. T.*, Appendix, pp. 691–710.)

Post-Aristotelian words (used after 322 B.C.) in the New Test., 318 (16 doubtful).

Borrowed words, which make their first appearance in the New Test.:

From the Hebrew, 57.
" " Latin, 30.
" other foreign tongues (βαῖον and ῥέδα), 2.

Biblical, i. e. New Testament, Greek words, 767 (89 ?).

Greek words peculiar to

Matthew, 137 (2 from Sept., 21 ?).
Mark, 102 (1 from Sept., 32 ?).
Luke, 312 (11 from Sept., 52 ?).
All three Synoptists, 78 (1 from Sept., 10 ?).
John (Gospel), 114 (12 ?).
John (including Epistles), 133 (13 ?).
Acts, 478 (15 from Sept., 49 ?).
Luke and Acts, 61, total in both, 851.
(*a.*) Paul (excluding Pastoral Epistles), 627 (21 from Sept., 34 ?).
(*b.*) Pastoral Epistles of Paul, 168 (10 ?).
 (1 Tim. 82; 2 Tim. 53; Tit. 33.)
(*c.*) Both to Pastoral and the other Pauline Epistles, 53 (6 ?).
Hebrews, 168 (11 from Sept., 10 ?).
James, 73 (1 from Sept., 9 ?).
Peter, 121.
Jude, 20 (1 ?).
Apocalypse, 156 (7 from Sept., 33 ?).
Apocalypse and Fourth Gospel, 9 (1 ?).

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